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THE

PEOPLE'S NEW TESTAMENT

THE COMMON AND REVISED VERSIONS, WITH REFERENCES
AND COLORED MAPS.

WITH

EXPLANATORY NOTES

BY

B. W. JOHNSON,

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"INTERNATIONAL LESSON COMMENTARY," ETC.

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VOLUME I.

THE FOUR GOSPELS AND ACTS OF THE APOSTLES.

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PREFACE.

This work has been prepared, not especially for the learned and critical class, but for the people. Its aim is indicated by the title. It has been a cherished purpose to prepare a People's New Testament, with such aids as would enable the common reader to arrive at an understanding of every portion of the sacred message. If the Bible is God's message to the common people, the most important object that piety and learning can propose is to put that message in their hands in such a shape and with such aids that the ordinary reader can understand it readily. That message was first given thousands of years ago, in far away lands, to men of strange languages and customs. In the shape in which it was originally recorded no one of only common English education could understand it. If one were to demand the Scriptures as given by the sacred writers he would receive them in strange characters and unknown tongues of which he could not understand a word or a letter. It is needful for his use that they be translated out of the original tongues and printed in his own vernacular. In order to understand them it is not only necessary that he have the aid of a translation, but even when this is done he will find much that is obscure or hard to understand. There are allusions to the customs of the times and countries in which the Scriptures were written, to the history of Israel and surrounding nations, to the geography of Palestine and other Bible countries, to men of prominence in secular history, and to various matters which must be understood if we would have a clear meaning of the sacred text. Without this understanding the reader moves through a maze of obscurity. Often, too, the meaning of passages of Scripture can only be determined by comparison with other passages. Hence, in order to a clear view of the meaning of the sacred record, not only is there need of the aid of a translation, but of a library of Bible Dictionaries, Sacred Geographies, Concordances, etc., unless the result of the study of these latter works is condensed in brief explanatory notes on all difficult passages.

The latter is what I have sought in this work to accomplish. The problem has been to give notes on all such passages sufficiently comprehensive to enable the ordinary reader to get a clear meaning of the sacred text, and at the same time to condense a commentary on the whole New Testament into two volumes of about six hundred pages each. I trust that the result will prove that this purpose has been attained. In order to accomplish this at the least expense of space possible, I have given the comment upon Matthew with considerable fullness, omitting no passage the meaning of which is not apparent. Where the same accounts occur in Mark and Luke, the remaining synoptic Gospels, unless some new feature is added, I have cited the reader to the place where the notes are found in Matthew, thus avoiding repetition of comments in the same volume. As the Gospel of John is, to a great extent, independent, the notes are fuller, and the references to Matthew are less frequently made. By this comparison of the parallel accounts the reader will find in the space of this volume all that is needful for an understanding of the Historical books of the New Testament, including The Acts of the Apostles.

The two versions of the Scriptures accepted among all English speaking people are placed side by side; the Common Version, so dear by the associations of ages, in large type for daily reading; and the Revised Version, embracing the latest results of the critical examination of manuscripts, in smaller type for comparison. Often a passage that is obscure in the Common Version will have new light thrown upon it by reading it in the Revision. If, after both readings have been examined, the difficulty remains, then the notes should be carefully studied. The Harmony that has been inserted from the Oxford Teacher's Bible and the Various Tables will also be found valuable aids.

If this work shall tend to create a greater interest among common readers in the New Testament and help them to "delight in the law of the Lord, and in his law to meditate day and night," I shall praise the Heavenly Father for the grace and mercy he has granted to his servant. May the reader be made wise unto salvation and walk in the footsteps of Him whom these pages reveal until he enters the heavenly rest!

BOOKS OF THE NEW TESTAMENT.

I. BIOGRAPHICAL.

ORDER.	BOOK.	NO. OF CH.
1	Matthew.	28
2	Mark.	16
3	Luke.	24
4	John.	21

II. HISTORICAL.

ORDER.	BOOK.	NO. OF CH.
5	Acts of the Apostles.	28

III. DIDACTICAL.

ORDER.	BOOK.	NO. OF CH.
6	Romans.	16
7	I. Corinthians.	16
8	II. Corinthians.	13
9	Galatians.	6
10	Ephesians.	6
11	Philippians.	4
12	Colossians.	4
13	I. Thessalonians.	5
14	II. Thessalonians.	3
15	I. Timothy.	6
16	II. Timothy.	4
17	Titus.	3
18	Philemon.	1
19	Hebrews.	13
20	James.	5
21	I. Peter.	5
22	II. Peter.	3
23	I. John.	5
24	II. John.	1
25	III. John.	1
26	Jude.	1

IV. PROPHETICAL.

ORDER.	BOOK.	NO. OF CH.
27	Revelation.	22

Harmony of the Gospels.

B.C.	EVENTS.	LOCALITY.	MATT.	MARK.	LUKE.	JOHN.
	The DIVINITY OF CHRIST					1:1–5
	Preface				1:1–4	
5	Annunciation of the birth of John the Baptist	Jerusalem			1:5–25	
	Espousal of Virgin Mary	Nazareth	1:18		1:27	
	The Annunciation of the birth of Jesus	“			1:26–38	
	The visitation of Mary to Elizabeth	Hebron, or Juttah			1:39–55	
	Her return to Nazareth				1:56	
	Joseph's vision.	Nazareth	1:20–25			
4	Birth and infancy of John Baptist.	Hebron			1:57–80	
	Birth of Jesus	Bethlehem			2:1–7	
	Adoration by shepherds	“			2:8–16	
	Circumcision	“	1:25		2:21	
	Presentation and purification	Jerusalem			2:22–29	
	Genealogies		1:17		3:23	
3	Adoration by the wise men	Bethlehem	2:1–12			
A.D.	Flight into Egypt	Egypt	2:13–15			
	Massacre of the Innocents	Bethlehem	2:16–18			
1	Return to Nazareth	Nazareth	2:19–23		2:39	
	Childhood of Jesus.	“			2:40	
7	With the doctors in the temple.	Jerusalem			2:46–50	
7–26	Youth of Jesus	Nazareth			2:51	
	MISSION OF JOHN THE BAPTIST.					
26	Ministry of John the Baptist	Bethabara	3:1–4	1:1–8	3:1–6	1:6–15
	Baptisms by “ “	“	3:5	1:5	3:7	
	Witness to Christ by “	“	3:11, 12	1:7, 8	3:15–18	
	Baptism of Jesus “ “	“	3:13–17	1:9–11	3:21, 22	
	Temptation of Jesus	Wilderness of Judæa.	4:1–11	1:12, 13	4:1–13	
	John Baptist's second testimony	Bethabara				1:19–35
	Call of first disciples (five)	“				1:37–51
	CHRIST'S FIRST APPEARANCE.					
27	First miracle, at Cana	Cana				2:1–11
	Visit to Capernaum	Capernaum				2:12
	First PASSOVER; first cleansing of temple	Jerusalem				2:13–23
	Discourse with Nicodemus	“				3:1–21
	The Baptist's last testimony	Ænon				3:25–36
	Christ's visit to Samaria	Sychar				4:1–42
	“ return to Cana	Cana				4:43–46
	“ healing of nobleman's son	“				4:46–54
	FIRST PUBLIC PREACHING.					
27	Imprisonment of John the Baptist	Machærus	4:12	1:14		
	Christ's preaching in Galilee:—					
	“ “ at Nazareth	Nazareth		6:1	4:15–30	
	“ “ at Capernaum	Capernaum	4:13		4:31	
	Call of Andrew, Peter, James, and John	“	4:18–22	1:16		
	Miracles:—Casting out a devil.	“		1:23	4:33	
	“ Healing Peter's mother-in-law	“		1:29	4:38	
	“ “ many sick and diseased	“		1:32	4:40	
	FIRST GENERAL CIRCUIT.					
27	*Preparatory Prayer*			1:35	4:42	
	Circuit through Galilee		4:23–25	1:39	4:44	
	SERMON ON THE MOUNT	Hill above Gennesaret	5–7:27			
	Sermon in the boat; miraculous draught of fish	Gennesaret			5:1	
	Healing of a leper		8:2–4	1:40	5:12	
	Retirement for prayer			1:45	5:16	
	Healing of palsied man	Capernaum	9:2	2:1	5:17	
	Call of Matthew (Levi), supper, and discourse	“	9:9	2:13–18	5:27–33	

A.D.	Events.	Locality.	Matt.	Mark.	Luke.	John.
	SECOND YEAR'S MINISTRY.					
28	Second Passover	Jerusalem	...	...	...	5:1
	Miracle at Bethesda, and discourse on it	"	...	...	...	5:2–47
	The Sabbath; plucking corn.	Galilee	12:1	2:23	6:1	
	The miracle of the withered hand	Capernaum	12:10	3:1	6:6	
	Opposition of Herodians	"	12:14	3:6	6:11	
	Retirement for prayer	"	...	3:13	6:12	
	Ordination of Twelve Apostles	"	10:2–4	3:14	6:13	
	Sermon in the Plain (of Gennesaret)	near "	...	...	6:17–49	
	Healing centurion's servant	"	8:5–13	...	7:1	
	" son of widow of Nain	Nain	...	...	7:11	
	Message from John Baptist; Christ's testimony	Capernaum	11:2–7	...	7:17–24	
	Warning to Chorazin, &c.	"	11:20–28			
	Mary Magdalene	Capernaum (?)	...	...	7:36	
	Second General Circuit.					
	Through Galilee	Galilee	...	3:19	8:1–3	
	Healing of a demoniac	Capernaum	12:22			
	Blasphemy against the Holy Ghost	"	12:24	3:22		
	The unclean spirit	"	12:43			
	The interruption of His relatives	"	12:46	3:31		
28	Parables:—The Sower	Plain of Gennesaret	13:1–9, 18–23	4:1, 14–20	8:4, 11–15	
	" Tares	"	13:24			
	" Mustard seed	"	13:31	4:30		
	" Leaven	"	13:33			
	" Candle	"	...	4:21	8:16	
	" Treasure	"	13:44			
	" Pearl	"	13:45			
	" Net	"	13:47			
	Christ calms the storm	Sea of Gennesaret	8:24	4:37	8:23	
	" suffers devils to enter the swine	Gadara	8:28	5:1	8:27	
	Parables:—Bridegroom	Capernaum	9:15			
	New cloth and new wine	"	9:16, 17			
	Miracles:—Issue of blood.	Gennesaret	9:18	5:22	8:41	
	Jairus' daughter.	Capernaum				
	Two blind men	"	9:27			
	Dumb spirit	"	9:32			
	Third General Circuit.					
	Mission of the Twelve Apostles	...	10:1	6:6–11	9:1–3	
	Death of John the Baptist	Machærus	14:1	6:14	9:7	
	Feeding five thousand	Bethsaida	14:13	6:30	9:12	
	Walking on the water	Lake	14:25	6:48		6:1
	Discourse on the plain and in the synagogue	Capernaum	14:34	...	...	6:19 6:22–70
	THIRD YEAR'S MINISTRY.					
	Discourse on pollution	"	15:1–20	7:1–23		
	Syrophœnician woman	Phœnicia	15:21	7:24		
28	Miracles:—Healing of the deaf and dumb man	Decapolis	...	7:32		
	" of many sick.	"	15:29			
	Feeding four thousand	Gennesaret	15:32	8:1		
	Parable of leaven	"	16:5	8:14		
	Healing blind man	Bethsaida	...	8:22		
	Peter's confession of Christ's Divinity	...	16:13	8:27	9:18	
	Transfiguration	Mount Tabor, or Hermon	17:1	9:2	9:28	
	Healing demoniac child	"	17:14	9:14	9:37	
	Predictions of His Passion	Galilee	17:22	9:30	9:43	
	The stater in the fish's mouth	Capernaum	17:27			
	Lesson on docility	...	18:1	9:33	9:46	
	" " forgiveness	...	18:15	9:43		
	" " self-denial	...	18:18			
	Parable of the unmerciful servant	...	18:23			
	The Feast of Tabernacles	Jerusalem	...	...	...	7:2, 10
	Discourses.	"	...	...	...	7:10–46
	Officers sent to arrest Him	"	...	...	...	7:30, 46
	The adulteress	"	...	...	...	8:3
	Discourses	"	...	...	...	8:12
	Threatened with stoning	"	...	...	...	8:59
	Healing of blind man, and discourses	"	...	...	...	9:1
	Christ the Door	"	...	...	...	10:1

.D.	Events.	Locality.	Matt.	Mark.	Luke.	John.
28	Christ the Good Shepherd	Jerusalem	......	......	......	10:11
	Feast of Dedication	“	......	......	......	10:22
	Christ's oneness with the Father	“	......	......	......	10:30
	“ retreat across the Jordan	Peræa	......	......	......	10:40
	“ raising of Lazarus	Bethany	......	......	......	11:1
	“ retreat to Ephraim	Ephraim	......	......	......	11:54
	* “ repulse by the Samaritans	Samaria	......	......	9:53	
	*Mission of the Seventy	Galilee	......	......	10:1–17	
	*Parable of the Good Samaritan	Jerusalem	......	......	10:30	
	*Visit to Martha and Mary	Bethany	......	......	10:38	
	*The Lord's Prayer	Mount of Olives	6:9-13	......	11:2–4	
	Parable of the importunity of a friend	“	......	......	11:5	
	The dumb spirit	Jerusalem	......	......	11:14	
	The rich fool	“	......	......	12:16	
	God's providence to birds and flowers	“	......	......	12:22–30	
	The barren fig tree	“	......	......	13:6	
	The woman with an infirmity	“	......	......	13:11	
	*The mustard seed	“	......	......	13:18	
	*Healing the man with dropsy	“	......	......	14:1–4	
	*Lesson on humility	“	......	......	14:7	
	Parables:—The Great supper	“	......	......	14:12	
	“ Lost sheep and piece of silver	“	......	......	15:1	
	“ Prodigal son	“	......	......	15:11	
	“ Unjust steward	“	......	......	16:1	
	“ Dives and Lazarus	“	......	......	16:19	
	*The ten lepers	Samaria	......	......	17:11	
	Parables:—Importunate widow	Jerusalem	......	......	18:1	
	Pharisee and publican	“	......	......	18:9	
	Rich young man	“	19:16	10:17	18:18	
	Labourers in the vineyard	“	20:1			
	Ten pounds	“	......	......	19:12	
	*Healing blind Bartimæus	Jericho	20:29	10:46		
	The Last Passover.					
29	The supper in Simon's house	Bethany	26:6–13	14:3–9	......	12:1
	Mary anoints Jesus	“	26:7	14:3	......	12:3
	Triumphal entry into the temple	Jerusalem	21:1–17	11:1–11	19:29–41	12:12–20
	Retirement to Bethany	Bethany	21:17	11:11		
	Cursing the fig tree	Mount of Olives	21:18	11:12		
	Cleansing the temple	Jerusalem	21:12	11:15	19:45	
	Retirement to Bethany	Bethany	......	11:19		
	The withered fig tree and its lesson	Mount of Olives	......	11:20		
	Discourses in the temple:—					
	The father and two sons	Jerusalem	21:28			
	The wicked husbandmen	“	21:33	12:1	20:9	
	The wedding garment	“	22:1			
	Tribute money	“	22:15	12:13	20:20	
	The Sadducees and resurrection	“	22:23	12:18	20:27	
	The great commandment	“	22:34	12:28		
	The widow's mite	“	......	12:41	21:1	
	The eight woes	“	23			
	Destruction of Jerusalem and of the world	“	24:1	13:1	21:5	
	Parables:—Ten virgins	Mount of Olives	25:1			
	Talents	“	25:14			
	Sheep and goats	“	25:31			
	Warning of the betrayal	Bethany	26:1			
	The counsel of the Sanhedrim	Jerusalem	26:2	14:1	22:1	
	Judas' betrayal	“	26:14	14:10	22:3	
	Preparation of the Passover	“	26:17	14:12	22:7	
	Washing the apostles' feet	“	......	......	......	13:1–17
	The breaking of bread	“	26:26	14:22	22:19	
	“One of you shall betray me.”	“	......	......	22:21	13:18
	“Is it I?”	“	26:22–25	14:19		
	The giving of the sop, “That thou doest, do quickly.”	“	......	......	......	13:26, 27
	Departure of Judas	“	......	......	......	13:30
	Peter warned	“	26:34	14:30	22:34	13:36
	The blessing the cup	“	26:28	14:24		

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*As an interval of nearly three months occurred between the Feasts of Tabernacles and Dedication, some place the events marked * in that interval, and vary their order, putting the "healing of the ten lepers" immediately after the "repulse by the Samaritans."

A.D.	EVENTS.	LOCALITY.	MATT.	MARK.	LUKE.	JOHN.
29	The discourses after supper	Jerusalem	....	....	....	14–16
	Christ's prayer for His apostles	“	....	....	....	17
	The hymn	“	26:30	14:26		
	The agony	Gethsemane	26:37	14:33	22:39	18:1
	His prayer (repeated thrice)	“	26:39–44	14:36–39	22:42	
	His sweat, and the angel's comfort	“	....	....	22:43,44	
	The sleep of the apostles	“	26:40–45	14:37–41		
	Betrayal by Judas	“	26:47–50	14:43,44	22:47	18:2–4
	Peter smites Malchus	“	26:51	14:47	22:50	18:10
	Christ heals the ear of Malchus	“	....	....	22:51	
	“ forsaken by His disciples	“	26:56	14:50		
	“ led to Annas	Jerusalem	....	....	....	18:12
	“ tried by Caiaphas	“	26:57	14:53	22:54	18:15
	Peter follows Christ	“	26:58	14:54	22:55	18:15
	The high priest's adjuration	“	26:63	14:61		
	Christ condemned, buffeted, mocked	“	26:66,67	14:64,65	22:63–65	12:17-27
	Peter's denial of Christ	“	26:69	14:66	22:55–59	18:28
	Christ before Pilate	“	27:1	15:1	23:1	
	Repentance of Judas	“	27:3			
	Pilate comes out to the people	“	....	....	....	18:28
	“ speaks to Jesus privately	“	....	....	....	18:33
	“ orders Him to be scourged	“	27:26	15:15	....	19:1
	Jesus crowned with thorns	“	27:29	15:17	....	19:2
	“ exhibited by Pilate: “Ecce Homo!”	“	....	....	....	19:5
	“ accused formally	“	27:11	15:2	23:2	
	“ sent by Pilate to Herod, mocked, arrayed in purple	“	....	....	23:6–11	
	“Behold your King!”	“	....	....	....	19:14
	Pilate desires to release Him	“	27:15	15:6	23:17	
	“ receives a message from his wife	“	27:19			
	“ washes his hands	“	27:24			
	“ releases Barabbas	“	27:26			
	“ delivers Jesus to be crucified	“	....	15:15	23:25	19:16
	Simon of Cyrene carries the cross	“	27:32	15:21	23:26	
	They give Him vinegar and gall	Golgotha	27:34	15:23	23:36	
	Nail him to the cross	“	27:35	......	23:33	19:18
	The superscription	“	27:37	15:26	23:38	19:19
	THE SEVEN WORDS.					
	1. *Father, forgive them*	“	....	....	23:34	
	His garments parted, and vesture allotted	“	27:35	15:24	23:23–34	19:23
	Passers-by rail, the two thieves revile	“	27:39–44	15:29–32	23:35	
	The penitent thief	“	....	....	23:40	
	2. *To-day shalt thou be with me in Paradise*	“	....	....	23:43	
	3. *Woman, behold thy Son, &c.*	“	....	....	....	19:26,27
	The darkness	“	27:45	15:33	23:44	
	4. *My God, my God, why hast thou forsaken me?*	“	27:46	15:34		
	5. *I thirst*	“	....	....	....	19:28
	The vinegar	“	27:48	15:36	....	19:29
	6. *It is finished*	“	....	....	....	19:30
	7. *Father, into thy hands I commend my spirit*	“	....	....	23:46	
	Rending of the veil	Jerusalem	27:51	15:38	23:45	
	Opening of graves, and resurrection of saints	“	27:52			
	Testimony of centurion	Golgotha	27:54	15:39	23:47	
	Watching of the women	“	27:55	15:40	23:49	
	Piercing His side	“	....	....	....	19:31
	Taking down from the cross, and burial by Joseph of Arimathæa and Nicodemus	“	27:57–60	15:46	23:53	19:38
	A guard placed at the door, which was sealed	The Garden	27:65,66	....	....	19:39–42
	THE GREAT FORTY DAYS.					
	Women carry spices to the tomb	“	28:1	16:2		
	An angel had rolled away the stone	“	28:2			
	Women announce the resurrection	Jerusalem	28:8	....	....	20:1,2
	Peter and John run to the tomb	The Garden	....	....	24:12	20:3
	The women return to the tomb	“	....	....	24:1	
	The guards report it to the chief priests	Jerusalem	28:11–15			

A.D.	EVENTS.	LOCALITY.	MATT.	MARK.	LUKE.	JOHN.
29	APPEARANCES OF CHRIST AFTER HIS RESURRECTION.					
	1. To Mary Magdalene	The Garden....	....	16:9,10	....	20:14
	"*All hail! Fear not. Touch me not.*"	"	28:9	....	....	20:17
	2. To the women returning home.......	"	28:9			
	"*Go, tell my brethren that they go into Galilee; there shall they see me.*".....	"				
	3. To two disciples going to Emmaus. (*Exposition of prophecies on the Passion.*)	Emmaus	....	16:12	24:13	
	4. To Peter..................(1 Cor. 15:5)	Jerusalem....	....	....	24:34	
	5. To ten apostles in the upper room.. "*Peace be unto you. As my Father hath sent me, even so send I you.*" "*Receive ye the Holy Ghost. Whose soever sins ye remit,*" &c.	"	....	....	24:36	20:19
	6. To the eleven apostles in the upper room .... "*Peace be unto you.*" To Thomas. "*Reach hither thy finger,*" &c. "*Blessed are they that have not seen, and yet have believed.*"	"	....	16:14	....	20:26
	7. To seven apostles at the Sea of Tiberias................................. To Peter. "*Feed my sheep. Feed my lambs.*"	Tiberias.......	....	....	....	21:1-24
	8. To eleven apostles on a mountain in Galilee .. ..(1 Cor. 15:5) "*All power is given unto me in heaven and in earth.*" "*Go ye and teach all nations, baptizing them,*" &c. "*Lo, I am with you alway, even unto the end of the world. Amen.*"	Galilee	28:16			
	9. To five hundred brethren at once (1 Cor. 15:6)	Galilee, or Bethany.....				
	10. To James...............(1 Cor. 15:7)					
	11. Ascension............. "	Bethany	....	16:19	24:50,51	
	12. To Paul.................(1 Cor. 15:8)	Damascus (?)..				

OUR LORD'S MIRACLES.

MIRACLES.	LOCALITY.	MATT.	MARK.	LUKE.	JOHN.
I. *Narrated only in one Gospel.*					
Two blind men healed	Capernaum	ix.			
A dumb demoniac healed	“	ix.			
Stater in the mouth of the fish	“	xvii.			
The deaf and dumb man healed	Decapolis		vii.		
A blind man healed	Bethsaida		viii.		
When Christ passed unseen through the multitude	Nazareth			iv.	
Draught of fish	Bethsaida			v.	
Raising the widow's son	Nain			vii.	
Healing the woman with an infirmity	Jerusalem			xiii.	
“ “ man with the dropsy	“			xiv.	
“ “ ten lepers	Samaria			xvii.	
“ “ ear of Malchus, servant of the high priest	Gethsemane			xxii.	
Turning water into wine	Cana				ii.
Healing the nobleman's son (of fever)	“				iv.
“ “ impotent man at Bethesda	Jerusalem				v.
“ “ man born blind	“				ix.
Raising of Lazarus	Bethany				xi.
Draught of fish	Bethsaida				xxi.
II. *Narrated in two Gospels.*					
Healing the daughter of the Syrophœnician	Tyre	xv.	vii.		
Feeding the four thousand	Gennesaret (?)	xv.	viii.		
Cursing the fig tree	Mount of Olives	xxi.	xi.		
Healing the centurion's servant (of palsy)	Capernaum	viii.		vii.	
The blind and dumb demoniac	Galilee	xii.		xi.	
The demoniac in a synagogue	Capernaum		i.	iv.	
III. *Narrated in three Gospels.*					
Stilling the storm	Sea of Galilee	viii.	iv.	viii.	
The legion of devils entering the swine	Gadara	viii.	v.	viii.	
Healing Jairus' daughter	Capernaum	ix.	v.	viii.	
“ the woman with an issue of blood	Gennesaret	ix.	v.	viii.	
“ “ man sick of the palsy	Capernaum	ix.	ii.	v.	
“ “ leper	Gennesaret	viii.	i.	v.	
“ Peter's mother-in-law	Bethsaida	viii.	i.	iv.	
“ the man with a withered hand	Capernaum	xii.	iii.	vi.	
“ demoniac child	Mount Tabor (?)	xvii.	ix.	ix.	
“ blind Bartimæus	Jericho	xx.	x.	xviii.	
Walking on the sea	Sea of Galilee	xiv.	vi.		vi.
IV. *Narrated in four Gospels.*					
Feeding the five thousand	Bethsaida (*Julias*)	xiv.	vi.	ix.	vi.

OUR LORD'S PARABLES.

PARABLES.	LOCALITY.	MATT.	MARK.	LUKE.	LESSONS.
I. *Recorded in one Gospel.*					
The tares	Gennesaret	xiii.	....	....	Good and evil in life and judgment.
The hid treasure	"	xiii.	....	....	Value of Gospel.
The goodly pearl	"	xiii.	....	....	Christian seeking salvation.
The draw net	"	xiii.	....	....	Visible Church of Christ.
The unmerciful servant	Capernaum	xviii.	....	....	Danger of ingratitude.
The labourers in the vineyard	Jerusalem	xx.	....	....	Call at various epochs.
The two sons	"	xxi.	....	....	Insincerity and repentance.
The marriage of the king's son	Mount of Olives	xxii.	....	....	Need of righteousness.
The ten virgins	" "	xxv.	....	....	Watchful and careless profession.
The ten talents	" "	xxv.	....	....	Use of advantages.
The sheep and goats	" "	xxv.	....	....	Final separation of good and bad.
The seed growing secretly	Gennesaret	....	iv.	....	Gradual growth of religion.
The householder	"	....	xiii.		
The two debtors	Galilee	....	....	vii.	Gratitude for pardon.
The good Samaritan	Jerusalem	....	....	x.	Compassion to suffering.
The friend at midnight	"	....	....	xi.	Perseverance in prayer.
The rich fool	"	....	....	xii.	Worldly-mindedness.
The wedding feast	"	....	....	xii.	Vigilance towards Second Advent.
The wise steward	"	....	....	xii.	Conscientiousness in trust.
The barren fig tree	"	....	....	xiii.	Unprofitableness under grace.
The great supper	"	....	....	xiv.	Universality of Divine call.
The piece of money	"	....	....	xv.	Joy over penitence.
The prodigal son	"	....	....	xv.	Fatherly love to penitent son.
The unjust steward	"	....	....	xvi.	Preparation for eternity.
The rich man and Lazarus	"	....	....	xvi.	Recompence of future life.
The unprofitable servants	"	....	....	xvii.	God's claim to all our services.
The unjust judge	"	....	....	xviii.	Advantage of persevering prayer.
The Pharisee and publican	"	....	....	xviii.	Self-righteousness and humility.
The pounds	"	....	....	xix.	Diligence rewarded, sloth punished.
II. *Recorded in two Gospels.*					
House on rock and sand	Galilee	vii.	....	vi.	Consistent and false profession.
The leaven	Gennesaret	xiii.	....	viii.	Pervading influence of religion.
The lost sheep	Jerusalem	xviii.	....	xv.	Joy over penitent.
III. *Recorded in three Gospels.*					
New cloth and old garment	Capernaum	ix.	ii.	v.	New doctrine on old prejudices.
New wine in old bottles	"	ix.	ii.	v.	New spirit in unregenerate heart.
The sower	Gennesaret	xiii.	iv.	viii.	Hearers divided into classes.
The mustard seed	"	xiii.	iv.	xiii.	Spread of Gospel.
The wicked husbandmen	Jerusalem	xxi.	xii.	xx.	Rejection of Christ by Jews.
The fig tree and all the trees	Mount of Olives	xxiv.	xiii.	xxi.	Indications of Second Advent.

N. B.—These miracles and parables are grouped according to their record by the Evangelists; for their chronological position reference must be made to the "Harmony."

OUR LORD'S DISCOURSES AND CONVERSATIONS.

In Nearly the Order of Their Delivery.

	SUBJECT.	PLACE.	THE RECORD.
1.	The New Birth	Jerusalem.	John 3: 1–21.
2.	The Water of Life	Sychar.	John 4: 1–12.
3.	The Scriptures Fulfilled	Nazareth.	Luke 4: 16–31.
4.	Sermon on the Mount	Galilee.	Matt. 5–8.
5.	Instruction to the Apostles	Galilee.	Matt. 10: 5–12.
6.	Woes and Warnings	Capernaum.	Matt. 11: 20–24.
7.	The Father and the Son	Jerusalem.	John 5: 17–47.
8.	The Sabbath and its Observance	Galilee.	Matt. 13: 1–8.
9.	The Unpardonable Sin	Capernaum.	Matt. 12: 23–37.
10.	The Bread of Life	Capernaum.	John 6: 22–71.
11.	Internal Purity	Capernaum.	Matt. 15: 1–20.
12.	Offences and Injuries	Capernaum.	Matt. 18: 1–20.
13.	His Divine Mission	Jerusalem.	John 7: 14–31.
14.	Living Waters	Jerusalem.	John 7: 32–53.
15.	The Light of the World	Jerusalem.	John 8: 12–30.
16.	Freedom by the Truth	Jerusalem.	John 8: 31–58.
17.	The Shepherd and the Sheep	Jerusalem.	John 10: 1–38.
18.	Rebukes and Warnings	Jerusalem.	Luke 11: 29–36.
19.	Humility and Prudence	Jerusalem.	Luke 14: 7–14.
20.	The Way of Life	Jerusalem.	Matt. 19: 16–30.
21.	Sufferings and Death	Jericho.	Matt. 20: 17–19.
22.	True Greatness	Jericho.	Matt. 20: 20–28.
23.	Paying Tribute	Jerusalem.	Matt. 22: 15–22.
24.	The Resurrection	Jerusalem.	Matt. 22: 23–33.
25.	The Great Commandment.	Jerusalem.	Matt. 22: 34–45.
26.	The Destruction of Jerusalem	Jerusalem.	Matt. 24: 1–51.
27.	Comfort and Instruction	Jerusalem.	John 14–17.
28.	The Last Commission	Galilee.	Luke 24: 44–49.

THE DISCOURSES IN ACTS OF THE APOSTLES.

1.	Peter's Discourse on Pentecost	Acts 2: 14–39.
2.	Peter's Sermon in Solomon's Porch	Acts 3: 12–26.
3.	Peter's Address Before the Sanhedrim	Acts 4: 8–12.
4.	Stephen's Defence	Acts 7: 1–53.
5.	The First Sermon to the Gentiles	Acts 10: 35–43.
6.	Peter's Defence Before the Church	Acts 11: 5–18.
7.	Paul's Address at Antioch	Acts 13: 17–41.
8.	Paul's Address in Athens	Acts 17: 22–31.
9.	Paul's Address to the Ephesian Elders	Acts 20: 18–35.
10.	Paul's Defence in the Temple	Acts 22: 3–21.
11.	Paul's Address Before Felix.	Acts 24: 10–21.
12.	Paul's Address Before Agrippa	Acts 26: 2–29.
13.	Paul's Address to the Jews at Rome	Acts 28: 23–28.

TABLES OF TIME, MEASURES, WEIGHTS, ETC.

SACRED YEAR.

Names and Order of the Hebrew Months.

1.	Nisan, answering to part of	March. April.
2.	Zif or Jiar	April. May.
3.	Sivan	May. June.
4.	Thamuz	June. July.
5.	Ab	July. August.
6.	Elul	August. September.
7.	Ethanim or Tizri	September. October.
8.	Marchesvan or Bul	October. November.
9.	Chisleu	November December.
10.	Tebeth	December. January.
11.	Shebat	January. February.
12.	Adar	February. March.
13.	Ve-Adar or Second Adar.	

CIVIL YEAR.

Names and Order of the Hebrew Months.

7.—1.	Tizri, answering to part of	September. October.
8.—2.	Marchesvan.	October. November.
9.—3.	Chisleu	November. December.
10.—4.	Tebeth	December. January.
11.—5.	Shebat	January. February.
12.—6	Adar	February. March.
1.—7.	Nisan	March. April.
2.—8.	Zif or Jair	April. May.
3.—9.	Sivan	May. June.
4.—10.	Thamuz	June. July.
5.—11.	Ab	July. August.
6.—12.	Elul	August. September.

The Jews reckoned their months according to the moon; and every third year they added a month, which they called Ve-Adar, in the same way as we add a day in every fourth or leap year.

They began their civil year in the month of Tizri, or September, according to which they computed and settled all temporal affairs. But after coming out of Egypt they began their ecclesiastical year in the month of Nisan, or March, from which they computed all their great festivals.

Their day was twofold: the *natural*, consisting of twenty-four hours, which commenced at sunset; and the *artificial*, beginning at sunrising and ending at sunset, which was divided into twelve equal parts or hours. See John 11: 9.

Their night was divided into four parts or watches, each consisting of three hours. The first began at sunset; the second at nine o'clock; the third at midnight; the fourth at three in the morning, and continued until sunrise. These were sometimes otherwise expressed; viz., *even*, *midnight*, *cock-crowing*, and the *dawn*. See Mark 13: 35.

Their artificial day was divided into four equal parts. The first began at sunrise, and continued until nine o'clock; the second began at nine, and continued till noon; the third began at noon, and ended at three in the afternoon (which is sometimes termed the ninth hour); the fourth began at three, and continued till sunset.

A TABLE OF MEASURES.

A Cubit, somewhat more than one foot nine inches English.

A Span, half a cubit, or nearly eleven inches.

A Hand-breadth, sixth part of a cubit, or a little more than three inches and a half.

A Fathom, four cubits, about seven feet three inches and a half.

A Measuring Reed, six cubits and a hand-breadth, or nearly eleven feet. This was used in measuring buildings.

A Measuring Line, fourscore cubits, about one hundred and forty-five feet eleven inches. This was used to measuse grounds; hence *the lines* (Psalm 16: 6) are taken figuratively for the inheritance itself.

A Stadium, or Furlong, nearly 146 paces.
A Sabbath Day's Journey, about 729 paces.
An Eastern Mile, one mile and 403 paces, English measure.
A Day's Journey, upwards of thirty-three miles and a half.
Note.—A pace is equal to five feet.

There were different kinds of cubits. The common cubit, called the cubit of a man (Deut. 3: 11), was about eighteen inches. The king's cubit was three inches longer than the common one. The holy cubit was a yard, or two common ones.

A TABLE OF WEIGHTS.

A Shekel, near half an ounce, Troy weight.
A Maneh was sixty shekels, about two pounds and a quarter.
A Talent, three thousand shekels, or 113 pounds, and upwards of ten ounces.

A TABLE OF MONEY.

A Shekel of Gold, worth about	$ 8.75
A Golden Daric, about	5.24
A Talent of Gold, about	26,280.00
A Shekel of Silver, about	.55
A Bekah, half a shekel, about	.28
A Gerah, twentieth part of a shekel	.2½
A Maneh, or Mina, fifty shekels	27.32
A Talent of Silver, 3,000 shekels, about	1,639.30
A Silver Drachma, about	.16
Tribute Money, two drachms	.31
A Piece of Silver (*Stater*)	.62
A Pound (*Mornai*), 100 drachms	15.50
A Roman Penny (*Denarius*)	.16
A Farthing (*Assarium*), about	.3

Another Farthing (*Quadrans*), half the former.
A Mite, the half of this latter.

MEASURES OF LIQUIDS.

The Cor, or Chomer, seventy-five gallons and somewhat above five pints.
The Bath, the tenth of the chomer, or seven gallons four pints and a half.
The Hin, sixtieth of a chomer, about a gallon and a quart.
The Log, about three-fourths of a pint.
The Firkin (*Metretes*), somewhat more than seven pints.

MEASURES OF DRY THINGS.

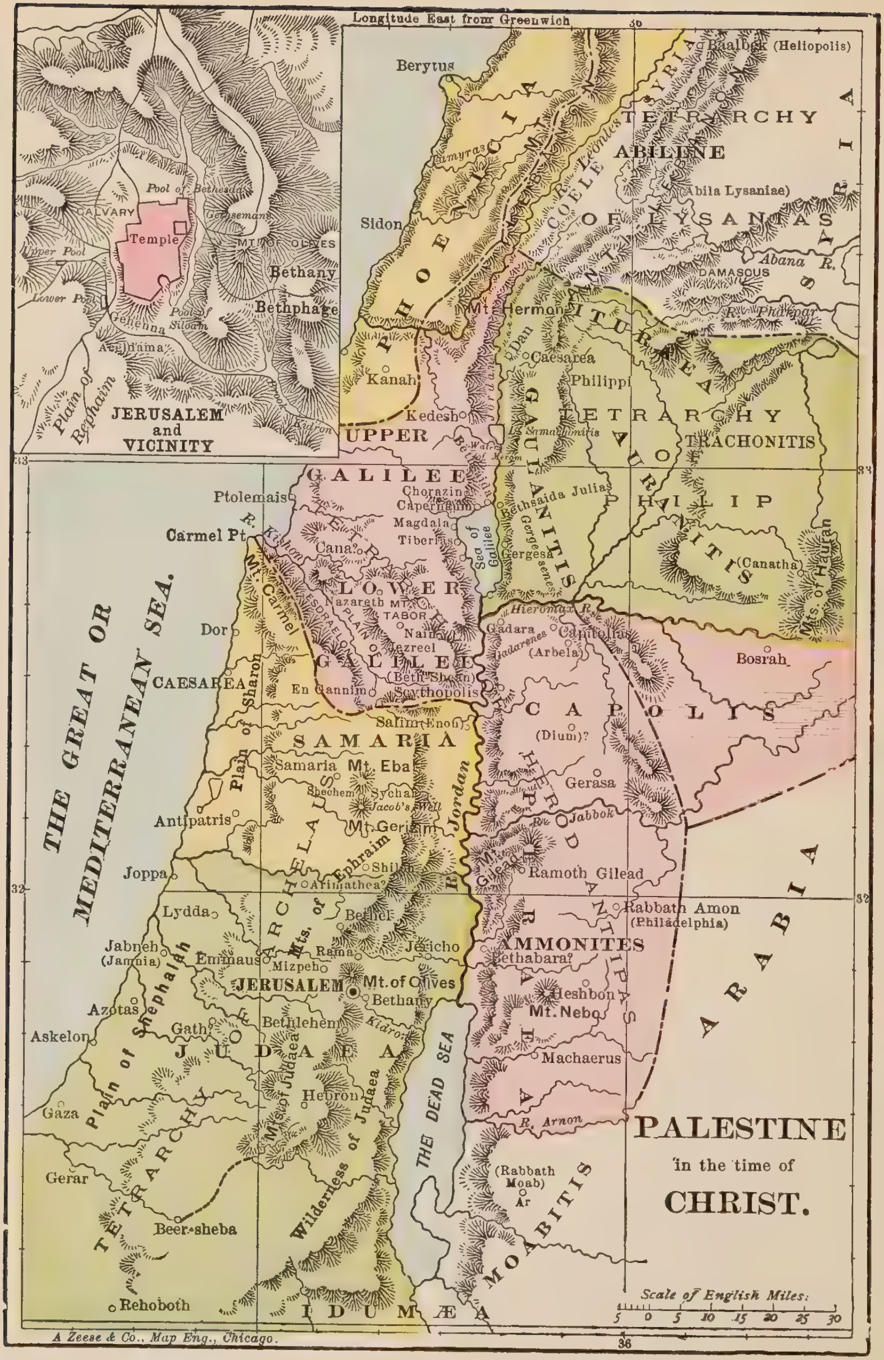
The Cab, somewhat above two pints.
The Omer, above five pints.
The Seah, one peck and about half a pint.
The Ephah, three pecks and about three pints.
The Letech, about four bushels.
The Homer, about eight bushels.
The Chœnix (Rev. 6: 6) was the daily allowance to maintain a slave. It contained about a quart, some say only a pint and a half. When this measure was sold for a denarius, or Roman penny, corn must have been above twenty shillings an English bushel, which indicates a scarcity next to a famine.

INTRODUCTION TO MATTHEW.

The first of the Gospels has been assigned by the Church, from the earliest times, to Matthew, one of the Twelve Apostles, and in all ages has been given the first place in the New Testament. He was the son of Alphæus, as we learn from Luke, who also calls him Levi (Luke 5: 27–29). He calls himself "Matthew the publican," refusing to conceal in his own history the despised calling that had engaged him before he entered the service of Christ. He was a Jew, but had so far lost the national feeling that he was a collector of the hateful Roman tribute at Capernaum, and was sitting at the receipt of custom when called by our Lord to leave all and to follow him. His history of the Savior shows, however, that he was more dominated by Jewish ideas than the writers of the other three gospels. Of the life of Matthew, after the death of the Savior, we have no information, for no reliance can be placed upon the traditions concerning his later history.

The Gospel of Matthew shows the methodical habits of a business man, for of all the writers he is most systematic in his arrangement. He gives by far the fullest accounts of the Sermon on the Mount, the charge to the Apostles (Matt. ch. 10), the Discourse on Blasphemy against the Holy Spirit, the Arraignment of the Scribes and Pharisees, of the Parables, and of the Prophecies concerning the Overthrow of the Jewish State. It has always been held that Matthew wrote before the other New Testament writers, and wrote especially for Jewish Christians. It is therefore supposed that he wrote first either in the common language of Judea at that time, the Aramaic, which was spoken by the Savior and his Apostles, or else in the pure Hebrew, which was then generally understood. This, however, is an unsettled question, and the Greek which we now possess, was, it is almost certain, written in Matthew's lifetime. There are no data for determining the exact time and place where it was written, but it was probably composed about the middle of the first century, within twenty years of the crucifixion.

Whether written originally in Hebrew or not, it can hardly be doubted that Matthew wrote for Jewish readers. He takes for granted a familiarity with Jewish customs, laws and localities, to a far greater extent than the other writers. Dean Alford says: "The whole narrative proceeds more upon a Jewish view of matters, and is concerned more to establish that point, which to a Jewish convert would be most important, namely, *that Jesus is the Messiah prophesied in the Old Testament.* Hence the commencement of his genealogy from Abraham and David; hence the frequent notice of the necessity of this or that event happening, *because it was* foretold by the prophets; hence the constant opposition of our Lord's spiritually ethical teaching to the carnal formalistic ethics of the Scribes and Pharisees."



PALESTINE in the time of CHRIST.

A. Zeese & Co., Map Eng., Chicago.

Longitude East from Greenwich
JERUSALEM and VICINITY
Pool of Bethesda
CALVARY
Temple
Gethsemane
Upper Pool
MT. OF OLIVES
Bethany
Lower Pool
Pool of Siloam
Bethphage
Gehenna
Aceldama
Plain of Rephaim
Kidron
Berytus
Baalbek (Heliopolis)
PHOENICIA
COELE SYRIA
TETRARCHY ABILENE OF LYSANIAS
(Abila Lysaniae)
Sidon
Abana R.
DAMASCUS
SYRIA
Mt. Hermon
R. Pharpar
ITURAEA
Dan
Caesarea Philippi
Kanah
Kedesh
UPPER GALILEE
TETRARCHY OF PHILIP
GAULANITIS
TRACHONITIS
AURANITIS
Samachonitis
Waters of Merom
Ptolemais
Chorazin
Capernaum
Bethsaida Julias
Magdala
Tiberias
Sea of Galilee
Gergesa
Gergesenes
R. Kishon
Carmel Pt.
Cana?
Mt. Carmel
LOWER GALILEE
Nazareth
MT. TABOR
Nain
Jezreel
PLAIN OF ESDRAELON
(Canatha)
Mts. of Hauran
Hieromax R.
Gadara
Gadarenes
Capitolias
(Arbela)
Bosrah
Dor
THE GREAT OR MEDITERRANEAN SEA.
CAESAREA
Plain of Sharon
En Gannim
(Beth Shean) Scythopolis
DECAPOLIS
Salim (Enon)
SAMARIA
(Dium)?
Samaria
Mt. Ebal
Shechem
Sychar
Jacob's Well
Gerasa
Antipatris
Mt. Gerizim
R. Jabbok
PERAEA
HEROD ANTIPAS
Mts. of Ephraim
Shiloh
Mt. Gilead
Ramoth Gilead
Joppa
Arimathea?
R. Jordan
ARCHELAUS
Lydda
Bethel
Rabbath Amon (Philadelphia)
Jabneh (Jamnia)
Emmaus
Rama
Jericho
AMMONITES
Bethabara?
Mizpeh
JERUSALEM
Mt. of Olives
Bethany
Heshbon
Mt. Nebo
Azotas
Bethlehem
Kidron
Gath?
Askelon
JUDAEA
Plain of Shephalah
ARABIA
Machaerus
Hebron
Mts. of Judaea
THE DEAD SEA
Gaza
R. Arnon
TETRARCHY
Gerar
(Rabbath Moab) Ar
MOABITIS
Wilderness of Judaea
Beer-sheba
Rehoboth
IDUMÆA
Scale of English Miles.
5 0 5 10 15 20 25 30
33
32
36

THE GOSPEL ACCORDING TO

MATTHEW.

CHAPTER I.

The Genealogy and Birth of Christ.

SUMMARY.—The Genealogy of Jesus Christ. Three Series of Fourteen Generations. The Betrothal of Mary and Joseph. The Immaculate Conception. The Purpose of Joseph. The Lord's Message in a Dream. The Name Jesus. The Prophecy of the Virgin. Immanuel. The Birth of Jesus.

1 The book of the generation[a] of Jesus Christ, the son of David,[b] the son[c] of Abraham.

2 Abraham[d] begat Isaac; and Isaac[e] begat Jacob; and Jacob[f] begat Judas and his brethren;

3 And Judas begat Phares[g] and Zara of Thamar; and Phares begat Esrom; and Esrom[h] begat Aram;[i]

4 And Aram begat Aminadab; and Aminadab begat Naasson;[j] and Naasson begat Salmon;[k]

5 And Salmon begat Booz of Rachab;[l] and Booz begat Obed[m] of Ruth; and Obed begat Jesse;

6 And Jesse begat David[n] the king; and David the king begat Solomon[o] of her *that had been the wife* of Urias;

7 And Solomon begat Roboam;[p] and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

REVISED VERSION.

CHAPTER I.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. 1
Abraham begat Isaac; and 2
Isaac begat Jacob; and Jacob begat Judah and his
brethren; and Judah begat 3
Perez and Zarah of Tamar; and Perez begat Hezron; and Hezron begat
Ram; and Ram begat Am- 4
minadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; and 5
Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat
Jesse; and Jesse begat Da- 6
vid the king.
And David begat Solomon of her *that had been the wife*
of Uriah; and Solomon be- 7
gat Rehoboam; and Rehoboam begat Abijah; and
Abijah begat Asa; and Asa 8
begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah;

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a Luke 3: 23, &c. *b* Matt. 22: 45. Psa. 132: 11. Acts 2: 30. *c* Gen. 22: 18. Gal. 3: 16. *d* Gen. 21: 2, 5. *e* Gen. 25: 26. *f* Gen. 29: 35, &c. *g* Gen. 38: 29, 30, &c. *h* Gen. 46: 12. *i* Ru. 4: 19. *j* 1 Chr. 2: 10; Num. 1: 7. *k* Ru. 4: 20. *l* Josh. 6: 25; Ru. 4: 21; *m* Ru. 4: 13. *n* 1 Sam. 17: 12. *o* 2 Sam. 12: 24. *p* 1 Chr. 3: 10, &c.

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1. **The book of the generation.** Literally "the book of birth," or genealogy. This title applies, not to the whole Gospel, but to the tables of descent in the first seventeen verses. The title was possibly copied from some Hebrew document compiled from the genealogical tables. **Jesus Christ.** Jesus, the personal name, which means "Savior;" Christ, the official title, which means "Anointed." He is our Anointed Prophet, Priest, and King. **The son of David.** The descendant. The prophets had declared that the Messiah should be of David's seed. **The son of Abraham.** The Lord had promised Abraham (Gen. 12: 3; 22: 18) that in his seed all the world should be blessed. David and Abraham were the two greatest ancestors of Jesus, and are named because it had been predicted that he would be their descendant.

2. **Abraham begat Isaac.** Matthew begins with Abraham to trace the line down. He was writing for Jews, and Jewish history begins with Abraham. Luke (3: 23–38), writing for Gentiles, goes back to Adam. For the differences between Matthew and Luke see verse 16.

3. **Tamar.** Three women are named in this list, Tamar, Rahab and Ruth. These were all Gentile women, and are named for this reason, and for their remarkable history. There were stains upon the character of Tamar (Gen. 38: 11–30), and of Rahab (Josh. 2: 1), but Ruth is one of the sweetest women of the Bible.

6. **David the king.** The greatest of the line from Abraham to Christ, so exalted that one of the titles of the Messiah was "the Son of David." **Of Uriah.** The mother of Solomon is referred to, not by name, but as the wife of Uriah. Uriah was a Hittite, a Gentile, and his wife may have been also. She was certainly a partner of David in the greatest guilt of his life.

8. **Joram.** Between Joram and Uzziah three names are intentionally omitted. They are found in

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias[a] begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel[b] begat Zorobabel;[c]

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the birth[d] of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

and Uzziah begat Jotham; 9
and Jotham begat Ahaz;
and Ahaz begat Hezekiah;
and Hezekiah begat Manasseh; 10
and Manasseh begat
Amon; and Amon begat Josiah; 11
and Josiah begat Jechoniah and his brethren,
at the time of the carrying
away to Babylon.

And after the carrying 12
away to Babylon, Jechoniah
begat Shealtiel; and
Shealtiel begat Zerubbabel;
and Zerubbabel begat Abiud; 13
and Abiud begat Eliakim;
and Eliakim begat
Azor; and Azor begat Sadoc; 14
and Sadoc begat
Achim; and Achim begat
Eliud; and Eliud begat 15
Eleazar; and Eleazar begat
Matthan: and Matthan begat
Jacob; and Jacob begat 16
Joseph the husband of
Mary, of whom was born
Jesus, who is called Christ.

So all the generations 17
from Abraham unto David
are fourteen generations;
and from David unto the
carrying away to Babylon
fourteen generations; and
from the carrying away to
Babylon unto the Christ
fourteen generations.

Now the birth of Jesus 18
Christ was on this wise:
When his mother Mary had
been betrothed to Joseph,
before they came together
she was found with child of

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[a] 2 Kin. 20: 21; 1 Chr. 3: 13. [b] 1 Chr. 3: 17, &c. [c] Neh. 12: 1. [d] Lu. 1: 27, &c.

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1 Chron. 3: 11, 12. They were probably omitted to equalize the threefold division of generations from Abraham to Joseph. Such omissions of unimportant links are common in the Old Testament.

11. **The carrying away to Babylon.** The great seventy years' captivity in Babylon, following the destruction of Jerusalem by Nebuchadnezzar.

12. **Zerubbabel.** The descendant of the ancient kings who led the Jews back from the Captivity (Ezra 3: 2).

16. **Jacob begat Joseph.** The descendant of a long line of kings was a poor carpenter of Nazareth. As the husband of Mary he was the legal father of Jesus, and Matthew gives his line of descent. A comparison of the table given by Luke will show that it differs in part from that of Matthew. Between David and Joseph the lists are widely different. Several views, all possible, have been presented, but the most probable explanation is that Matthew gives the line of Joseph, the legal line, and that Luke gives the line of Mary, the mother of our Lord. As the Jews regarded only male descent, unless Joseph, the supposed father, was a descendant of David they would not have recognized the genealogy as a fulfillment of the prophecies that Christ should be the Son of David; while Luke, himself a Gentile and writing for Gentiles, was more particular to give the line that shows that Jesus is really the Son of David. If Mary was the daughter of Heli, especially if an heiress, Joseph, by marriage, would become the "son of Heli." That there is no contradiction between the two tables is shown by the fact that the Jews who best understood their genealogies never charged it. These tables were preserved with great care, for various reasons, until Christ was born, but it is asserted that Herod destroyed them. If this is incorrect, they did not survive the destruction of Jerusalem.

17. **Are fourteen generations.** There are exactly fourteen generations from Abraham to David, and two other series are made to correspond. **From David to, etc.** David's name is counted again to make the number fourteen. The third series begins with Jeconiah and ends with Christ.

18. **The birth of Jesus Christ.** The word rendered here "birth" is the same in Greek that is translated "generation" in verse 1. **Mary having been betrothed.** Not married, but engaged. Betrothal

19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded[a] to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream,[b] saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save[c] his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet,[d] saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God[e] with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

the Holy Ghost. And Joseph 19
her husband, being a righteous
man, and not willing
to make her a public example,
was minded to put her
away privily. But when he 20
thought on these things,
behold, an angel of the
Lord appeared unto him in
a dream, saying, Joseph,
thou son of David, fear not
to take unto thee Mary thy
wife: for that which is conceived
in her is of the Holy
Ghost. And she shall bring 21
forth a son; and thou shalt
call his name Jesus; for it
is he that shall save his
people from their sins.
Now all this is come to pass, 22
that it might be fulfilled
which was spoken by the
Lord through the prophet,
saying,
Behold the virgin shall 23
be with child, and shall
bring forth a son,
And they shall call his
name Immanuel,
which is, being interpreted,
God with us. And Joseph 24
arose from his sleep, and
did as the angel of the Lord
commanded him, and took

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[a] Deut. 24: 1. [b] Job 33: 15, 17. [c] Acts 5: 31; 13: 23 38. [d] Isa. 7: 14. [e] Jno. 1: 14.

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was, from the times of the patriarchs, a formal ceremony (Gen. 24: 25), and was regarded a binding obligation. It generally lasted a whole year before marriage. After betrothal unfaithfulness was regarded adultery. **Before they came together.** Before marriage. **She was found.** The angel (Luke 1: 26) predicted her conception, and when the prediction was verified she probably did not hesitate to reveal it. Her heart would be filled with joyous pride instead of shame. **Holy Ghost.** Correctly, Holy Spirit. The Divine power. Christ is the only example of such a birth in all history. His birth, like his life and his resurrection, is a miracle.

19. Joseph her husband. Betrothal, according to the law (Deut. 22: 24), made him her husband before marriage. **A righteous man.** Just and humane. To put her away publicly was to expose her to the penalty of death. Probably she had made her defense to him, but her story was so wonderful that he was in doubt. **Privily.** Give her a bill of divorce. See Deut. 24: 1.

20. While he thought. Reflected, still in doubt, perplexed. **An angel.** Gabriel appeared to Mary (Luke 1: 26); the name of the angel is not here given. Angels are messengers; an angel of the Lord is the Lord's messenger. These messengers are usually superhuman, but not always. **In a dream.** Often messages were conveyed by impressions made in sleep. Three times revelations were thus made to Joseph. **Thou son of David.** It was fitting that he should now be reminded that he belonged to the family from whence the Messiah was to come. **Fear not.** His betrothed was pure.

21. Thou shalt call his name Jesus. That is, Savior. The Hebrew form is Joshua; the full meaning is *Jehovah's salvation.* **Shall save his people.** Not the Jewish nation, as Joseph probably supposed, but all who accept and follow him. **From their sins.** Not a temporal salvation, but from the curse of sin, condemnation and banishment from God's favor and heaven.

22. That it might be fulfilled. Matthew neglects no opportunity to show the Jews that their prophets described Christ. The prophecy will be found in Isaiah 7: 14.

23. Behold, a virgin. Rather *the* virgin, as in the Revision. Isaiah had in view a particular virgin, the mother of the true Immanuel. Like many other prophecies, it had a double, a typical and a true, fulfillment. The first was in the reign of Ahaz, a sign concerning a temporal deliverance, but the higher reference is to the spiritual Deliverer of the world. The first is the type, the second is the great event that inspired the message. **Immanuel.** This means "God with us," an appropriate title for Jesus among men.

24. And Joseph . . . did. He obeyed at once, a fitting example for all men. When the Lord's will is spoken there should be no delay in obedience.

25 And knew her not till she had brought forth her firstborn[a] son: and he called his name JESUS.[b]

CHAPTER II.

The Wise Men and the Flight into Egypt.

Summary.—The Wise Men. The Star in the East. The King of the Jews. Herod and Jerusalem Troubled. Christ to be born in Bethlehem. Herod's Demand of the Wise Men. The Star over the Young Child. Gifts Laid at His Feet. Joseph Warned in a Dream. Flight into Egypt. The Massacre of the Children. Rachel Weeping. Joseph Called to Return. The Home in Galilee. The City of Nazareth.

1 Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born[c] King of the Jews? for we have seen his star[d] in the east, and are come to worship[e] him.

unto him his wife; and 25
knew her not till she had
brought forth a son; and he
called his name Jesus.

CHAPTER II.

Now when Jesus was 1
born in Bethlehem of Judæa in the days of Herod
the king, behold, wise men
from the east came to Jerusalem, saying, Where is he 2
that is born King of the
Jews? for we saw his star
in the east, and are come

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[a] Ex. 13: 2. [b] Lu. 2: 21. [c] Zec. 9: 9. [d] Nu. 24: 17. Isa. 60: 3. [e]. Jno. 5: 23.

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25. Knew her not. A Hebrew form for conjugal intercourse. The language of the verse does not imply the perpetual virginity of Mary.

1. When Jesus was born. Though the home of Joseph and Mary was at Nazareth, prophecy had declared that Christ should be born at Bethlehem, the native place of David; and this was accomplished by the agency of the Roman emperor. See notes on Luke 2: 1. The pride of the Jews in their genealogies would lead them to the head cities of their families; thus, Mary traversed with her husband the length of the land, from Nazareth to Bethlehem, the city of David, to whose house they both belonged. **In Bethlehem of Judea.** Bethlehem was one of the oldest places in the land of Judea, and had been in existence at least 1,500 years before the Savior was born. It was the scene of the events so touchingly related in the Book of Ruth. It was known as the city of David, because it was his birthplace. The little town has an imposing aspect and commanding site. It stands on the summit of a narrow ridge, which projects eastward from the central mountain chain of Judah. It is about six miles south of Jerusalem, on the road toward Hebron. It contains at the present time about four thousand inhabitants, chiefly Christians of the Greek Church, who obtain much of their sustenance from the sale of relics to pilgrims and visitors. **In the days of Herod the king.** This statement gives data for ascertaining the time of the birth of Jesus. It is conceded that it took place in the last year of Herod's reign. But it is known that Herod died about three years before the first year of our era. Therefore, if the Savior was born "in the days of king Herod," he must have been born about four years earlier than the date assigned. Herod was only partly of Jewish blood, was a man of most bloody and unscrupulous character, a great tyrant, the murderer of even his own wife and sons. Seven of the Herods are named in the New Testament. (1) "Herod the king," here named, called by Josephus Herod the Great, the first of the Herodian kings, a man of great force of character, but a bloody tyrant. He held his royal authority by the appointment of the Romans. (2) Herod Archelaus, his son and successor in Judea (Matt. 2: 22). The Romans deposed him and appointed a Roman governor in his stead. (3) Herod Antipas, tetrarch of Galilee, who slew John the Baptist (Matt. 14: 1). Also a son of Herod the Great. (4) Herod Philip, a third son, the lawful husband of Herodias (Matt. 14: 3). (5) Another son, also named Herod Philip. He is only referred to in the New Testament in Luke 3: 1. (6) Herod Agrippa, the grandson of Herod the Great, named in Acts 12: 1-3, 23. (7) Herod Agrippa, the son of the last, the King Agrippa before whom Paul made his famous defense (Acts 25: 13, 23; 26: 27). **There came wise men from the east.** The word rendered "wise men" is more correctly *Magi*, a term which designates an order of priests and philosophers which belonged originally to Persia and Media, and who were extensively distributed over the region of the Euphrates. Those described in the book of Daniel as wise men, astrologers and magicians, belonged to this order. We can only conjecture where these "wise men" came from, but the probability is that they journeyed from the valley of the Euphrates.

2. Where is he that is born King of the Jews? Their question shows two things. 1. That they partook of the general expectation that about this time there would appear in the East a Ruler divinely appointed to his mission. The works of profane writers of this period show that this expectation was general. 2. It is plain that the wise men misapprehended the mission of Christ, and expected him to be

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered[a] all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written[b] by the prophet;

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule[c] my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

to worship him. And when 3
Herod the king heard it, he
was troubled, and all Jerusalem
with him. And gathering 4
together all the chief
priests and scribes of the
people, he inquired of them
where the Christ should be
born. And they said unto 5
him, In Bethlehem of Judæa:
for thus it is written
by the prophet,

And thou Bethlehem, 6
land of Judah,
Art in no wise least
among the princes of
Judah:
For out of thee shall
come forth a governor,
Which shall be shepherd
of my people Israel.

Then Herod privily called 7
the wise men, and learned
of them carefully what
time the star appeared.
And he sent them to Bethlehem, 8
and said, Go and
search out carefully concerning
the young child;
and when ye have found
him, bring me word, that I
also may come and worship
him. And they, having 9
heard the king, went their
way; and lo, the star, which
they saw in the east, went
before them, till it came
and stood over where the

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[a] Psa. 2: 2. [b] Mic. 5: 2; John 7: 42. [c] Rev. 2: 27.

a secular king. **We have seen his star in the east.** No certain conclusion can be reached as to what this appearance in the heavens was, and it is useless to enter into the discussion. It seemed a part of God's plan that Gentiles as well as Jews should offer homage to the infant King.

3. Herod . . . was troubled. The trouble of Herod is easily accounted for. He was a usurper. This news seemed to portend a legitimate king, a rival for the throne, around whom the Jewish nation would rally. **All Jerusalem with him.** The capital was in commotion. It was the seat of Herod's power, and his staunchest supporters were there.

4. And when he had gathered all the chief priests and scribes together. Literally, "high priests." The high priests, and perhaps the heads of the twenty-four courses of priests, are included. See 1 Chron. 24: 1-19. The "scribes" were the successors of Ezra, the official copyists of the Scripture, who naturally became its expounders, and were the theologians of the time of Christ. The priests, as the head of the Jewish religion, and the scribes, as the chief expounders of the Scriptures, were the proper persons to answer Herod's question. **Where Christ should be born.** This demand concedes: 1. That the Jews expected a Messiah; 2. That the Scriptures had foretold his coming; 3. That the very place of his birth had been pointed out.

5. In Bethlehem of Judea; for thus it is written by the prophet. The prophet here referred to is Micah, who lived about seven centuries before Christ. See Micah 5: 1, 2.

6. And thou Bethlehem. The quotation is made freely from the Septuagint version (Greek), which was in common use, and from which the Savior and his apostles constantly quoted. The Hebrew is literally, "But thou Bethlehem Ephrata, too small to be among the thousands of Judah (*i. e.*, the towns where the heads of thousands resided, the chief towns in the distribution of the tribes), out of thee shall come forth one who is to be the ruler of Israel." **Princes.** Put for towns, where the princes or head of thousands lived.

7. Then Herod privily called the wise men. The crafty and cruel king had gained one point: he now knew where the Christ was to be born. He therefore asks another question of the wise men, by which he hopes to ascertain the age of the royal child. **What time the star appeared.** The fact that, as stated below, he slew the children of two years and under, denotes that the star had been seen first about two years before.

8. And he sent them to Bethlehem. Herod commanded them to search out the young child and bring him word, but lied as to his object, which was murder instead of worship.

9. They went their way. They probably departed immediately after their interview with Herod, 10 When they saw the star, they[a] rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts;[b] gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord

young child was. And 10
when they saw the star,
they rejoiced with exceeding
great joy. And they 11
came into the house and
saw the young child with
Mary his mother; and they
fell down and worshipped
him; and opening their
treasures they offered unto
him gifts, gold and frankincense
and myrrh. And 12
being warned *of God* in a
dream that they should not
return to Herod, they departed
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another way.
Now when they were de- 13
parted, behold, an angel of
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Joseph in a dream, saying,
Arise and take the young
child and his mother, and
flee into Egypt, and be thou
there until I tell thee: for
Herod will seek the young
child to destroy him. And 14
he arose and took the young
child and his mother by
night, and departed into
Egypt; and was there until 15
the death of Herod: that it
might be fulfilled which

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[a] Psa. 67: 4. [b] Psa. 72: 10; Isa. 60: 6.

and as the appearance of the star as soon as they started indicates that it was night, they probably saw Herod in the evening. **So the star . . . went before them.** This language implies a miraculous appearance, like a star, which guided the steps of the wise men. Such a view is no less probable than that a pillar of fire should have guided Israel. This luminous appearance **stood over where the young child was.** Either over Bethlehem, or over the house where the young child was sheltered.

10. **And when they saw the star.** This language shows that for a time, at least, they had not seen the star until they left Jerusalem for Bethlehem. Its reappearance caused them great rejoicing, because it showed them that their quest was not in vain.

11. **And they came into the house.** Not, probably, the stable where the Lord was born, but a temporary home obtained after the crowd had left Jerusalem. Many suppose that Joseph and Mary remained at Bethlehem until the forty days of purification were passed; that the young child was presented in the temple as recorded in Luke 2: 22; that then they returned to Bethlehem; were visited shortly after by the wise men, and thence fled into Egypt. If this is correct, the young child must have been six or seven weeks old at the time of this visit. **With Mary his mother.** The child was probably in the mother's arms. **They fell down and worshipped him.** Observe that no adoration is offered his mother. **When they had opened their treasures.** They had brought these all the way from the East as an offering. They offer to him gifts such as were offered to kings by embassadors or vassals. **Gold.** A usual offering to kings. **Frankincense.** A costly and fragrant gum distilled from a tree in India and Arabia. **Myrrh.** An aromatic gum produced from a thorn-bush that grew in Arabia and Ethiopia. The providence of God is seen in these gifts. It provided the means necessary for the flight to Egypt that was to follow at once, and to sustain the holy family in a foreign land.

12. **Being warned of God in a dream.** Probably they were suspicious of Herod. for they could not fail to know his character, and asked God to guide them. He did so by a dream, and hence they avoided Jerusalem on their return.

13. **And when they were departed.** It is probable that the Magi were led by the star to Bethlehem, offered their homage, departed, Joseph was warned, and the holy family started to Egypt, all the same night. **Flee into Egypt.** Egypt has a very intimate connection with Bible history. It was the nearest of Roman provinces independent of Herod, was the home of thousands of Joseph's countrymen, and was convenient for a return at the proper time.

14. **When he arose, he took the young child.** The message came while he was sleeping; as soon as he arose from his bed he took the Child and his mother and departed at once. There was prompt obedience. as there should always be, to the divine commands.

15. **That it might be fulfilled, . . . Out of Egypt have I called my Son.** The prophecy here quoted is found in Hosea 11: 1. Israel. which was called out of Egypt, is spoken of as a son. Israel,

by the prophet, saying, Out[a] of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy[b] the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead[c] which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

was spoken by the Lord
through the prophet, saying,
Out of Egypt did I
call my son. Then Herod 16
when he saw that he was
mocked of the wise men,
was exceeding wroth, and
sent forth, and slew all the
male children that were in
Bethlehem, and in all the
borders thereof, from two
years old and under, according
to the time which
he had carefully learned
of the wise men. Then 17
was fulfilled that which
was spoken by Jeremiah
the prophet, saying,

A voice was heard in Ramah, 18
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

But when Herod was 19
dead, behold, an angel of
the Lord appeareth in a
dream to Joseph in Egypt,
saying, Arise and take the 20
young child and his mother,
and go into the land of
Israel: for they are dead
that sought the young
child's life. And he arose 21

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[a] Hos. 11: 1. [b] Jer. 31: 15. [c] Exod. 4: 19.

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however, was a type, and the events portrayed in Israelitish history were typical prophecies. That was the dispensation of types and shadows. Hence, the great outlines were prophetic, and the calling of Israel out of Egypt a prophecy of the Leader of the true Israel being called out of that land.

16. Then Herod, when he saw that he was mocked. He had directed the wise men to report to him after their visit to Bethlehem. Their return to their own country without complying with his wishes seemed to Herod a mockery of his authority, and excited his rage. **Sent forth and slew.** A band of his murderous satellites were sent, and not only slew the male children of Bethlehem, but those of that vicinity.

17. Then was fulfilled that which was spoken by Jeremy the prophet. The saying is found in Jer. 31: 15, and was first spoken with reference to the desolation of Israel by Nebuchadnezzar. The survivors of the Israelites were gathered by their conquerors as captives at Ramah. There the voice of lamentation was heard from the mothers bereft of their offspring. The prophet describes Rachel, the mother of two great tribes, as weeping and refusing to be comforted. It was still more appropriate to the bereaved mothers of Bethlehem. Within half a mile of that city was the tomb of Rachel, and hence the pathetic language of the prophet is again applied to the inconsolable mothers of Bethlehem, as though the Rachel that slept in the tomb were a mourner over her slain offspring. On the site of the tomb of Rachel is now a Mahometan mosque. For the burial of Rachel see Gen. 35: 19.

18. In Ramah was a voice heard. Ramah was a border fortress of Judah, where the captives were collected by the generals of Nebuchadnezzar after the fall of Jerusalem.

19. But when Herod was dead. This event was the signal for the return to Judea. He died in the spring of the year 750 after the building of Rome, just before the passover. This would place his death nearly four years before the Christian era, the date from whence we reckon our time. That was not fixed upon until five hundred years after the birth of Christ, and was fixed erroneously.

20. Arise . . . go into the land of Israel. Notice that Joseph is not required to return to Bethlehem or to Judea, but simply to the land of Israel. **They are dead who sought the young child's life.** As "they" is plural, there must have been the death of more than one of those who sought the death of the Lord. Five days before the death of Herod he slew his son Antipater, a prince of dark, cruel, treacherous character, whom he had expected to succeed him. Nothing could be more likely than that he had fully sympathized in the scheme of child-murder at Bethlehem. Now both, "they that sought the young child's life," were dead.

21. And arose and took the young child. He obeyed as promptly as before, waiting obediently upon the Divine will. **Came into the land of Israel.** This included not only Judea, but Samaria.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:[a]

23 And he came and dwelt in a city called Nazareth:[b] that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.[c]

CHAPTER III.

John the Baptist and the Baptism of Christ.

Summary.—The Preaching of John. The Kingdom of Heaven. John's Raiment and Food. The Great Multitudes. The Pharisees and Sadducees. Baptism of Holy Spirit and of Fire. Jesus Comes for Baptism. John's Refusal. Jesus Baptized in Jordan. The Anointing of the Spirit. The Voice from Heaven.

1 In those days came John[d] the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

and took the young child
and his mother, and came
into the land of Israel. But 22
when he heard that Archelaus
was reigning over Judæa
in the room of his
father Herod, he was afraid
to go thither: and being
warned *of God* in a dream,
he withdrew into the parts
of Galilee, and came and 23
dwelt in a city called Nazareth:
that it might be fulfilled
which was spoken by
the prophets, that he should
be called a Nazarene.

CHAPTER III.

And in those days cometh 1
John the Baptist, preaching
in the wilderness of
Judæa, saying, Repent ye, 2
for the kingdom of heaven

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[a] Matt. 3:13; Luke 2:39. [b] John 1:45. [c] Num. 6:13; Jud. 13:5; 1 Sam. 1:11; Amos 2:10, 12; Acts 24:5. [d] Luke 3:2; John 1:6.

Galilee and the country beyond the Jordan. The part first reached by Joseph on his return would be Judea.

22. **When he heard that Archelaus did reign in Judea.** Archelaus is one of the four sons of Herod who are named in the New Testament. See note on verse 1. **Was afraid to go thither.** This implies that he had designed to return thither.

23. **And he came and dwelt in a city called Nazareth.** Matthew makes no mention of the previous residence at Nazareth, and he now names it first when it becomes the home of Christ. It was an obscure village, nestled on the hills about five hundred feet above the plain of Esdrælon, on the side of Galilee. It is not named in the Old Testament, was probably a small town in the time of Christ, but now has about 6,000 inhabitants. **That it might be fulfilled which was spoken by the prophets.** Not by one prophet, but the summing up of a number of prophecies. No prophet had declared in express terms that he should be called a Nazarene. They, however, did apply to Christ the term *Nezer*, from which Nazareth is derived; the Nazarites, of whom Samson was one, were typical of Christ; the meanness and contempt in which Nazareth was held was itself a prophecy of one who "was despised and rejected." See Isa, 11:1; Jer. 23:5; 33:15; Zech. 3:8; 6:12.

1. **In those days.** Many years after the incidents of the last chapter; somewhere from twenty-five to thirty. **Came John the Baptist.** Called the Baptist or *Baptizer* because he baptized the people. He came forth as a preacher and reformer. He was the subject of prophecy (Isa. 40:3; Mal. 3:1); his birth was announced by an angel; he was of priestly family, the son of Zacharias and Elizabeth, the cousin of Mary. He was now about thirty years old. **Preaching in the wilderness of Judea.** A region thinly inhabited, used mostly for pasture, a rocky tract in the eastern part of Judea and west of the Jordan and the Dead Sea.

2. **Repent ye.** The great rite of John was baptism, but the great duty commanded was repentance. Repentance is more than a sorrow for sin; it is a determination to abandon it and live a new life. It means a change of the will, or heart, new purposes, a determination to leave off sinning. Sorrow is not repentance, but "godly sorrow worketh repentance" (2 Cor. 7:10). **The kingdom of heaven.** The long expected kingdom ruled by the Messiah King, predicted by the prophets, and especially by Daniel (Dan. 2:44). The announcement of this anxiously-waited-for kingdom thrilled all Judea. **Is at hand.** It is to be noted, 1. That the kingdom to which he referred was in the future, but near. It did not begin with Abraham, or David, or even with John the Baptist. 2. It is the kingdom of *heaven*, not an earthly kingdom, and hence, must have a King sent from heaven. That King was not yet revealed to the public, but we have seen that one was born at Bethlehem who was to be the King. John was not the founder, but the herald of the coming King.

3 For this is he that was spoken of[a] by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment[b] of camel's hair, and a leathern girdle about his loins; and his meat was locusts[c] and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing[d] their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation[e] of vipers, who hath warned you to flee[f] from the wrath to come?

is at hand. For this is he 3
that was spoken of by Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

Now John himself had his 4
raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.
Then went out unto him 5
Jerusalem, and all Judæa, and all the region round about Jordan; and they 6
were baptized of him in the river Jordan, confessing their sins. But when 7
he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come?

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a Isa. 40: 3. *b* Matt. 11: 18. *c* Lev. 11: 22. *d* Acts 1: 5; 2: 38; 19: 4, 6, 18. *e* Matt. 12: 34; 23: 33; Isa. 59: 5; Luke 3: 7. *f* Jer. 51: 6; Rom. 1: 18.

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3. **The voice of one crying in the wilderness.** John was called a *voice*, (1) because the whole man was a sermon; (2) because he would call no attention to himself as a person, but only to the Savior, whose way he came to prepare. For the prophecy see Isa. 40: 3. **Prepare ye the way of the Lord.** The messengers sent before the Eastern kings prepared the way for the chariots and armies of their monarchs. A "king's highway" had to be carried through the open land of the wilderness, valleys filled up, and hills leveled. Interpreted in its spiritual application, the wilderness was the world lying in evil. **Make his paths straight.** Roads that have not been properly directed at the beginning. So are the ways of men when no preparation has been made for the GREAT KING. When John cried, *Make his paths straight*, he meant, Stop your crooked ways.

4. **Raiment of camel's hair.** See 2 Kings 1: 8. Not the camel's skin with the hair on, but a garment made of the shaggier camel's hair, woven in a coarse fabric. It was recognized as a garb of the prophets (Zech. 13: 4), and is still worn in the East by the poor. **A leathern girdle about his loins.** The "leathern *girdle*" may be seen around the body of the common laborer. It fastens the loose raiment of the East about the waist. **His meat.** Food. **Locusts.** Permitted to the Jews as an article of food (Lev. 11: 22), and still used by the poorer classes in Arabia, Egypt and Nubia. They are a large, voracious insect, much like the Rocky Mountain grasshopper. **Wild honey.** Honey deposited by wild swarms of bees in the rocks. So abundant was it that Palestine was described as "flowing with milk and honey." John was no epicure, and used such food as the wilderness provided.

5. **There went out to him Jerusalem and all Judea.** These expressions must be taken, not as meaning every individual, but as showing the wonderful impression produced by his preaching. All Judea, and among the rest, the people of Jerusalem came.

6. **And were baptized of him in Jordan.** Note that the baptism took place not at, but *in*, the Jordan. Mark says "in the river of Jordan." The Jordan, the principal stream of Palestine, rises in the mountains of Lebanon, runs south into the sea of Galilee, leaves it and descends southward along Galilee, Samaria and Judea, to the Dead Sea. In many places the stream is fordable, and furnishes good facilities for baptizing. **Confessing their sins.** Baptism itself, a burial in water, a "baptism into death," a symbol of the burial of one who dies to the old life, is a confession of sins. There was, perhaps, also a verbal confession. The acknowledgment of sin, repentance and baptism are prescribed as conditions of pardon.

7. **When he saw many of the Pharisees and Sadducees.** The two principal religious sects. The first originated in the time of the Maccabees, and were a kind of Jewish Puritans, but had in the Savior's time degenerated into a set of formalists, who paid far more attention to outward forms than to inner life. They were scrupulous in observing ceremonies, very orthodox, but were filled with spiritual pride. From an early period of Christ's ministry they opposed him. The other principal sect of the Jews, the Sadducees, derived their name from Sadduc, the founder of the sect; were irreligious, sensual and skeptical. They were materialists, and denied "angel, spirit, or the resurrection of the dead." Annas and Caiaphas, the high priests, were Sadducees. **Generation of vipers.** The guilty, corrupted race had become a generation of vipers; not only poisoned, but poisonous, hateful to God, hating one another.

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn[a] down, and cast into the fire.

11 I indeed baptize you with water[b] unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you[c] with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will throughly purge[d] his floor, and gather his wheat into the garner; but he will burn up the chaff[e] with unquenchable fire.

Bring forth therefore fruit 8
worthy of repentance: and 9
think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
And even now is the axe 10
laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I 11
indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and *with* fire: whose fan is in 12
his hand, and he will throughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

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[a] John 15: 6. [b] Luke 3: 16; Acts 19: 4. [c] Acts 1: 5. [d] Mal. 3: 2, 3. [e] Psa. 1: 4; Mal. 4: 1; Mark 9: 44.

The viper is hateful, full of hate, and dangerous. **Who hath warned you?** Malachi (3: 2; 4: 5) had predicted the wrath to come. John's question expresses doubt of their sincerity.

8. Bring forth, therefore, fruits meet for repentance. There is no repentance whatever unless there is a change of life as the result. The change of life is the proof of the change of heart.

9. Think not to say . . . we have Abraham to our father. They believed that Abraham's race was to be saved, if all else were destroyed. John destroys this refuge of sin. **Of these stones.** Pointing, perhaps, to the stones of the Jordan. In thus sinking the higher claims of Judaism, John points to the Gentiles, who were to become Abraham's children by faith. (See Gal. 3: 29.)

10. The axe is laid at the root of the tree. A sign that the tree is to be cut down. The tree meant is the Jewish nation. **Every tree.** A fruitless fig-tree was afterward made by our Lord the representative of the whole Jewish nation (Luke 13: 6), but here John declares a universal law. What does not bear good fruit shall finally be destroyed. **Cast into the fire.** When a tree is not fruitful, or bears useless fruit, it is fit for nothing but to be burned.

11. I indeed baptize you with water unto repentance. His baptism was only a water baptism. The King could send the Holy Spirit, and give a mightier baptism, in addition to the outward baptism. **Mightier than I.** In that he can *perform* all that I only *promise*. **Whose shoes I am not worthy to bear.** The duty of a slave, or one greatly inferior in rank. In the Orient sandals are generally removed on entering a house, and left in charge of a servant, who brings them again when needed. So humble was John, compared with the King, that he was hardly worthy to be his servant. **He shall baptize with the Holy Spirit.** In order to know what is meant we must refer to the fulfillment. On the day of Pentecost occurred such a baptism, the first so recognized in the New Testament. Then the spirits of the apostles were overwhelmed by the Divine Spirit, so that they spoke as he gave them utterance. It was Christ who "shed forth" the baptism of that occasion. This would be plainer had the Greek *en*, here rendered "with," been rendered "in," after the word baptize. Of the 2,660 occurrences of *en* in the Greek New Testament it is rendered "in" in the Common Version 2,045 times. The American Committee of Revisers in the Revised Version (see margin) so render it in connection with the word baptize, and are doubtless right. These great scholars, mostly learned Pedo-baptists, would say, "Baptize *in* water," "Baptize *in* the Holy Spirit." **And with fire.** The term *fire* is used in verse 10, and there means a destroying agency; it is used again in verse 12 in the same sense; it is used in verse 11, also, the intervening verse, and must be used in exactly the same sense as in the other two verses. It cannot mean a curse in verses 10 and 12, and a blessing in verse 11, without a word of explanation. It is strange, therefore, that all commentators should not agree that the baptism of fire is a baptism of trial and suffering. There were two classes before John. Some would repent and be baptized finally in the Holy Spirit; there were others who would remain impenitent, and be baptized in the awful trials that would come upon Israel. The next verse explains this. John says in it that there is the wheat and the chaff; one shall be gathered into the garner and the other burned.

12. Fan is in his hand. Rather the winnowing shovel, by which the wheat and chaff were tossed

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized[a] of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God[b] descending like a dove, and lighting upon him:

17 And lo, a voice from heaven, saying, This is my beloved[c] Son, in whom I am well pleased.

Then cometh Jesus from 13
Galilee to the Jordan unto
John, to be baptized of
him. But John would 14
have hindered him, saying,
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coming upon him; and lo, 17
a voice out of the heavens,
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Son, in whom I am well
pleased.

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a Mark 1: 9; Luke 3: 21. *b* Isa. 11: 2; 42: 1; 61: 1; John 3: 34. *c* Psa. 2: 7; Luke 9: 35; Eph. 1: 6; 2 Pet. 1: 17.

together into the air, so that the wind would blow the chaff away. In Palestine grain was threshed on an outdoor threshing floor, either by hand or the treading of cattle, and winnowed by casting it up to the wind. **Gather his wheat into the garner.** Granary, or grain depository. **Unquenchable fire.** A reference is here made to the practice of burning the chaff under process of winnowing. The wheat is the righteous, the chaff is the wicked, and Christ is the winnower; the granary is heaven, the unquenchable fire is hell.

13. Then cometh Jesus. Not named by Matthew since he was taken to Nazareth in childhood. From Luke we learn that he was subject to his parents, at twelve years of age astonished the doctors in the temple by his wisdom, and was now thirty years of age. He had worked in Nazareth as a carpenter. **Galilee.** The northern part of Palestine, containing at this time, according to Josephus, 240 towns and villages and an immense population. **To be baptized.** He came for this purpose. He sought the rite.

14. John forbade him. The objection that John made to the baptism of Christ implies some knowledge of him. Their mothers were cousins, but there is no evidence that Jesus and John had ever met. The Spirit had told John to proclaim the Redeemer and had given him a sign by which he should know him. When Jesus came before him, he perhaps knew, by the Spirit, his purity, and may have believed that he was the Messiah, but as yet he "knew him not" (see John 1: 33). He could not be certain until he saw the divine sign. **I have need to be baptized of thee.** These words were uttered under the conviction, not certainty, that Jesus was the Christ.

15. Suffer it to be so now. The term "now" implies that the relation of Jesus to his work made it proper that now he should be baptized. It is true that baptism was for sinners; Jesus was sinless; but he had humbled himself, accepted the burden of human duties, and must set a perfect example to men. He obeyed the Jewish law, and it was needful also that he obey the Divine rite that John had inaugurated. **Thus it becometh us.** In order to fulfill all righteousness, show forth a perfect obedience, set a perfect example, it became him to submit to the institution of baptism, and it became John to administer it to him. "Us" refers to Jesus and John.

16. And Jesus, when he was baptized. The baptism took place in the river Jordan, and was doubtless by immersion. Dr. Whitby, of the Church of England, on this passage, says: "The observation of the Greek Church is this, that he who ascended out of the water must first descend into it. Baptism is therefore to be performed, not by sprinkling, but by washing the body." Dr. Schaff, the great Pedo-baptist scholar, says: "While the validity of baptism does not depend on the quantity or quality of water, or the mode of its application, yet immersion and emersion is the primitive and expressive mode to symbolize the idea of entire spiritual purification and renovation." Dr. Schaff also says: "The Greek word *baptize* is derived from a root that means "to dip," "to immerse." These views are endorsed by all the great Pedo-baptist scholars. **Went up straightway out of the water.** The Revision says "from the water," which is correct, as the preposition is *apo;* yet Mark uses *ek* in giving the same account, which the Revision correctly renders "out of." He went up, praying, as we learn from Luke 3: 21. **Lo, the heavens were opened unto him.** The skies were parted, rolled back, so as to reveal, as it were, the throne of God. **Spirit . . . descending like a dove.** In form, and not, as some suppose, in motion merely, which would convey no definite idea. It descended to anoint him to be Christ.

17. A voice from heaven. Three times God speaks from heaven in connection with the ministry of Christ—at his baptism, his transfiguration, and in the temple just before his suffering. **Thou art my**

CHAPTER IV.

The Temptation, and Christ's Ministry in Galilee.

Summary.—Jesus in the Wilderness. The Tempter. The Temptation to Convert Stones into Bread. The Temptation to Cast Himself from the Temple. The Offer of Worldly Power and Glory. Ministering Angels. The Galilean Ministry. Disciples Called. Preaching and Healing. The Fame of Christ.

1 Then was Jesus led up of[a] the spirit into the wilderness, to be tempted[b] of the devil.

2 And when he had fasted forty days and forty nights, he was afterwards an hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man[c] shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

CHAPTER IV.

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[a] 1 Kings 18: 12; Ezk. 11: 1, 24; Acts 8: 39. [b] Mark 1: 12; Luke 4: 1; Heb. 2: 18. [c] Deut. 8: 3.

beloved Son. The very words addressed to the Messiah in Psalm 2: 7, and from which the *Son of God* became one of his standing appellations. Thus the baptism of Christ was the occasion of his public recognition. No reader should fail to observe the significance of the *time* chosen by God for the acknowledgment of the Son. It is just after he has humbled himself in an act of obedience, in baptism, that the Holy Spirit anoints him as the Christ, and God formally acknowledges him as his Son. No more forcible expression of the estimate set by God on this institution could be given. This example and the New Testament harmonize in teaching—1. That we must be baptized if we would follow Christ. 2. That it is when we repent and are baptized that we receive the Holy Spirit (Acts 2: 38). 3. That when we have obeyed the Lord he will recognize us as his children.

1. **Then was Jesus led of the Spirit.** Mark says he was *driven* of the Spirit, a phrase that indicates a sudden and forcible impulsion. **Into the wilderness.** Tradition has placed the scene of Christ's temptation in that part of the wilderness of Judea which lies between Jerusalem and the Dead Sea, and particularly in the mountain called Quarantania, from this forty days' fast. **To be tempted.** Christ must be tempted—1. Because it was impossible that one who came to overthrow the kingdom of Satan should not be attacked by the great adversary at the very threshold. 2. It was to test him. 3. It was to prepare him, by being tempted like as we are, and yet gaining the victory, to "succor them that are tempted." 4. It was to set an example for us when we are tempted. The three great temptations mentioned by Matthew are the three great classes of temptations to which men are now exposed. **Of the devil.** Here the existence and personality of Satan are placed before us in the most distinct language. The devil is, (1) A person (Eph. 2: 2; 6: 12; Heb. 2: 14; Jude 6); (2) A fallen angel (John 8: 44; 2 Pet. 2: 4; Jude 6). The word *devil* means false accuser.

2. **When he had fasted forty days and forty nights.** Moses and Elijah each fasted for the same length of time. It was a period of spiritual exaltation, of meditation and prayer, of preparation for his work, and it is hardly probable that he felt the need of food. **He was afterward an hungered.** At the close of this period nature began to assert her demands, and hunger was keenly felt.

3. **The tempter came to him.** The devil. He chose his time craftily, as he always does when he assails man. Whether he came as a personal form or as the whisper of the evil spirit is uncertain. **If the Son of God.** "If" suggests a doubt, and, perhaps, a taunt. It is a cunning appeal to Christ to work a miracle to satisfy his hunger and to display his power. It would seem an innocent thing for Christ to make bread when he was hungry, for himself, as he afterwards did for the five thousand. Why not? Because if he had availed himself of his Divine power to escape the discomforts and sufferings of humanity he would have failed to suffer as we do, to set us an example in all things, to be tempted in all points as we are; and besides, he "came to minister," never to use his Divine power for his own benefit. To have so exerted it for selfish and vainglorious purposes would have been sinful, and a distrust of God. Christ came to save others, not himself. Self-denial was the law of his mission.

4. **It is written, Man shall not live by bread alone.** The Lord uses the sword of the Spirit in his reply. The word quoted, found in Deut. 8: 3, should be used in its connection, in order to comprehend

5 Then the devil taketh him up into the holy city,[a] and setteth him on a pinnacle of the temple,
6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He[b] shall give his angels charge concerning thee; and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
7 Jesus said unto him, It is written again, Thou[c] shalt not tempt the Lord thy God.
8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou[d] shalt worship the Lord thy God, and him only shalt thou serve.

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the devil taketh him into
the holy city; and he set
him on the pinnacle of the
temple, and saith unto him, 6
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[a] Matt. 27: 53; Neh. 11: 1. [b] Psa. 91: 11, 12. [c] Deut. 6: 16. [d] Deut. 6: 13; 1 Sam. 7: 3.

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its force. **But by every word, etc** The meaning is: If it pleases God to sustain by other means than bread, it will be done. His word can be trusted. God fed Israel with manna, sent by his word, and we can trust his promises.

5. **Then the devil taketh him into the holy city.** What way the devil took him, whether bodily or in spirit, we are not told. **On a pinnacle of the temple.** The only portion of the temple that seems to answer to the context was the lofty porch overhanging the valley of the Kedron. Josephus says that from the roof to the valley below at this point was 300 feet.

6. **If thou be the Son of God cast thyself down.** Again the doubt is implied and the taunt uttered. Jesus had expressed his trust in the word of God. The devil now asks him to go from the extreme of distrust to that of rashly tempting God. It was, perhaps, the demand so often repeated and always refused, "to show a sign from heaven," to make a display of his power to secure popular applause. Perhaps the evil spirit whispered to him to perform one stupendous miracle in Jerusalem, in the presence of all the people, and to secure such fame that he would reach the throne without treading the thorny way of the cross. To have done so would have robbed the world of its Savior. "It behooved him to die, and to rise again." **He shall give his angels charge concerning thee.** The enemy, like a false adviser, quotes from Psalm 91: 11 to justify his request, but he garbled the Scripture, leaving out "to keep thee in all thy ways," which follows the first clause. The promise is limited to those who walk in the way appointed to them.

7. **Thou shalt not tempt the Lord thy God.** Again the Savior replies in the words of Scripture, this time quoting from Deut. 6: 16. There is no argument, but a simple reply that shows what is asked is forbidden.

8. **Taketh him up into an exceeding high mountain.** From some lofty center he spreads before Jesus a panorama of the kingdoms of this world with all their glory. We are not to suppose that all the kingdoms were literally visible, but they were portrayed in such a way as to be present to the mental eyes.

9. **All these things will I give thee.** All disguise is laid aside. Satan claims to be the Prince of the world and the disposer of human kingdoms. Jesus came to be a King, but the pathway to the crown is weary, painful, beset with thorns and blood. Satan proposes an easier way. He will rally the Jewish nation around him, set him on the throne of David, make him the Messiah King of the world, if he will only consent to give up his idea of a spiritual kingdom, "not of this world," and worship the god of this world by conforming his kingdom to the worldly ideas of Israel. The temptation is to turn away from the path of self-denial, the cross and the tomb, and to establish an outward, worldly domain.

10. **Get thee hence, Satan.** As the tempter was revealed Jesus rebukes him. The word, "Get thee hence," "begone," expresses abhorrence. The adversary is called by name and bidden to depart. Then his reason is added, in the words of Scripture, found in Deut. 6: 13. **Thou shalt worship the Lord thy God, and him only shalt thou serve.** This passage forbids every kind of religious adora

11 Then the devil leaveth him, and, behold, angels[a] came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet,[b] saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness[c] saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent: for [d] the kingdom of heaven is at hand.

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of death,
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a Heb. 1: 5,14. *b* Isa. 9: 1, 2. *c* Isa. 42: 6, 7; Luke 2: 32. *d* Matt. 3: 2, 10: 7.

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tion to any other object than Jehovah, whether it be idols, false gods, popes, Virgin Mary, saints or angels. The three temptations had been met, three times the tempter had been baffled, three times the victory had been won. The first assault had been made through the door of appetite, "the lust of the flesh;" the second through vain glory, "the lust of the eyes;" the third through ambition, "the pride of life." All had appealed to Jesus to turn away from the pathway of self-denial and suffering marked out for him. All had been met by the shield of faith, and the tempter beaten back by the sword of the Spirit.

11. **Then the devil leaveth him.** Luke adds, "for a season." When the devil is resisted he always flees. **Angels came and ministered to him.** When he fought off the tempter, after the victory was won, angels came to minister to him. I suppose this ministry was to supply him with food, but they would also afford spiritual sympathy.

12. **Now when he heard that John was delivered up.** A long period lapses between the temptation and the next event recorded. Matthew does not try to follow the order of events, and he now passes over more than a year. This year had been actively employed. The intervening events are, (1) the return of Jesus from the wilderness to Bethabara, John 1: 15-37, where the first disciples are called; (2) the return to Galilee and the miracle at Cana, John 2: 1-11; (3) the first passover of the Lord's ministry in Jerusalem and the temple cleansed, John 2: 14-35; (4) interview with Nicodemus, John 3: 1-21; (5) ministry in Judea, John 4: 2; (6) leaves for Galilee, passes through Samaria, conversation at Sychar, John 4: 4-52; (7) heals nobleman's son, John 4: 46-54; (8) a period of retirement in Galilee, John imprisoned, Matt. 4: 12; (9) attends feast in Jerusalem, miracle at pool of Bethesda, John 5; (10) returns to Galilee, April A. D. 28. We thus see that an interval of more than a year elapsed between the temptation and the imprisonment of John. John was thrown into prison because he rebuked Herod (Matt. 14: 4; Mark 6: 17). **Withdrew into Galilee.** From prudence (John 4: 1). Christ had been teaching in Judea (John 4: 2).

13. **Leaving Nazareth.** Because rejected there (Luke 4: 16-30). **Dwelt in Capernaum.** At that time a city of 30,000 inhabitants on the northwest shore of the Sea of Galilee. It was one of the chief cities of Galilee, had a synagogue, a Roman garrison, and a customs station, with Matthew as the tax gatherer. It has long since disappeared. It was called "Christ's own city" because he made it an earthly home. It was on the border between the tribes of Zebulon and Naphtali.

14. **That it might be fulfilled.** Matthew's way of saying: "Thus was fulfilled." The passage quoted is found in Isaiah 9: 1, 2.

15. **By the way of the sea.** The Sea of Galilee is meant.

16. **The people.** Those of the region just described. **Sitting in darkness.** In religious ignorance. **Saw a great light.** Christ, the Light of the world. In the teaching of Jesus in the region described by the prophet there was a remarkable fulfillment of the prediction.

17. **From that time.** Probably from the time of the settlement of Jesus in Capernaum. **Jesus began to preach.** This is the beginning of the Galilean ministry. **And to say, Repent, etc.** The

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon[a] called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers[b] of men.

20 And they straightway left[c] *their* nets, and followed him.

18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them, Come ye after me, and I will make you fishers of men. 20 And they straightway left the nets, and fol-

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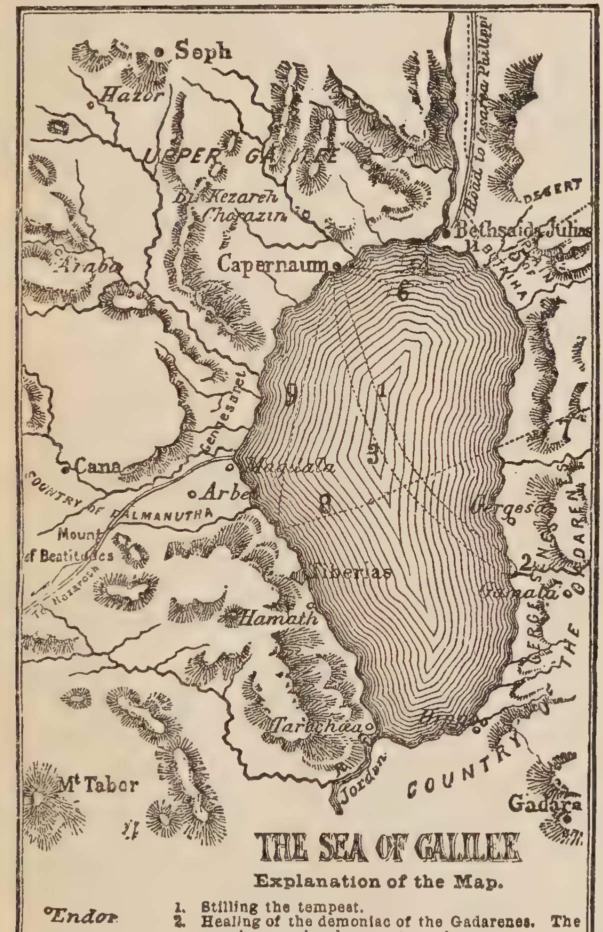
[a] John 1: 42. [b] Luke 5: 10; 1 Cor 9: 20, 22; 2 Cor. 12: 16. [c] Mark 10: 28, 31.



Seph
Hazor
Upper Galilee
Kezareh
Chorazin
Road to Caesarea Philippi
Desert
Bethsaida Julias
Capernaum
Araba
Gennesaret
Cana
Country of Dalmanutha
Arbela
Mount of Beatitudes
Magdala
Gergesa
Tiberias
Gamala
Hamath
Gergesenes
Country of the Gadarenes
Tarichaea
Jordan
Country
Gadara
Mt Tabor
Endor
1
2
3
4
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8
9

THE SEA OF GALILEE

Explanation of the Map.

1. Stilling the tempest.
2. Healing of the demoniac of the Gadarenes. The swine running down a steep place.
3. Return to Capernaum.
4. Crossing over to the desert place.
5. Feeding of the five thousand.
6. The storm.—Christ walking on the sea.
7. Feeding of the four thousand.
8. Return to Dalmanutha.
9. Voyage to Bethsaida via Capernaum.

message that Jesus now preaches is identical with that of John the Baptist. See Matt. 3: 2. He commands repentance, and declares the kingdom of heaven is at hand, not yet come, but near. All is still preparatory. Jesus had not yet declared himself as the Messiah.

18. Walking by the sea of Galilee. So named from the province of Galilee on its western side. It is about thirteen miles long and six miles wide in the widest place. The Jordan runs through it. On its borders Jesus lived, taught, and did most of his miracles. The map will give some idea of how his work centers around it. **Saw two brethren.** These two brethren, Peter and Andrew, were already disciples (John 1: 35). Simon was the name of the first until Christ changed it to Cephas, or Peter. Their home was at Bethsaida on the Sea of Galilee (John 1: 44). They had been John's disciples, but he directed them to Jesus. **They were fishers.** A humble, but honorable, occupation.

19. Follow me. Already disciples, they were now called to preparation for apostleship.

20. Straightway left their nets. They obeyed at once. Thus Christ ought always to be obeyed. No excuses for delay were offered, or should ever be.

21. Saw other two brethren. James and John, the sons of Zebedee. They were fishermen also, are supposed to have been cousins of Jesus, probably were already disciples (John 1: 29-42), but were now called to preparation for their great work. **In a ship.** A small fishing vessel. The Revision says "boat," which gives the idea.

21 And going on from thence, he saw other two brethren,[a] James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching[b] in their synagogues, and preaching the gospel[c] of the kingdom, and healing all manner of sickness, and all manner of disease,[d] among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes[e] of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

CHAPTER V.

The Sermon on the Mount.

SUMMARY.—The Beatitudes. The Salt of the Earth. The Light of the World. The Relation of Christ to the Law. The Law not to be Disregarded. The Law Modified. The Law of Murder; of Adultery; of Divorce; of Oaths; of Retaliation; of Love.

1 And seeing the multitudes, he went up into

lowed him. And going on 21
from thence he saw other
two brethren, James the
son of Zebedee, and John
his brother, in the boat
with Zebedee their father,
mending their nets; and he
called them. And they 22
straightway left the boat
and their father, and followed
him.
And Jesus went about in 23
all Galilee, teaching in
their synagogues, and
preaching the gospel of the
kingdom, and healing all
manner of disease and all
manner of sickness among
the people. And the report 24
of him went forth into all
Syria: and they brought
unto him all that were sick,
holden with divers diseases
and torments, possessed
with devils, and epileptic,
and palsied; and he healed
them. And there followed 25
him great multitudes from
Galilee and Decapolis and
Jerusalem and Judæa and
from beyond Jordan.

CHAPTER V.

And seeing the multitudes, 1
he went up into the

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[a] Mark 1:19, 20. [b] Matt. 9:35; Lu. 4:15, 44. [c] Matt. 24:14; Mark 1:14. [d] Matt. 8:16, 17; Psa. 103:3. [e] Lu. 6:17, 19.

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22. **They left their father.** At once. They had received a higher call. No earthly preference can excuse a rejection of the call of Christ.

23. **Jesus went about all Galilee.** In the next three verses are condensed the labors and teaching of a long period, of which a detailed account is given in the following chapters. **Teaching in their synagogues.** The synagogues, the Jewish houses of worship, where the Jews met every Sabbath, furnished Jesus a congregation and a suitable place for teaching. It was customary to read the Old Testament in course, and after the reading, a teacher, or rabbi, was usually called on to speak. This custom gave Jesus, and his apostles after him, a fine opportunity to declare the New Covenant. **Preaching the gospel of the kingdom.** Gospel means "good news." He announced the good news of the speedy advent of the long expected kingdom of the Messiah. He did not, however, at this time proclaim himself to be the Messiah. **Healing every sickness.** He sympathized with all human affliction and healed the body in order that he might heal the soul.

24. **His fame went through all Syria.** The great Roman province north and east of Palestine, and, at the time of our Savior, including the latter. The cities of Damascus and Antioch were in the province. **Possessed with devils.** The word demon is the correct translation, and means an evil spirit. Persons were actually subject to the control of demons. Of this there is the following proof: (1) Supernatural strength (Mark 5:4). (2) *Mind* is not the source of blindness (Matt. 12:22). (3) Insanity cannot *divine* (Acts 16:17). (4) Demons knew Jesus (Mark 1:24). (5) Jesus addresses the demons (Matt. 8:32). (6) Demoniacs confess this control (Mark 5:9). (7) Apostles assert it (Luke 10:17). (8) Jesus admitted it (Matt. 12:28). (9) Peter assures us of it (Acts 10:38). **Lunatics.** Epileptics in the Revision.

25. **Great multitudes from Galilee.** The fame of his teaching and miracles caused great multitudes to gather from all Palestine. **Decapolis.** A district containing ten cities east of the Jordan and the Sea of Galilee. Notice, in the ministry of Jesus, (1) He was *active;* (2) He went *where people were;* (3) He went where the *busiest people were*—fishermen, those at work, Simon and Andrew—those preparing to work, James and John; (4) He went where *worshiping people* were; (5) He went where *needy people* were.

a mountain ; and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,[a]

3 Blessed *are* the poor[b] in spirit:[c] for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn:[d] for they shall be comforted.[e]

5 Blessed *are* the meek: for they[f] shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for[g] they shall be filled.

7 Blessed *are* the merciful: for[h] they shall obtain mercy.

8 Blessed *are* the pure in[i] heart: for they shall see God.

9 Blessed *are* the[j] peacemakers: for they shall be called the children of God.

mountain: and when he
had sat down, his disciples
came unto him: and he 2
opened his mouth and
taught them, saying,
Blessed are the poor in 3
spirit: for theirs is the kingdom of heaven.
Blessed are they that 4
mourn: for they shall be
comforted.
Blessed are the meek: for 5
they shall inherit the earth.
Blessed are they that hun- 6
ger and thirst after righteousness: for they shall be
filled.
Blessed are the merciful: 7
for they shall obtain mercy.
Blessed are the pure in 8
heart: for they shall see
God.
Blessed are the peace- 9
makers: for they shall be
called sons of God.

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[a] Luke 6: 20, &c. [b] Isa. 57: 15; 66: 2. [c] Jas. 2: 5. [d] Isa. 61: 3; Ezek. 7: 16. [e] John 16: 20; 2 Cor. 1: 7. [f] Psa. 37: 11. [g] Psa. 145: 19; Isa. 65: 13. [h] Psa. 41: 1, 2. [i] Psa. 24: 3, 4; Heb. 12: 14; 1 John 3: 2, 3. [j] Psa. 34: 14.

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1. **Seeing the multitudes.** We gather from Luke, chapter 6, that the Lord passed the night in the mountain in prayer; in the morning he chose and ordained the twelve; he then came down to the plain, where he found a vast multitude, whom he taught. **Went up into a mountain.** Thought to be the "Horns of Hattin," a mountain about seven miles south of Capernaum, near the Sea of Galilee. **When he was set.** Eastern teachers usually sat while teaching. **His disciples came.** Not the apostles only, but all anxious to learn and follow him. Disciple means a learner.

2. **Opened his mouth and taught.** Compare Luke 6: 20-49. This wonderful discourse of three chapters is to the New Dispensation what the law given from Sinai was to the Old. That was the moral law of Judaism, this is the moral law of Christianity; that was given from "the Mount that could not be touched," this from the Mount of blessing.

3. **Blessed.** There follow nine beatitudes, each of which pronounces a blessing upon those who have certain characteristics. The word "blessed" is first applied to God, and means more than "happy," as it has sometimes been translated. Happiness comes from earthly things; blessedness comes from God. It is not bestowed arbitrarily; a reason follows each beatitude. **The poor in spirit.** The humble, in contrast with the haughty; those sensible of spiritual destitution. The same state of mind is referred to when he speaks elsewhere of a contrite and broken spirit. **Is the kingdom of heaven** Such shall become members of the kingdom that Christ will establish. The Jews were rejected from this kingdom on account of their spiritual pride.

4. **Blessed] are they that mourn.** Not all mourners, for there is "a sorrow of this world that worketh death." Godly sorrow is meant, a mourning over sinfulness. See 2 Cor. 7: 10.

5. **Blessed are the meek.** The mild, the gentle, opposed to the proud and ambitious, the kind who succeed in such a kingdom as the Jews expected. **Shall inherit the earth.** The land; Canaan as the type of all blessings. It is the heavenly land especially that is inherited. The especial reference is to the Messiah's kingdom, of which "the land" of Canaan was a type.

6. **Blessed are they that hunger, etc.** This implies the same sense of spiritual needs as verses 3 and 4. Hunger is a felt want, in this case a want of righteousness before God, the righteousness that comes from the forgiveness of sins. See Luke 15: 17.

7. **Blessed are the merciful.** The merciful, those who, instead of resenting injury, are ready to forgive, shall obtain the divine mercy. The fifth petition of the Lord's prayer implies that we must forgive if we expect to be forgiven.

8. **Blessed are the pure in heart.** The Jew, under the tuition of the Pharisees, cared little for the state of the heart, so that outward forms were duly kept. Jesus, however, demands that the heart, the affections, the mind, shall be purified, as the fountain from whence flows the moral and religious life. A pure heart begets a pure life; an impure heart, a corrupt life. **They shall see God.** Not with the natural eye, but with the spiritual vision; by faith. In the pure heart the Lord will dwell and his presence will be recognized. See John 14: 23.

9. **Blessed are the peacemakers.** Not the soldiers of a warrior king, such as the Jews expected,

10 Blessed *are* they which are persecuted for righteousness'[a] sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad; for great *is* your reward[b] in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt[c] of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light[d] of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify[e] your Father which is in heaven.

17 ¶ Think not that I am come to destroy[f] the law, or the[g] prophets: I am not come to destroy, but to[h] fulfil.

Blessed are they that have 10
been persecuted for righteousness'
sake: for theirs
is the kingdom of heaven.
Blessed are ye when *men* 11
shall reproach you, and
persecute you, and say all
manner of evil against you
falsely, for my sake. Rejoice, 12
and be exceeding
glad: for great is your reward
in heaven: for so
persecuted they the prophets
which were before you.
Ye are the salt of the 13
earth: but if the salt have
lost its savour, wherewith
shall it be salted? it is
thenceforth good for nothing,
but to be cast out and
trodden under foot of men.
Ye are the light of the 14
world. A city set on a hill
cannot be hid. Neither do 15
men light a lamp, and put it
under the bushel, but on the
stand; and it shineth unto
all that are in the house.
Even so let your light shine 16
before men, that they may
see your good works, and
glorify your Father which
is in heaven.
Think not that I came to 17
destroy the law or the
prophets: I came not to

but the men who, in the name of the Prince of Peace, go forth to proclaim peace and good will among men. Christ is the great Peacemaker.

10. Blessed are they which are persecuted for righteousness' sake. The Jews expected a conquering kingdom, and its citizens to be lords among the nations, but Christ pronounces a blessing on those who are persecuted, not for misdeeds, but for righteousness. These shall have the kingdom. Doubtless these words have sustained and cheered many a martyr.

11. Blessed . . when men revile you. This is a personal application of what has just preceded. Some of those who listened were reviled by the Jews, and persecuted unto death. **For my sake.** In the preceding verse it is said "for righteousness' sake." The two expressions mean the same.

12. Rejoice, and be exceeding glad. On account of persecution. The reason why they may justly rejoice is given; **Great is your reward in heaven. So persecuted they the prophets.** Isaiah is said to have been sawn asunder; Jeremiah was thrown into a dungeon and threatened with death; Elijah was hunted by Ahab and Jezebel.

13. Ye are the salt of the earth. Salt preserves from corruption. The disciples of Christ preserve the world from general corruption. Whatever becomes utterly corrupted is doomed to be destroyed. **But if the salt have lost its savour.** Salt is worthless if it has lost its qualities. It preserves no longer. It is fit only to be cast out and trodden under foot. So, too, if those who are the salt of the earth cease to communicate saving power, they are fit only to be cast out, and Christ will cast such out of his mouth (see Rev. 3: 16).

14. Ye are the light of the world. The business of the church is not only to save, but to enlighten. Christ is light, and his disciples must be light. **A city set on a hill.** Anciently cities, for the sake of defense, were placed on hills. Such cities are seen from afar. So must the church give forth its light.

15. Light a candle and put it under a bushel. A lamp, in the Revision, which is correct. Candles and candlesticks were not used in Scripture times. It would be foolishness to light a lamp and put it under a bushel measure.

16. Even so, let your light shine. Like the city set on a hill, or the lighted lamp on a stand. We are told, 1. To let our light shine. 2. Before men. 3. By good works. 4. That they may glorify the Father in heaven. Christ is the Light; we will shine with reflected light if we walk in his light. If we give forth light it will honor God.

17. Think not that I am come to destroy the law and the prophets. The preceding verses

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a 1 Pet. 3: 13, 14. *b* 2 Cor. 4: 17. *c* Mark 9: 50. *d* Phil. 2: 15. *e* 1 Pet. 2: 12. *f* Matt. 3: 15. *g* Isa. 42: 21. *h* Isa. 40: 6, 8.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle[a] shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great[b] in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed[c] *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time,[d] Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause[e] shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

destroy, but to fulfil. For 18
verily I say unto you, Till
heaven and earth pass
away, one jot or one tittle
shall in no wise pass away
from the law, till all things
be accomplished. Whosoever 19
therefore shall break
one of these least commandments,
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the kingdom of heaven.
Ye have heard that it was 21
said to them of old time,
Thou shalt not kill; and
whosoever shall kill shall
be in danger of the judgement:
but I say unto you, 22
that every one who is angry
with his brother shall be in
danger of the judgement;
and whosoever shall say to
his brother, Raca, shall be
in danger of the council;
and whosoever shall say,
Thou fool, shall be in dan-

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[a] Luke 16: 17. [b] 1 Sam. 2: 30. [c] Matt. 23: 23, 28; Phil. 3: 9. [d] Exod. 20: 13; Deut. 5: 17. [e] 1 John 3: 15.

were so opposed to the teachings of the scribes and Pharisees that some might assert that he was a destroyer of the law. He replies that he has not come to destroy it, but to fulfill. He does not say that he has come to perpetuate it. **To fulfil.** To complete its purpose. He was the end of the law. It was a "schoolmaster to bring us to Christ" (Gal. 3: 24), but "after faith is come we are no longer under the schoolmaster."

18. One jot or tittle. Jot means the smallest letter of the Hebrew alphabet, while tittle refers to a simple turn by which one letter is distinguished from another. The expression, "jot or tittle," was proverbial for the smallest part. **Till all be fulfilled.** "Till," says Dr. Schaff, "implies that after the great events of Christ's life, and the establishment of his kingdom, the old dispensation, as a dispensation of the letter and yoke of bondage, as a system of types and shadows, will pass away, and has passed away (Eph. 2: 15; Col. 2: 14; Heb. 8: 13); while the spirit and substance of the law, *i. e.*, love to God and man, will last forever."

19. Shall break one of the least of these. The Pharisees taught that some commands were more important than others, and that it was a trivial matter to break the smallest commands. The papists still divide sins into *mortal* and *venial*. Christ shows that the spirit of obedience does not seek to make such distinctions. **Shall be least.** He may get into the kingdom, possibly, but such a spirit will give him a very low spiritual rank.

20. Your righteousness shall exceed. The righteousness of the scribes and Pharisees (see Matt. 3: 7) has just been referred to. They claimed to be the teachers and examples of righteousness, but they lacked the humble spirit of true obedience.

21. Ye have heard. Jesus now gives the law a new form to adapt it to his kingdom. It takes a new, a deeper, a more spiritual shape and meaning. **By them of old time.** In this case, Moses. See Ex. 20: 13; Deut. 5: 17. **Thou shalt not kill.** One of the ten commands. Christ, the Divine Lawgiver, modifies it. **In danger of the judgment.** The civil courts. The law provided in every city a court of seven judges, who could sentence a criminal to death (Deut. 16: 18).

22. But I say unto you. Jehovah had spoken the Decalogue to Israel. Christ assumes the right to amend it. Such a claim is based on a claim of divinity. **Whosoever is angry with his brother.** Jesus goes back of the murderous act, and forbids the anger and the reproachful words that precede it and are likely to lead to it. He places the murderous heart on the level of actual murder. **Raca.** An epithet of contempt; "empty head," or "spit out," that is, a heretic. **The council.** The Sanhedrim, the highest court of Israel. It corresponded to our Supreme Court, and had seventy members. **Thou fool.** The original implies a stupid, wicked fool. **Of hell fire.** The Greek is "the Gehenna of fire." The term Gehenna arose from the valley of Hinnom, south of Jerusalem, where the Canaanites burned human

23 Therefore if thou bring thy gift[a] to the altar, and there rememberest that thy brother hath aught against thee,

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee[b] to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh[c] on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.[d]

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

ger of the hell of fire. If 23
therefore thou art offering
thy gift at the altar, and
there rememberest that thy
brother hath aught against
thee, leave there thy gift 24
before the altar, and go thy
way, first be reconciled to
thy brother, and then come
and offer thy gift. Agree 25
with thine adversary quickly,
whiles thou art with him
in the way; lest haply the
adversary deliver thee to
the judge, and the judge
deliver thee to the officer,
and thou be cast into
prison. Verily I say unto 26
thee, Thou shalt by no
means come out thence, till
thou have paid the last
farthing.
Ye have heard that it was 27
said, Thou shalt not commit
adultery: but I say unto 28
you, that every one that
looketh on a woman to lust
after her hath committed
adultery with her already
in his heart. And if thy 29
right eye causeth thee to
stumble, pluck it out, and
cast it from thee: for it is
profitable for thee that one
of thy members should perish,
and not thy whole body
be cast into hell. And if 30
thy right hand causeth thee
to stumble, cut it off, and
cast it from thee: for it is
profitable for thee that one
of thy members should perish,
and not thy whole body

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[a] Deut. 16: 16, 17. [b] Prov. 25: 8. [c] Job 31: 1; Prov. 6: 25. [d] Rom. 8: 13; 1 Cor. 9: 27.

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sacrifices to Moloch. After the return of the Jews from the Captivity they made it a place of defilement, where the refuse of the city was thrown and burned. The name was applied to the place of future punishment by the Jews. The word is often used in the New Testament (Matt. 23: 33; 5: 29; 10: 28; 18: 9; Mark 9: 43), and always denotes a place of future punishment.

23, 24. Therefore, if thou bring thy gift to the altar. This springs immediately out of the modification of the law, Thou shalt not kill, which required that there should be no anger with a brother. If about to offer a gift on the altar, and the remembrance comes that a brother hath aught against thee, leave the gift, go and make it right with him, and then offer thy gift. This shows that one guilty of wrongs to his fellow-man cannot offer acceptable worship to God.

25. Agree with thine adversary quickly. By adversary is meant an opponent in a lawsuit who is supposed to have a just claim, in this case a creditor. **Officer.** The same as our sheriff. Under all the old laws debt could be punished with imprisonment.

26. Thou shalt not come out from thence. After the debtor was cast into prison he was held until the debt was paid, and if it were not, he remained in prison until he died. **Farthing.** A small, insignificant copper coin. The warning against lawsuits is clear, but there is a higher idea still. The Lord would warn us to make everything right before it is too late. Before the judgment there is a chance; after it there is nothing but payment.

27. 28. Thou shalt not commit adultery. The Jewish rabbins held that a man was guiltless who did not commit the act. Christ, as he always did, lays the law upon the heart. If it is impure, full of unholy desires, one is guilty. It is our duty to keep the heart pure.

29. If thy right eye offend thee. The eye that giveth a lustful look. A licentious passion, or anything that tempts to sin, whether thoughts within, friends, or surroundings. **Pluck it out.** Cast far from you what would lead to sin. **It is profitable.** Better to suffer deep mortification by self-denial than to be judged worthy of hell. **Body.** Used for the whole man.

30. If thy right hand. The same thought as in verse 29, with a new illustration.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:[a]

32 But I say unto you, That whosoever shall put away his wife,[b] saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself,[c] but shall perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all:[d] neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is[e] the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil.[f]

38 ¶ Ye have heard that it hath been said, An[g] eye for an eye, and a tooth for a tooth:

39 But I say unto you,[h] That ye resist not evil: but whosoever shall smite thee[i] on thy right cheek, turn to him the other also.

go into hell. It was said 31
also, Whosoever shall put
away his wife, let him give
her a writing of divorcement:
but I say unto you, 32
that every one that putteth
away his wife, saving for
the cause of fornication,
maketh her an adulteress:
and whosoever shall marry
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Again, ye have heard that 33
it was said to them of old
time, Thou shalt not forswear
thyself, but shall perform
unto the Lord thine
oaths: but I say unto you, 34
Swear not at all; neither by
the heaven, for it is the
throne of God; nor by the 35
earth, for it is the footstool
of his feet; nor by Jerusalem,
for it is the city of the
great King. Neither shalt 36
thou swear by thy head, for
thou canst not make one
hair white or black. But 37
let your speech be, Yea, yea;
Nay, nay: and whatsoever
is more than these is of the
evil *one*.
Ye have heard that it was 38
said, An eye for an eye, and
a tooth for a tooth: but I 39
say unto you, Resist not him
that is evil: but whosoever
smiteth thee on thy right
cheek, turn to him the other

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[a] Deut. 24: 1; Jer. 3: 1. [b] Matt. 19: 9. [c] Lev. 19: 12; Num. 30: 2; Deut. 23: 3. [d] Matt. 23: 16, 22; Jas. 5: 12. [e] Rev. 21: 2, 10. [f] Jas. 5: 12. [g] Exod. 21: 24. [h] Prov. 20: 22; 24: 29. [i] Rom. 12: 17, 19.

31, 32. Whosoever shall put away his wife. The divorce laws were very lax among the Jews. A man could put away his wife "for any cause" (Matt. 19: 8). Moses directed a legal letter of divorcement (Deut. 24: 1). Christ positively forbids divorce except for unchastity. Marriage is a divine institution, and the obligation is for life (Matt. 19: 3-9; Rom. 7: 1-3; 1 Cor. 7: 10-17).

33. Thou shalt not forswear thyself. (See Lev. 19: 12, and Num. 25: 2.) The Jews held that this only prohibited swearing falsely and by the name of God.

34, 35. Swear not at all. Christ does not forbid judicial oaths. Note, (1) God sometimes swears by himself (Gen. 22: 16, 17); (2) Jesus made oath before the Sanhedrim (Matt. 26: 63); (3) Paul made oath to the Corinthians (2 Cor. 1: 23). He does forbid all profanity and idle oaths, such as were common among the Jews, and still so defile the mouths of men. **Neither by heaven.** The Jews held that it was impious to swear by the name of God, but that one could swear "by heaven," "by the earth," "by Jerusalem." One was God's throne, the second his footstool, Jerusalem the city of the Messiah King, all too holy for profanation.

36. By thy head. Senseless, since the oath could have no meaning. Dr. Thompson (The Land and the Book) says the Orientals are still terribly profane, swearing continually by the head, the beard, the heart, the temple, the church.

37. Let your speech be, Yea, yea. All foolish appeals are forbidden. A simple statement is all Christ permits. All beyond is evil "and cometh of evil." Indeed, it makes one doubt the truth of him who has to confirm every assertion by an oath.

38. An eye for an eye and a tooth for a tooth. The law quoted is found in Exod. 21: 23-25 and Lev. 24: 18-20. Moses intended it to protect person and property by prescribing what punishment the law should inflict. He who took a life should lose his life; he who robbed another of an eye should be punished by the loss of an eye. The Jews perverted it to justify *private* retaliation.

39. Resist not evil. Jesus does not forbid the judicial application of the law, but personal revenge, such as was common among the Jews. Instead of turning upon those who injure us, and becoming a party to personal broils, it is the duty of Christians to suffer meekly. **Turn to him the other.** This must be the Christian spirit, the great law of love, "which endureth all things." This is not a code to be

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee; and from him that would borrow of thee turn not thou[a] away.

43 ¶ Ye have heard that it hath been said,[b] Thou shalt love thy neighbor, and hate thine enemy:

44 But I say unto you, Love[c] your enemies, bless them that curse you, do good to them that hate you, and pray[d] for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise[e] on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

also. And if any man 40
would go to law with thee,
and take away thy coat, let
him have thy cloke also.
And whosoever shall compel 41
thee to go one mile, go
with him twain. Give to 42
him that asketh thee, and
from him that would borrow
of thee turn not thou
away.
Ye have heard that it was 43
said, Thou shalt love thy
neighbour, and hate thine
enemy: but I say unto you, 44
Love your enemies, and
pray for them that persecute
you; that ye may be 45
sons of your Father which
is in heaven: for he maketh
his sun to rise on the evil
and the good, and sendeth
rain on the just and the
unjust. For if ye love them 46
that love you, what reward
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publicans the same? And 47
if ye salute your brethren
only, what do ye more *than*
others? do not even the

slavishly observed in the letter, but its spirit must always be preserved. See John 18: 22, and Acts 23: 3, for the application.

40. **If any man would sue.** That is, is about to sue thee. **Take thy coat.** The inner garment, the tunic or shirt. **Cloak.** The outer garment, the covering at night. It could not be held by a creditor (Exod. 20: 26-29). Better to give it up, too, than to engage in litigation. Many a poor soul has realized this when it was too late, and the lawyers had divided his property. Avoid lawsuits.

41. **Compel thee to go a mile.** In those days, when there were no stages, railroad trains, postal lines, or regular means of conveyance, it was common for officers traveling to impress men to assist them on the route. It was a necessary, but oppressive, exaction. Christ directs to yield the service, and double it rather than refuse it. **A mile.** A Roman word from *mille*, a thousand. A Roman mile was a thousand paces, 1,520 yards.

42. **Give to him that asketh thee.** Palestine swarmed with blind, lepers, and maimed, who were dependent on charity. **Turn not away.** The Lord does not bid to give to *every* one, nor to loan to *every* one, for this would not be a blessing, but to have a spirit that will be ready to do so whenever it is right.

43. **Thou shalt love thy neighbor.** See Lev. 19: 18. The Jews gave the command a very limited application. For Christ's application, see parable of the Good Samaritan, Luke 10: 30-37. It embraces any one so near us as to need and to receive our acts of kindness. **Hate thine enemy.** A Jewish perversion of the meaning of Deut. 23: 6. It exhibits the spirit of the whole heathen world. Plato praises the Athenians because they hated the Persians more than any of the other Greeks.

44. **I say, . . Love your enemies.** The fundamental law of Christ's kingdom. Henceforth love is to be boundless as the ocean. His own earthly life is its perfect application. The enemies are to be conquered by love. See John 3: 16. Love will return blessing for cursing, good will for hating, prayers for evil treatment and persecution. Christ on the cross prayed for his enemies; so did Stephen, the first Christian martyr.

45. **That ye may be children of your Father.** We are God's children when we have the spirit of our Father. We are not if we have the spirit of the world. Our Father above sends blessing, the rain and the sunshine, on the just and the unjust. He loves all, and even sent his Son to save a wicked world because he loved (John 3: 16).

46. **Do not even the publicans so?** The publicans, the gatherers of the Roman tribute, were generally odious, and deemed the scum of the earth, but even they loved those who loved them.

47. **Salute your brethren only.** The Jews usually disdained to speak to a Gentile, a publican, or a "sinner," but would salute orthodox Jews. Even the Gentiles, the heathen nations, had enough of love for this. Unless the disciples could love better than the Jews, they would be on a level with publicans and heathen.

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[a] Deut. 15: 7, 11. [b] Deut. 23: 6. [c] Rom. 12: 14, 20. [d] Luke 23: 34: Acts 7: 60. [e] Job 25: 3.

48 Be ye therefore perfect,[a] even as your Father which is in heaven is perfect.

CHAPTER VI.

The Sermon on the Mount.—*Continued.*

Summary.—The Right and Wrong Way of Righteousness. Charity not for Show. Our Alms-giving not to be Sounded with a Trumpet. Prayer not to be Offered for Public Praise. The Model Prayer. Fasting to be in Secret. Impossible to Serve God and Mammon. Trust in the Heavenly Father. The First Aim of Life.

1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward[b] thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.[c]

Gentiles the same? Ye 48
therefore shall be perfect,
as your heavenly Father is
perfect.

CHAPTER VI.

Take heed that ye do not 1
your righteousness before
men, to be seen of them:
else ye have no reward with
your Father which is in
heaven.
When therefore thou doest 2
alms, sound not a trumpet
before thee, as the hypocrites
do in the synagogues
and in the streets, that they
may have glory of men.
Verily I say unto you, They
have received their reward.
But when thou doest alms, 3
let not thy left hand know
what thy right hand doeth:
that thine alms may be in 4
secret: and thy Father
which seeth in secret shall
recompense thee.
And when ye pray, ye 5
shall not be as the hypocrites:
for they love to
stand and pray in the synagogues
and in the corners
of the streets, that they may
be seen of men. Verily I
say unto you, They have

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[a] Gen. 17: 1; Deut. 18: 13; Luke 6: 36, 40; Col. 1: 28. [b] Luke 8: 17; 14: 14. [c] Prov. 6: 5; Jas. 4: 6.

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48. **Be ye therefore perfect.** To carry out fully this great law of love would lift man to the Divine standard of perfection. This must be the aim of life. We have before us as a pattern the perfect God; we have the Divine perfection embodied in Christ. It will require a constant struggle while in the flesh to come near so high an ideal,but it must be our continual aim. This does not teach such sanctification that we cannot sin, nor that we, here on earth, attain absolute perfection, but we have placed before us, as a model, the perfect ideal, and we will constantly ascend higher by striving to attain to it.

1. **Take heed that ye do not your righteousness before men to be seen.** The Common Version is wrong, and the Revision right, in using the word "righteousness." The Savior condemns ostentatious piety, and then he singles out three illustrations of his meaning. The Christian is not forbidden to practice righteousness before men, but to make it his object to be seen.

2. **When, therefore, thou doest alms.** This is the first example. The wrong way, that of the hypocrites, is described. The Greek word rendered hypocrite, means a theatrical actor, one who is not real, but acts a part. Their method was to give ostentatiously. In our age the world rings with the praises of the millionaire who gives a few thousands, but is silent concerning the humble ones who have taken from their necessities and given to the same cause. **Sound a trumpet before thee.** This seems to be a proverbial expression to denote the making of a thing publicly known. The meaning is, when you give to the poor, do not make a show of it. **Hypocrite.** A Grecian actor. The actors wore masks and appeared to be somebody else than they really were. So, too, the religious hypocrites.

3. **Let not thy left hand know what thy right hand doeth.** A strong expression, to indicate that there must be no publishing of our alms deeds. **That thine alms may be in secret.** It is not concealment that is required, so much as to avoid ostentation. **Openly.** Literally, "in the open place," in the last day, when every secret thing is made manifest.

5. **And when thou prayest, thou shalt not be, etc.** The second example of the right and wrong kind of righteousness is now given. That men ought to pray is assured. The wrong way is that of the

6 But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret,[a] shall reward thee openly.

7 But when ye pray, use not vain repetitions,[b] as the heathen *do:* for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth[c] what things ye have need of before ye ask him.

9 After this manner therefore pray ye: Our[d] Father[e] which art in[f] heaven, Hallowed be[g] thy name.

10 Thy kingdom[h] come. Thy will be done in earth,[i] as *it is* in heaven:

11 Give us this day our[j] daily bread.

12 And forgive us our debts,[k] as we forgive our debtors.

received their reward. But 6
thou, when thou prayest,
enter into thine inner
chamber, and having shut
thy door, pray to thy Father
which is in secret, and thy
Father which seeth in secret
shall recompense thee. And 7
in praying use not vain
repetitions, as the Gentiles
do: for they think that they
shall be heard for their
much speaking. Be not 8
therefore like unto them:
for your Father knoweth
what things ye have need
of, before ye ask him. Af- 9
ter this manner therefore
pray ye: Our Father which
art in heaven, Hallowed be
thy name. Thy kingdom 10
come. Thy will be done,
as in heaven, so on earth.
Give us this day our daily 11
bread. And forgive us our 12
debts, as we also have for-

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a Psa. 34: 15; Isa. 65: 24. *b* Eccl. 5: 2. *c* Luke 12: 30; John 16: 23-27. *d* Luke 11: 2. *e* Rom. 8: 15. *f* Psa. 115: 3. *g* Psa. 111: 9; 139: 20. *h* Matt. 16: 28; Rev. 11: 15. *i* Psa. 103: 20, 21. *j* Prov. 30: 8; Isa. 33: 16. *k* Matt. 18: 21-35.

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hypocrites, the men who make a public show of their devotions that they may have the name of sanctity. **Love to pray standing in the synagogues.** These love, not to pray, but to pray where they will be seen, and pray that they may be seen. So the Pharisees took pains to be in some public place, where they could strike an attitude of prayer in the sight of many observers. The same spirit is often seen still.

6. **When thou prayest, enter into thy closet.** Private devotions are meant, nor is this designed to prohibit prayers in public assemblies. The Lord himself both prayed "in the mountain alone," in the night alone, and in public in the presence of his disciples. We have records of many prayers offered by the apostles in public assemblies. "Thy closet" may mean any secret place. Peter's closet was on the house-top; the Savior's on a mountain alone.

7. **Use not vain repetitions as the heathen do.** What is forbidden is not *much* praying, nor praying *in the same words* (the Lord did both), but making the number of prayers, length of prayers, or time spent in praying, a point of observance and of merit. 1 Kings 18: 26 gives an example of the repetitions of the heathen. Mahometans and Catholics still hold that there is merit in repeating certain prayers a set number of times.

8. **For your Father knoweth.** Here is given abundant reason for short prayers. Many prayers apparently aim to give God information on matters connected with this world.

9. **After this manner pray ye.** The Savior does not bid us use these words, nor command any set form, but gives this as a proper example of prayer, simple, brief, condensed, yet all-embracing. **Our Father which art in heaven.** These words reveal a very tender relationship between God and the true worshiper, and base the petition on the fact that the child speaks to the Father. **Hallowed be thy name.** Of the seven petitions of the Lord's prayer the first three are in behalf of the cause of God; the glory of his name, the extension of his kingdom, and the prevalence of his will. The other four, which are properly placed last, as least important, pertain to our individual needs. No one can offer the first three petitions who is in disobedience. *Hallowed.* Holy, sacred, reverenced.

10. **Thy kingdom come.** The Messiah's kingdom had not yet come, but was proclaimed by the Lord as at hand. It did speedily come, but in its fulness, and in its final triumph over evil, it has not yet come. For this coming we may now pray, and the prayer is answered in part by each success of the gospel. **Thy will be done, as in heaven, so on earth.** None can pray thus who have not merged their own wills into the divine will. He, in effect, prays the prayer of Gethsemane, "Not my will, but thine, be done." It is mockery for disobedient lips to utter such a prayer.

11. **Give us this day our daily bread.** We are bidden to ask for our bread, not for future years, but for "this day."

12. **Forgive us our debts, as we forgive, etc.** Debts mean moral obligations unfulfilled—our shortcomings, our sins. Let it be noted with emphasis that God is asked to forgive us *as* we forgive others. We ask, in other words, that he may mete out to us what we measure to others.

13 And lead us not into[a] temptation; but deliver us[b] from evil: for thine[c] is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.[d]

16 ¶ Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men[e] to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon[f] earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in[g] heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 ¶ The light of the body is the eye:[h] if therefore thine eye be single, thy whole body shall be full of light:

given our debtors. And 13
bring us not into temptation,
but deliver us from
the evil *one*. For if ye forgive 14
men their trespasses,
your heavenly Father will
also forgive you. But if ye 15
forgive not men their trespasses,
neither will your
Father forgive your trespasses.

Moreover when ye fast, 16
be not, as the hypocrites, of
a sad countenance: for they
disfigure their faces, that
they may be seen of men to
fast. Verily I say unto you,
They have received their
reward. But thou, when 17
thou fastest, anoint thy
head, and wash thy face;
that thou be not seen of 18
men to fast, but of thy Father
which is in secret: and
thy Father, which seeth in
secret, shall recompense
thee.

Lay not up for yourselves 19
treasures upon the earth,
where moth and rust doth
consume, and where thieves
break through and steal: 20
but lay up for yourselves
treasures in heaven, where
neither moth nor rust doth
consume, and where thieves
do not break through nor
steal: for where thy treasure 21
is, there will thy heart
be also. The lamp of the 22
body is the eye: if therefore
thine eye be single, thy
whole body shall be full of

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a Matt. 26: 41; Luke 22: 40, 46. *b* John 17: 15. *c* Rev. 5: 12, 13. *d* Eph. 4: 31; Jas. 2: 13. *e* Isa. 58: 3, 5. *f* Prov. 23: 4; Luke 18: 24, 25; Heb. 13: 5. *g* Isa. 33: 6; Luke 12: 33, 34; 1 Tim. 6: 19. *h* Luk3 11: 34, 36.

13. **Lead us not into temptation.** The thought is that God may preserve us from temptations that might lead us astray. No man can pray these words who does not try to keep out of temptation. **For thine is the kingdom.** This clause, called the doxology, is wanting in the oldest and best manuscripts, and is undoubtedly an addition by men.

14, 15. **For if ye forgive men . . . your heavenly Father will forgive you.** Our Lord makes it a condition of our obtaining forgiveness, that we shall have a merciful, forgiving spirit.

16, 17, 18. **When thou fastest.** This is the third example of the right and wrong way of righteousness, in contrast. The same principle of doing nothing for mere show is still insisted upon. Fasting is not wrong, and, indeed, is often blessed richly, but not when our object is to appear to men to fast. **Of sad countenance.** It was common to assume a woe-begone look, put ashes and dust upon the head, and even to wear sackcloth, in order to show to the world deep humiliation. This is condemned. **Anoint thy head.** That is, dress as usual. **Wash thy face.** The usual practice before eating. **Thy Father . . . shall reward thee.** Our self-denial must be for the eyes of God, not of men.

19. **Lay not up treasures on the earth.** This forbids, not the laying up of treasures, but laying them up on the earth; that is, the piling up of worldly wealth for worldly purposes. Riches are no sin in themselves, but the improper use of riches is a sin. **Where moth and rust corrupt.** Unused garments often become moth-eaten; unused coin sometimes rusts. All earth treasure will finally perish. **Thieves break through.** Literally, "dig through." Often robbers in the East dig through the house walls of mud or unburnt brick.

20. **Lay up . . . treasures in heaven.** This is the only way to save our wealth. It is a positive precept. Our wealth must be consecrated to God and used as his work demands. Wealth used for doing good is treasure laid up in heaven.

21. **For.** This introduces a reason for the preceding precepts. **Where thy treasure is will be thy heart.** This states a universal truth. A man's heart will be upon what he treasures most. If his treasure is in heaven, heaven will have his heart.

22, 23. **The light of the body is the eye.** This is not an abrupt transition, but bears on the same

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶ No man can serve two masters:[a] for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot[b] serve God and mammon.

25 Therefore I say unto you, Take no thought[c] for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father[d] feedeth them. Are ye not much better than they?

27 Which of you, by taking thought, can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon, in all his glory, was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the

light. But if thine eye be 23
evil, thy whole body shall
be full of darkness. If
therefore the light that is
in thee be darkness, how
great is the darkness! No 24
man can serve two masters:
for either he will hate the
one, and love the other; or
else he will hold to one, and
despise the other. Ye cannot
serve God and mammon.
Therefore I say unto 25
you, Be not anxious for
your life, what ye shall eat,
or what ye shall drink; nor
yet for your body, what ye
shall put on. Is not the
life more than the food,
and the body than the raiment?
Behold the birds of 26
the heaven, that they sow
not, neither do they reap,
nor gather into barns; and
your heavenly Father feedeth
them. Are not ye of
much more value than
they? And which of you 27
by being anxious can add
one cubit unto his stature?
And why are ye anxious 28
concerning raiment? Consider
the lilies of the field,
how they grow: they toil
not, neither do they spin:
yet I say unto you, that 29
even Solomon in all his
glory was not arrayed like
one of these. But if God 30
doth so clothe the grass of

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[a] Luke 16: 13. [b] Gal. 1: 10; 2 Tim. 4: 10; Jas. 4: 4. [c] 1 Cor. 7: 32; Phil. 4: 6. [d] Job 38: 41; Luke 12: 24, &c.

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subject. If one's eye is diseased, all he sees is wrong. So the mind, or conscience, is the light of the soul. If these be darkened, all is darkness; if these see aright, all is light.

24. No man can serve two masters. He cannot give his heart to two services at the same time. He cannot follow two callings successfully. **Ye cannot serve God and mammon.** This is the direct application. The Chaldee word "Mammon" means money or riches. It is here personified as an idol. "Mammon" originally meant "trust," or confidence, and riches is the trust of worldly men. If God be not the object of supreme trust, something else will be, and it is most likely to be money.

25. Take no thought for your life. At the time the Common Version was made, the expression, "Take thought," meant to be anxious. The Revision properly renders it, "Be not anxious." The Greek word means, "to have the mind distracted." Christ does not forbid prudent forethought. **Is not the life more than food?** The argument is: God gave the life, and it is higher than food. If he gave it, he will see that it is sustained, if you trust in him. So, too, he made the body. He will see that it is clothed.

26. Behold the fowls of the air. God feeds the birds without their sowing or reaping, but they do the work for which they were created, and God takes care of them. So, too, he will take care of us—not in idleness or improvidence—but if we do the work for which God created us.

27. Which of you can add one cubit, etc. There can hardly be a doubt that this ought to be rendered, "add one cubit to his age," or period of life. The idea is: "What is the use of anxiety? Who, by his anxiety, can add anything to life's journey?" If it is proper to speak of "*length* of life," it is also appropriate to speak of adding a cubit to its length.

28. Consider the lilies. While the lilies do not toil or spin, they do their work, draw up sustenance from the earth, and drink in the dew, rain and sunbeams. So we are to do our appointed work. If we do this, trusting in God, he will supply all our needs.

29. Even Solomon in all his glory. To the Jew the court of Solomon was the highest representation of human glory. The magnificence of the court is not only celebrated in Jewish writings, but in all Oriental literature, and it is still proverbial throughout the East. Yet he was never arrayed with the taste and beauty of **one of these.** It is probable that both birds and lilies were in sight from where the Lord was sitting.

30. If God so clothe the grass of the field. Wild flowers belong to the herbage that is cut with field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought,[a] saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first[b] the kingdom of God, and his righteousness; and all these things shall be added[c] unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.[d] Sufficient unto the day *is* the evil thereof.

CHAPTER VII.

The Sermon on the Mount.—*Concluded.*

SUMMARY.—Motes and Beams. Casting Pearls before Swine. Asking and Receiving. Bread and Stones. The Golden Rule. The Broad and Strait Gates. Wolves in Sheep's Clothing. The Tree Known by its Fruits. The Kingdom Entered by Obedience. The Wise and Foolish Builders. The Wonderful Teacher.

1 Judge[e] not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged; and with what measure ye mete,[f] it shall be measured to you again.

the field, which to-day is,
and to-morrow is cast into
the oven, *shall he* not much
more *clothe* you, O ye of lit-
tle faith? Be not therefore 31
anxious, saying, What shall
we eat? or, What shall we
drink? or, Wherewithal
shall we be clothed? For 32
after all these things do the
Gentiles seek; for your
heavenly Father knoweth
that ye have need of all
these things. But seek ye 33
first his kingdom, and his
righteousness; and all these
things shall be added unto
you. Be not therefore anx- 34
ious for the morrow: for
the morrow will be anxious
for itself. Sufficient unto
the day is the evil thereof.

CHAPTER VII.

Judge not, that ye be not 1
judged. For with what 2
judgement ye judge, ye
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shall be measured unto you.

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a Psa. 37: 3; 55: 22; 1 Pet. 5: 7. *b* 1 Tim. 4: 8. *c* Lev. 25: 20, 21; 1 Kings 3: 13; Psa. 37: 25; Mark 10: 20. *d* Deut. 33: 25; Heb. 13: 5, 6. *e* Luke 6: 37; Rom. 2: 1; 1 Cor. 4: 5. *f* Judges 1: 7.

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the grass. In Palestine the forests in many localities disappeared thousands of years ago, and in the scarcity of fuel, dried grass and weeds are often used to heat the oven.

31. Therefore take no thought. Have no anxiety over the question of food and raiment. Do your duty, with a full trust in God that he will see that you do not lack for these things.

32. For after all these things do the Gentiles seek. This worldliness, anxiety, and distrust, might do in heathen, who have no knowledge of a heavenly Father, but you have a heavenly Father, and he knows that ye **need all these things.**

33. Seek ye first the kingdom of God. The promise is made that if we seek it first, and its righteousness, all earthly wants will be supplied. The condition demands, 1. That we seek the kingdom *first* in point of time. Some propose to secure a competence, and after they have gained it, they will serve God. 2. We must make it *first* in importance. Everything else must give way before its demands. 3. It must be *first* in our affections, have our whole hearts. We must "love the Lord our God with the whole heart" (Matt. 22: 37). **His righteousness.** The righteousness that God bestows upon those who are in the Kingdom, Christ's righteousness, the forgiveness of sins in his name.

34. Take, therefore, no thought for the morrow. Again it should read, as in the Revision, "Have no anxiety about to-morrow." **The morrow will take thought for itself.** Not "take care of itself," but bring its own cares, anxieties and troubles. We should not foolishly increase our present burdens by borrowing trouble about to-morrow.

1. Judge not, that you be not judged. The term "judge" is used in more than one sense, but Christ's meaning is plain. 1. He does not prohibit the civil judgment of the courts upon evil doers, for this is approved throughout the whole Bible. 2. He does not prohibit the judgment of the church, through its officers, upon those who walk disorderly, for both he and the apostles have enjoined this. 3. He does not forbid those private judgments that we are compelled to form of wrong-doers, for he himself tells us that we are to judge men by their fruits. (See verses 15-20.) What he designs to prohibit is rash, uncharitable judgments, a fault-finding spirit, a disposition to condemn without examination of charges.

2. With what judgment ye judge ye shall be judged. Not by men, but by God. He takes note

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam[a] out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither[b] cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you;[c] seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh,[d] receiveth; and he that seeketh,[e] findeth; and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children,[f] how much more shall your Father which is in heaven give good things to them that ask him?

And why beholdest thou 3
the mote that is in thy
brother's eye, but consider-
est not the beam that is in
thine own eye? Or how 4
wilt thou say to thy brother,
Let me cast out the mote
out of thine eye, and lo, the
beam is in thine own eye?
Thou hypocrite, cast out 5
first the beam out of thine
own eye; and then shalt
thou see clearly to cast out
the mote out of thy broth-
er's eye.
Give not that which is 6
holy unto the dogs, neither
cast your pearls before the
swine, lest haply they tram-
ple them under their feet,
and turn and rend you.
Ask, and it shall be given 7
you; seek, and ye shall find;
knock, and it shall be open-
ed unto you: for every one 8
that asketh receiveth; and
he that seeketh findeth; and
to him that knocketh it
shall be opened. Or what 9
man is there of you, who,
if his son shall ask him for
a loaf, will give him a
stone; or if he shall ask for a 10
fish, will give him a serpent?
If ye, then, being evil, know 11
how to give good gifts unto
your children, how much
more shall your Father
which is in heaven give
good things to them that ask

of the unkind, harsh, censorious spirit, and deals with the man according to his own spirit. There is declared here a great principle that runs through the moral government of God: *Whatsoever a man soweth, that shall he also reap.*

3. **Why beholdest thou the mote that is in thy brother's eye?** The Lord uses a figure to show the absurdity of judging severely the faults of others, while we have greater ones. The term translated "mote" means a little splinter, while the beam is something very large.

4, 5. **Thou hypocrite, cast out first the beam out of thine own eye.** The man who finds fault with another for a sin, while he is more guilty, is a hypocrite. A great many are very zealous to convert the world, who are themselves unconverted.

6. **Give not that which is holy unto dogs.** The dog was regarded an unclean animal by the Jewish law. They probably represent snarling, scoffing opposers. The characteristic of dogs is brutality. To try to instill holy things into such low, unclean, and sordid brutal minds, is useless. **Neither cast pearls before swine.** The swine were also unclean. They would have no use for pearls, and perhaps would rush upon those who scattered the pearls. So, too, there are men so dull, imbruted and senseless, as to reject the pearls of truth. It is our duty to help and to try to save others, but we must use common sense.

7, 8. **Ask, . . seek, . . knock.** The terms are here used with reference to prayer, and these constitute a climax. *Ask* implies a simple petition. *Seek* indicates earnest search. *Knock* shows perseverance in spite of hindrances. The three represent earnest prayer. **For every one that asketh, receiveth, etc.** Every one of the class concerning whom the Savior speaks. That class is those who can say, "Our Father in heaven; Hallowed be thy name; Thy will be done."

9, 10. **If his son asks bread, will he give him a stone?** The assurance of an answer to prayer is based on the fact that God is our Father. He treats his children as a good and wise earthly parent would. No kind parent would mock his child by answering his cry for bread with stones. Bread and fish were the chief articles of food of the Galilean peasant.

11. **If ye, then, being evil.** Men who have the natural affection of parents, even though sinful men, will not do such things. Whoever believes that the term Father, as applied to God, is more than a

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[a] Gal. 6:1. [b] Prov. 9:7, 8; 23:9. [c] Isa. 55:6; Luke 18:1. [d] Psa. 81:10, 16; John 14:13, 14; 16:23, 24; 1 John 3:22; 5:14, 15. [e] Prov. 8:17; Jer. 29:12, 13. [f] Luke 11:11.

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for[a] this is the law and the prophets.

13 ¶ Enter ye in[b] at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life; and few[c] there be that find it.

15 ¶ Beware of false prophets,[d] which come to you in sheep's clothing, but inwardly they are ravening[e] wolves.

16 Ye shall know them by their[f] fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree[g] bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every[h] tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

him? All things therefore 12
whatsoever ye would that
men should do unto you,
even so do ye also unto
them: for this is the law and
the prophets.
Enter ye in by the narrow 13
gate: for wide is the gate,
and broad is the way, that
leadeth to destruction, and
many be they that enter in
thereby. For narrow is the 14
gate, and straitened the
way, that leadeth unto life,
and few be they that find it.
Beware of false prophets, 15
which come to you in
sheep's clothing, but inwardly
are ravening wolves.
By their fruits ye shall know 16
them. Do *men* gather grapes
of thorns, or figs of thistles?
Even so every good tree 17
bringeth forth good fruit;
but the corrupt tree bringeth
forth evil fruit. A good 18
tree cannot bring forth evil
fruit, neither can a corrupt
tree bring forth good fruit.
Every tree that bringeth not 19
forth good fruit is hewn
down, and cast into the fire.
Therefore by their fruits ye 20

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a Lev. 19: 18; Rom. 13: 8, 10; Gal. 5: 14. *b* Luke 13: 24. *c* Matt. 20: 16; 25: 1, 12; Rom. 9: 27, 29. *d* Deut. 13: 1-3. *e* Acts 20: 29-31. *f* Matt. 12: 33. *g* Luke 6: 43, 45. *h* Matt. 3: 10; John 15: 2, 6.

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figure of speech, must believe in prayer. **Give good things.** Luke 11: 13, in the parallel passage, says, instead of "good things," "the Holy Spirit," as though this is heaven's greatest blessing.

12. Whatsoever . . . . do ye even so to them. This does not imply that we are always to do to others as they wish, but what we would like to have done to ourselves if we were placed in their condition and they in ours. We might injure them by complying with their foolish wishes. A maxim similar to the Golden Rule is found in the teachings of various sages; Socrates among the Greeks, Buddha and Confucius among the Orientals, and Hillel among the Jews. But the other teachers do not come up to Christ's standard. Their maxim is negative and passive. They say: "Do not do to others what you would not have done to you." It is a rule of *not* doing, rather than of *doing*.

13. Enter ye in at the strait gate. The leading thought of the whole discourse is the kingdom of heaven and its conditions. Hence, when the Lord says, "Enter ye in," he means into the kingdom of heaven. Nearly every town in Palestine is surrounded by walls and is entered by gates. The principal ones are wide, with double doors, closed with locks and fastened with iron bars. The "strait gates" are in retired corners, are narrow, and are only opened to those who knock.

14. For strait is the gate. What is it, Augustine asks, that makes this gate so strait to us? It is not that it is *strait*, or narrow, in itself, but that we want to take in our pride, our self-will, our darling sins. **Few there be that find it.** It has to be sought. The reason that men do not find it is not because it is hard to find, but because they prefer to walk in the broad way.

15. Beware of false prophets. The word prophet, as used in the Scriptures, means any one who teaches authoritatively the will of God. A false prophet is one who is a false teacher. Christ refers to the scribes and Pharisees. **Come to you in sheep's clothing.** While appearing as harmless as sheep they are wolves.

16. Ye shall know them by their fruits. This common figure is wonderfully expressive. Not leaves (professions), or appearance, are the proper tests of the life that is in the tree, but the fruit it bears. We are to test men and every institution by this principle. **Grapes of thorns.** Two of the most highly valued fruits of Palestine are grapes and figs. Nothing is more common than thorns and thistles. Geikie says that it is the land of thorns and thorny plants. Good fruit cannot be expected on such evil stocks.

17, 18. A good tree cannot bring forth evil fruit. The Lord points to the uniform law of nature. Every tree bears after its kind. As is the tree, so is the fruit. The same principle holds good in the moral world. A good man will show forth good deeds, while a bad man will bear fruit according to his nature.

19, 20. Every tree, ... is hewn down and cast into the fire. The test of good and bad

21 ¶ Not every one that saith unto me, Lord, Lord,[a] shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied[b] in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me,[c] ye that work iniquity.

24 ¶ Therefore,[d] whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise[e] man, which built his house upon a rock;

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.[f]

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish[g] man, which built his house upon the sand;

27 And the rain descended, and the floods came, and the winds blew,[h] and beat upon that house; and it fell: and great was[i] the fall of it.

shall know them. Not every 21
one that saith unto me,
Lord, Lord, shall enter into
the kingdom of heaven;
but he that doeth the will
of my Father which is in
heaven. Many will say to 22
me in that day, Lord, Lord,
did we not prophesy by thy
name, and by thy name
cast out devils, and by thy
name do many mighty
works? And then will I 23
profess unto them, I never
knew you: depart from me,
ye that work iniquity. Every 24
one therefore which heareth
these words of mine,
and doeth them, shall be
likened unto a wise man,
which built his house upon
the rock: and the rain descended, 25
and the floods
came, and the winds blew,
and beat upon that house;
and it fell not: for it was
founded upon the rock.
And every one that heareth 26
these words of mine, and
doeth them not, shall be
likened unto a foolish man,
which built his house upon
the sand: and the rain descended, 27
and the floods
came, and the winds blew,
and smote upon that house;

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a Matt. 25: 11, 12; Isa. 48: 1, 2; Luke 6: 46; 13: 25; Rom. 2: 12. *b* Num. 24: 4; 1 Kings 22: 11; Jer. 23: 13, &c.; Acts 19: 13-15; 1 Cor. 13: 2. *c* Matt. 25: 41; Psa. 5: 5; Rev. 22: 15. *d* Luke 6: 47. *e* Psa. 111: 10; 119: 99, 130. *f* Psa. 92: 13-15. *g* 1 Sam. 2: 30; Jer. 8: 9. *h* 1 Cor. 3: 13. *i* Heb. 10: 26, 27.

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trees, good and bad men, and good and bad systems, has been presented. Now the figure is carried farther to show their destiny. The Savior states a principle that seems to run through the whole government of God. Whatever is useless and evil shall finally be swept away.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom. The Lord has shown that the entrance into the kingdom is through the "strait gate." He now shows more particularly what is needed to enter. Certain ones are described who cannot enter in. "Not every one" implies that some who say, "Lord, Lord," etc., shall enter in. Those enter **who do the will of my Father.** No one can be a citizen of the kingdom who does not obey the King.

22. Many will say to me in that day. The great day of the Lord. **Lord, Lord, have we not prophesied in thy name?** The Lord chooses out the greatest of the class of non-doers to show that all such will fail of entrance. They have omitted the one thing needful, a faithful obedience.

23. I never knew you. "I never knew you" must be accepted in its deeper signification of "recognizing you as disciples." Augustine says that for Christ to say, "I never knew you," is only another way of saying, "You never knew me." **Depart, . . ye that work iniquity.** In spite of all their professions they had been evil doers. Their religion expended itself in professions and prayers. Hence, in "that day" they are commanded to depart. What it is to so depart we may learn from Matt. 25: 41. It is evident from this passage that many are self-deceived.

24. Every one that heareth these sayings of mine. The words that he has spoken in this discourse, and all his teachings. **I will liken him to a wise man.** The wise man, with wise forethought, has built on a firm foundation. In a country with a rainy season and heavy floods this was essential. The man who "hears and does" Christ's words is building upon the rock (Matt. 16: 16).

25. The rain descended . . . and it fell not. Palestine is a country of torrents and sands. This verse gives a picture of the sudden violent storms and sweeping floods which are so common during the rainy season. The house founded upon the rock could not be undermined and destroyed, but would stand firm. So, says the Lord, shall it be with those who hear and obey. "They shall stand in the judgment" (Psa. 1: 5).

26. Heareth these sayings . . . and doeth them not. The hearer who obeys not is likened to the foolish man who built his house on the sand. Every one knows how transitory and shifting is a sandy foundation. Whole towns on the Missouri or lower Mississippi have been undermined and gone into the vortex because they were built upon the sand. So will fall the disobedient.

27. Great was the fall of it. The Lord describes the thoughtlessness of the builder on the sand, 28 ¶ And it came to pass, when Jesus had ended these sayings, the people were astonished[a] at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

CHAPTER VIII.

Miracles at Capernaum and on the Sea.

Summary.—The Leper Healed. The Servant of the Centurion Healed. Great Faith. Sitting in the Kingdom with Abraham and Isaac and Jacob. Children of the Kingdom Cast Out. Following Christ. The Storm on the Sea. The Disciples in Terror. The Storm Quelled at his Voice. The Gergesene Demoniacs Healed. The Swine Perish in the Sea.

1 When he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper[b] and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell[c] no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded,[d] for a testimony unto them.

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the fall thereof.
And it came to pass, when 28
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CHAPTER VIII.

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[a] Jer. 23: 29; Mark 6: 2. [b] Mark 1: 40; Luke 5: 12. [c] Matt. 9: 30; Mark 5: 43. [d] Lev. 14: 3, &c.

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the storm and the utter destruction. There is an awful solemnity about this close to the wonderful sermon.

28. The people were astonished at his doctrine. At his teaching. No wonder they were astonished. The whole world still wonders as it studies this sermon.

29. As having authority. He spake, not as man, with human doubts and limitations, but as one who was omniscient. He came from God, and spoke as one divine; not as human, hesitating, halting, limping expounders like the scribes, the interpreters of the Scriptures.

On what are you building, my brother,
  Your hopes of an eternal home?
Is it loose, shifting sand, or the firm, solid rock,
  You are trusting for the ages to come?

Hearing and *doing*, we build on the Rock;
  Hearing alone, we build on the sand;
Both will be tried by the storm and the flood;
  Only the rock the trial will stand.—*H. R. Trickett.*

1, 2. A leper came. Compare Mark 1: 40-45; Luke 5: 12-15. Leprosy was a dreadful and hopeless disease. It begins as a skin disease, defies medical skill, and is a kind of living death. Dr. Schaff says: "Near the Jaffa gate of Jerusalem I saw, in 1877, these miserable creatures with withered limbs imploring aid, and visited a hospital of incurable lepers." There are various forms of the disease, but white leprosy seemed most common among the Hebrews. With it the sufferer became white from head to foot. The leper, by the law of Moses, was regarded unclean, was separated from the people, was regarded as dead, and the disease was a type of sin. See Lev. 13: 1-12; 2 Kings 5: 27; Num. 5: 2. **Lord. An expression of faith,** as well as the words that follow.

3. Touched him . . . straightway his leprosy was cleansed. To touch a leper was forbidden, and carried ceremonial defilement, but at the touch of Jesus the source of the defilement fled, and the leper was clean. At the touch of Jesus all impurity flees.

4. Tell no man. This was forbidden until the man was officially declared to be healed. He could not enter society until the priest had so declared. To blaze the story abroad as a miracle of Jesus might prevent such a declaration on account of prejudice. Besides, the Lord often forbade noising abroad his cures, for various reasons, chiefly because the multitude so thronged him. **Offer the gift Moses commanded.** See Lev. 14: 10, 22, 30, 31. **For a testimony.** An official proof of the miracle.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion,[a] beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy[b] that thou shouldest come under my roof; but speak the word only,[c] and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith,[d] no, not in Israel.

And when he was entered 5
into Capernaum, there
came unto him a centurion,
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ing, Lord, my servant lieth
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And he saith unto him, 7
I will come and heal him.
And the centurion answer- 8
ed and said, Lord, I am not
worthy that thou shouldest
come under my roof: but
only say the word, and my
servant shall be healed.
For I also am a man under 9
authority, having under
myself soldiers, and I say
to this one, Go, and he goeth;
and to another, Come,
and he cometh; and to my
servant, Do this, and he
doeth it. And when Jesus 10
heard it, he marvelled, and
said to them that followed,
Verily I say unto you, I
have not found so great

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[a] Luke 7: 2, &c. [b] Psa. 10: 17; Luke 15: 19, 21. [c] Psa. 33: 9; 107: 20. [d] Matt. 15: 28.

5. **When Jesus entered Capernaum.** See note on Matt. 4: 13. His return to the place he made his home after the Sermon on the Mount and healing the leper. Compare Luke 7: 1-10. **There came unto him a centurion.** A Roman military officer, corresponding to our captain. All Palestine was under Roman military government at this time, with headquarters at Cæsarea, and soldiers in every leading town. This centurion probably commanded the company stationed at Capernaum. He was, of course, a Gentile. We learn from Luke 7: 3, he came to Jesus, not in person, but by Jewish elders, whom he supposed would have more influence with the Lord. These elders interceded more readily because he had built them a synagogue (Luke 7: 5), either to secure favor, or because he was, like Cornelius, a devout man. In the ruins of Tel Hum, supposed to be Capernaum, are yet found the foundations of a synagogue, one known by certain characteristics to have been built in the Herodian period, and there can hardly be a doubt that it was the one built by the centurion, and in which Christ often preached. See *Edersheim's Jewish Social Life*, page 255.

6. **Lord, my servant lieth at home sick of the palsy.** Luke says his servant "was dear unto him," and the whole account of Matthew indicates intense solicitude. Paralysis, or palsy, was a common disease in those days. (See Matt. 4: 24.) Alford says, "The disease of the text may have been *tetanus*, or lockjaw, which the ancient physicians included under paralysis. Luke says that "he was ready to die."

7. **He saith to him.** Luke tells us that he started at once, but was interrupted by what follows.

8. **The centurion answered.** Through friends whom he had sent for this purpose (Luke 7: 6). **I am not worthy that thou shouldest come under my roof.** This humility was partly due to his consciousness that he was a Gentile. Rigid Jews did not hold social intercourse with Gentiles, and the centurion may have supposed that so holy a Jewish teacher as Jesus would hesitate to come under his roof. **Speak the word only.** "Speak only a word," is the idea, and "my servant will be healed." Not even Martha (John 11: 2) thought that Jesus could have saved her brother Lazarus without going to him. His faith was great.

9. **For I am a man under authority, having soldiers under me.** The meaning is: "If I, in my subordinate station, am obeyed, how much more thou, who art over all, and whom diseases serve as their master." As he could say, "*Go*," to a soldier or a servant, and was at once obeyed, so Jesus could say, "Go," to the disease, and it would obey him.

10. **When Jesus heard it he marvelled.** There are two cases in the Lord's history where he is said to have marvelled; here and in Mark 6: 6. In one case he marvels at the faith of a Gentile; in the other at the unbelief of the Jews. **I have not found so great faith, no, not in Israel.** The greatness of his faith is shown in his lofty conception of the power and dignity of Christ. This great faith was found, not in Israel, but in a Gentile. In one case beside, that of the Syro-phœnician woman (Matt. 15: 28), also a Gentile, the Lord commends the greatness of faith

11 And I say unto you, That[a] many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom[b] shall be cast out into outer darkness: there shall be weeping[c] and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid,[d] and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many[e] that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias[f] the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now, when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

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I say unto you, that many
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and the west, and shall sit
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Isaac, and Jacob, in the
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into Peter's house, he saw
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a word, and healed all that
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Himself took our infirmities,
and bare our diseases.
Now when Jesus saw 18
great multitudes about him,
he gave commandment to
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a Isa. 2: 2, 3; Luke 13: 29; Acts 11: 18; Eph. 3: 6; Rev. 7: 9. *b* Matt. 7: 22, 23. *c* Matt. 13: 42, 50. *d* Mark 1: 30, 31. *e* Mark 1: 32. *f* Isa. 53: 4; 1 Pet. 2: 24.

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11. Many shall come from the east and west. The terms, "the east and the west," the extreme points of the compass, are taken to indicate the regions that are far away, the whole world. The Lord means not only those who are geographically far away from Israel, but those who have been far away spiritually, Gentiles as well as Jews. **Shall sit down with Abraham, and Isaac, and Jacob.** The Jews were accustomed to speak of the delights of the Messiah's kingdom as a feast with the patriarchs. The language implies intimate domestic intercourse and fellowship. **The kingdom of heaven** refers, here, rather to the eternal blessed state than to the church on earth.

12. But the children of the kingdom. The Jews, the natural children of Abraham, the "Father of the faithful," heirs of the promises made to him. **Cast out.** Because they rejected the Messiah, in whom all the promises center. **Into outer darkness.** The history of the Jews for 1,800 years has been a fulfillment of this passage. **There shall be weeping and gnashing of teeth.** There is a hint at the wretchedness of a future state of punishment.

13. As thou hast believed. The centurion believed that Jesus could heal his servant by speaking the word. **In that hour.** At the moment these words were spoken the servant was well.

14. Peter's wife's mother. Compare Mark 1: 29-34; Luke 4: 38-41. Peter, whom the Catholics make the first of the popes, was, therefore, a married man. See also 1 Cor. 9: 5. Malarious fevers are still common in the vicinity of Capernaum, due probably to the adjacent marshes.

15. Touched her hand. He could heal by a word, or by his touch. At his touch the fever left her **Ministered.** Was well, and able to prepare a meal for the Lord.

16. They brought many. See also Mark 1: 42. **Possessed with devils.** See note on Matt. 4: 24 **Healed the sick.** The sick were diseased in body; the demoniacs were spiritually diseased.

17. Spoken by Isaiah. In the beautiful picture of the Messiah in chapter 53.

18. Now when Jesus saw multitudes about him. The multitudes had gathered to listen to his teaching, or to behold his miracles. The sea was only six miles wide, and the Savior often crossed it in order to secure retirement. There is no deep recess in the eastern hills; no towns along its banks corresponding to those in the plain of Gennesareth.

19 And a certain scribe came, and said unto him, Master, I[a] will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord,[b] suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold,[c] there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked[d] the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

And there came a scribe, 19
and said unto him, Master,
I will follow thee whithersoever
thou goest. And 20
Jesus saith unto him, The
foxes have holes, and the
birds of the heaven *have*
nests; but the Son of man
hath not where to lay his
head. And another of the 21
disciples said unto him,
Lord, suffer me first to go
and bury my father. But 22
Jesus saith unto him, Follow
me; and leave the dead
to bury their own dead.

And when he was entered 23
into a boat, his disciples
followed him. And behold, 24
there arose a great tempest
in the sea, insomuch that
the boat was covered with
the waves: but he was
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him, and awoke him, saying,
Save, Lord; we perish.
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manner of man is this, that
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[a] Luke 3: 57, 58. [b] 1 Kings 19: 20. [c] Mark 4: 37; Luke 8: 23. [d] Job 38: 11; Psa. 89: 9; 107: 29.

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19. A certain scribe said, . . . I will follow thee. Compare Luke 9: 57-62. Though this scribe belonged to a class which, as a body, rejected Christ, he was disposed to be a disciple (see verse 21), but had not counted the cost. See note on Matt. 2: 4.

20. Jesus saith unto him. He rejects not this man's offer, nor refuses him the liberty to follow him, only he will have him know what he is doing and "count the cost." **The Son of man.** It is the name by which the Lord ordinarily designates himself as the Messiah—the Son of God *manifested in the flesh of Adam; the second Adam.* **Not where to lay his head.** He, as the "Son of man," did not possess what the humbler animals claim, a home.

21. Suffer me first to go and bury my father. There are two views. 1. That his father was already dead, and he wished only to attend the funeral and properly observe the last rites. If this view is correct, the Savior meant to teach that the duty to the Lord is higher than any earthly duty, and when one has to yield to the other it must be the lower one. 2. The view is also held that the disciple asked that he might be permitted to remain at home until his father's death and burial, and then follow Christ. This is the more probable view. It was a case of "loving father or mother more than me."

22. Follow me. The highest of all duties, now discharged by becoming his disciple, obeying him and making his life our example. **Let the dead bury their dead.** Those spiritually dead will attend to the last rites of those among them who have died naturally.

23. And when he was entered into a ship Compare Mark 5: 1-21; Luke 8: 28-40. Boat is a better rendering. It was a small open row boat.

24. There arose a great tempest in the sea. Mark says, "A great storm;" Luke, "There came down a storm of wind;" the word used by Matthew implies a tornado. The Greek word denotes a sudden and violent gust of wind, such as frequently bursts on the lake. All travelers describe the storms as very sudden and violent, caused by the cold air that rushes down from the mountains into the heated depression of the lake.

25. Lord, save us: we perish. The Lord was awakened out of sleep with these words. Their language is that of extreme terror.

26. O ye of little faith. According to Matthew, he characterizes them as of "*little faith;*" according to Mark he asked, *How have ye no faith?* according to Luke, *Where is your faith?* The spirit of the rebuke is the same in all the accounts. **Rebuked the winds and the sea.** Mark gives the very words of the rebuke: "Peace, be still."

28 ¶ And[a] when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer[b] us to go away into the herd of swine.[c]

32 And he said unto them, Go. And, when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus; and when they saw him, they besought *him* that he would depart[d] out of their coasts.

And when he was come 28
to the other side into the
country of the Gadarenes,
there met him two possessed
with devils, coming forth
out of the tombs, exceeding
fierce, so that no man could
pass by that way. And be- 29
hold, they cried out, saying,
What have we to do with
thee, thou Son of God? art
thou come hither to torment
us before the time?
Now there was afar off 30
from them a herd of many
swine feeding. And the 31
devils besought him, saying,
If thou cast us out,
send us away into the herd
of swine. And he said unto 32
them, Go. And they came
out, and went into the
swine: and behold, the
whole herd rushed down
the steep into the sea, and
perished in the waters.
And they that fed them fled, 33
and went away into the
city, and told every thing,
and what was befallen to
them that were possessed
with devils. And behold, 34
all the city came out to
meet Jesus: and when they
saw him, they besought
him that he would depart
from their borders.

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[a] Mark 5: 1; Luke 8: 26, &c. [b] Job 1: 10-12; 2: 3-6. [c] Deut. 14: 8; Isa. 65: 3, 4. [d] Job 21: 14; Luke 5: 8; Acts 16: 39.

27. What manner of man? The words express astonishment at this new proof of his control, not only over demons and diseases, but also over winds and waves, which obeyed him at a word.

28. Into the country of the Gergesenes. Compare Mark 5: 1-21; Luke 8: 26-40. Gergesa has been identified on the east shore of Galilee; the "steep place" and "tombs" are still seen. It was a village in the district of the Gadarenes. The Lord landed here after the storm. The Revision has *Gadarenes* in Matthew, and *Gerasenes* in Mark and Luke. The simple explanation of this difference is, that Gadarenes and Gerasenes are different names for the inhabitants of the same large district, so called from Gadara and Gerasa, two cities of that region; while Gergesenes is the name of the people of a smaller district within the other, and named from the city of Gergesa. **Two demoniacs.** Mark and Luke mention only one, the fiercer one, who spoke with the Lord. **The tombs.** The tombs were caves, natural or artificial, cut in the rock of the hill side, and, hence, suitable for a shelter. **Fierce.** So violent as to be dangerous (Mark 5: 1; Luke 8: 26).

29. They cried out. This account shows: (1) That demoniacal possession was not simply bodily or mental disease. (2) That evil spirits actually took possession of and controlled human beings. (3) That these controlled the actions and organs of speech of their poor victims. (4) We learn elsewhere that sin prepared the way for the entrance of the demon. **Thou Son of God.** The demons, like the devil, recognized him. **Torment us before our time.** These words show that they expected the final triumph of Christ.

30. A herd of many swine. According to Mark, 2,000. They were an unclean animal, kept probably by Jews in violation of the spirit of the Mosaic law; or, if by Gentiles, kept in violation of God's law for the land of Israel.

31. Suffer us to go into . . the swine. Why this request we do not know; perhaps it was malicious; perhaps to have an animal habitation.

32. Go. A permission, not a command. **Rushed . . into the sea.** Maddened, the swine rushed down the steep declivity into the sea. If we knew all the facts we would see more fully the righteousness of the Lord's permission. Perhaps the loss of the swine was a punishment. Perhaps it was to show that evil works its own destruction.

34. The whole city came out to meet Jesus. Filled with wonder and fear by the story. **Besought him that he would depart.** Partly from awe of one with such power; partly, perhaps, from fear of loss of more property. The Lord, bidden to depart, never returned. In this fact is a significant lesson. Mark tells us that the healed demoniac became a preacher of Christ in his own country.

CHAPTER IX.

The Ministry at Capernaum.

Summary.—A Paralytic Healed. The Charge of Blasphemy. Christ's Power to Forgive Sins. Matthew Called. Eating with Publicans. New Cloth on an Old Garment. The Daughter of Jairus. The Woman with the Bloody Issue Healed. The Damsel Restored to Life. Two Blind Men Made to See. Preaching in the Synagogues.

1 And he entered into a ship, and passed over, and came into his own city.

2 And,[a] behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son,[b] be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus, knowing their thoughts,[c] said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive[d] sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

CHAPTER IX.

And he entered into a 1
boat, and crossed over, and
came into his own city.
And behold, they brought 2
to him a man sick of the
palsy, lying on a bed: and
Jesus seeing their faith
said unto the sick of the
palsy, Son, be of good
cheer; thy sins are forgiven.
And behold, certain 3
of the scribes said within
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And Jesus know- 4
ing their thoughts said,
Wherefore think ye evil in
your hearts? For whether 5
is easier to say, Thy sins are
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sins (then saith he to
the sick of the palsy), Arise,
and take up thy bed, and

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[a] Mark 2: 3; Luke 5: 18, &c. [b] Matt. 5: 34. [c] Psa. 130:2; John 3: 24, 25; Heb. 4: 12, 13; Rev. 2: 23. [d] Micah 7: 18.

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1. He entered into a ship. The last chapter left the Savior in the country of the Gadarenes on the eastern side of the lake. He now returns to Capernaum. **Came into his own city.** Capernaum, so called because, after leaving Nazareth, he made Capernaum his Galilean home.

2. They brought to him a man sick of the palsy. Compare Mark 2: 1-12; Luke 5: 17-26. A helpless paralytic, unable even to walk, but anxious to be brought to the great Healer. **Seeing their faith.** That of the four bearers of the helpless man, and the man himself. The sick man and his friends showed their faith by overcoming great obstacles in order to come to Christ for help. Mark informs us that there was such a crowd that the palsied man had to be let down through the roof. **Saith to the sick of the palsy.** *Palsy* is a contraction of the word *paralysis.* A disease which deprives the part affected of sensation or the power of motion, or both. **Thy sins be forgiven thee.** The Revision says, "Thy sins are forgiven." The Greek is in the past tense. Possibly he had brought his sickness upon himself by means of his sins; but was now penitent.

3. Certain of the scribes said within themselves. They had scented heresy from afar, and came from Jerusalem to pry into the teachings of the Prophet of Galilee, as the people called him, (see Luke 5: 17). **Scribes.** The learned class, the official expounders of the Scriptures, the theologians, the jurists, the legislators, the politicians, and, indeed, the soul of Israel. **This man blasphemeth.** By professing to forgive sins, the prerogative not of man, but of God. If Christ were but a man, as they imagined, the scribes would have been right. And yet, so far, he had not said that *he* forgave the sins, but merely declared them forgiven. This was the beginning of the opposition that ended with the cross. On the same accusation of blasphemy, now first made, the Sanhedrim condemned him to death (Matt. 26: 65).

4. Wherefore think ye evil in your hearts? They had said nothing aloud, but he read their hearts.

5. Whether is easier to say, Thy sins be forgiven thee. To say, "Thy sins be forgiven thee," was easy, for no visible result could test the saying. To say, "Take up thy bed and walk," was not apparently so easy, for failure would cover with confusion. He said the last, leaving the inference—If I can do the most difficult, then I can do the easier.

6. But that ye may know. By doing that which is capable of being put to the proof, I will vindicate my right and power to do that which in its very nature is incapable of being put to the proof of the senses. **The Son of man** cannot simply mean *a man,* or a mere man, since the powers in question do

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified[a] God, which had given such power unto men.

9 ¶ And[b] as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?[c]

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I[d] will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.[e]

go unto thy house. And he 7
arose, and departed to his
house. But when the multitudes 8
saw it, they were
afraid, and glorified God,
which had given such power
unto men.
And as Jesus passed by 9
from thence, he saw a man,
called Matthew, sitting at
the place of toll: and he
saith unto him, Follow me.
And he arose, and followed
him.
And it came to pass, as 10
he sat at meat in the house,
behold, many publicans and
sinners came and sat down
with Jesus and his disciples.
And when the Pharisees 11
saw it, they said unto
his disciples, Why eateth
your Master with the publicans
and sinners? But 12
when he heard it, he said,
They that are whole have
no need of a physician, but
they that are sick. But go 13
ye and learn what *this*
meaneth, I desire mercy,
and not sacrifice: for I
came not to call the righteous,
but sinners.

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[a] Acts 4: 21; Gal. 1: 24. [b] Mark 2: 14; Luke 5: 27, &c. [c] Matt. 11: 19; Luke 15: 2; Heb. 5: 2. [d] Matt. 12: 7; Prov. 21: 3; Hos. 6: 6; Mic. 6: 8. [e] Luke 24: 27; Acts 5: 31; 2 Pet. 3: 9.

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not belong to men as such. The true sense is determined by Daniel 7: 13, where the phrase is confessedly applied to the Messiah, as a partaker of our nature. **Hath power on earth to forgive sins.** "Authority" is a better rendering than "power," and it is so given by the American Revision Committee. He had "authority" from the Father who had sent him, and who had committed judgment to his hands on earth. Sins are against God, and therefore only God can forgive them; for in the nature of things only he can forgive against whom the offense has been committed, but Jesus was "God manifest in the flesh." I can forgive sins committed against myself, but not those committed against my neighbor, much less those against God. Christ's argument here affords a fair test of all priestly claims to absolve from sin. If the priest has power to remit the eternal punishment of sin, he should be able, certainly, to remit the physical and temporal punishment of sin. This Christ did; this the priest does not, and cannot do.

7. And he arose, and departed to his own house. It may be regarded as an enacted parable of sin and redemption. The paralytic typifies the sinner, by his original helplessness (Isaiah 40: 30; John 6:44; 15:5); faith was demonstrated by his earnestness to come to Christ in spite of obstacles (Psa. 25:15; 86: 2, 7); and the power of divine grace, in the ability to obey Christ's command, received in the very attempt to comply with it. Phil. 4: 13.

8. The multitude . marvelled. Why should they not? "His name shall be called Wonderful" (Is. 9).

9. Saw a man named Matthew. Compare Mark 2: 13-17; Luke 5: 27-32. Such is the modest introduction of himself that Matthew gives. He was also called Levi (Luke 5: 27). **At the receipt of custom.** He was a tax collector, a publican, whose business it was to collect the Roman taxes. **Follow me.** Like Peter, Andrew, James and John, he was called from his business, and left at once. Like them, he was probably a disciple of John, and before this a disciple of Jesus, but now called to apostleship. **Arose and followed.** Thus promptly the call of Jesus ought always to be obeyed.

10. As he sat at meat. At a meal. **In the house.** The house of Matthew. Matthew made a feast (Mark 2: 15; Luke 5: 29). **Many publicans and sinners came.** Matthew's old associates. Luke says they were invited. **Publicans.** Collectors of the Roman tax, usually Jews, but hated because they collected a hateful tax, often, too, grasping and unscrupulous. **Sinners.** Persons excommunicated from the synagogue. An orthodox Jew would not eat with them. When the term *sinner* is applied to a woman it usually means an outcast.

11. When the Pharisees saw it. They were not at the feast, but were on the watch. **Why eateth your Master? etc.** The strict Jews would not eat with Gentiles, and these classes were regarded by them as on a level with the heathen (Acts 11: 3; Gal. 2: 12).

12. They that are whole need not a physician, etc. In other words: "If these people are as sinful as you allege, they are the very ones who need a Savior.

13. I will have mercy and not sacrifice. See Hosea 6: 6. The Pharisees had never learned the

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn as long as the bridegroom[a] is with them? but the days will come when the bridegroom shall be taken from them, and then shall[b] they fast.

16 No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles; else[c] the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While[d] he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.[e]

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And,[f] behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

Then come to him the 14
disciples of John, saying,
Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus 15
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mourn, as long as the bridegroom is with them? but
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and followed him, and *so*
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hold, a woman, who had an
issue of blood twelve years,
came behind him, and
touched the border of his

meaning of this passage, which teaches that kind hearts and helpful deeds are more pleasing to God than outward ceremonial. Sacrifice is right, but mercy is first in importance. **I came not to call the righteous, etc.** My mission into the world is to save sinners.

14. Disciples of John. Some who still held aloof from Christ, and really sympathized with the Pharisees (Luke 5: 33). **Why do we and the Pharisees fast often?** The Pharisees fasted twice a week (Luke 18: 12), and these disciples imitated them. They could not understand why he did not require similar austerities.

15. The children of the bride-chamber mourn. The friends of the bridegroom, for the bride was brought to his father's house. Fasting was usually a sign of sorrow. He was himself the Bridegroom, and still with his disciples. **When the bridegroom will be taken away.** An allusion especially to the crushing sorrow when he was crucified and buried. Real fasting takes place when there is real occasion for it. See Acts 13: 2; 14: 23; 2 Cor. 6: 5; 11: 27.

16. No man putteth, etc. Two illustrations follow to show the folly of patching up, or reforming, an old, worn out religion like Judaism. **New cloth.** Cloth that has not been shrunk. In shrinking it would tear the old cloth around it, and make a worse rent than before.

17. Neither do men put new wine into old bottles. New wine is unfermented wine. The bottles were not of glass, but of skins, the kind that is still used in Palestine, where nothing changes. Old skin bottles would become tender with age and burst during the fermentation of the wine.

18, 19. There came a certain ruler. One of the rulers of the synagogue (probably of the synagogue of Capernaum). One of the elders and presiding officers, who convened the assembly, preserved order, invited readers and speakers. His name was Jairus (Mark 5: 22; Luke 8: 41). Matthew, Mark and Luke all give this account. From them we learn that the maiden was twelve years old, was dying when the ruler started, was dead when he spoke to Jesus. Compare Mark 5: 22-43; Luke 8: 41-56.

20. On his way to the house of Jairus another miracle was wrought. **And, behold, a certain woman.** I think the circumstances of the narrative render the inference almost certain that this account was meant for the consolation of those multitudes of stricken women in all ages who seem to be afflicted with sorrows in very unequal measure, compared with the stronger, and so generally, also, the more

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[a] Matt. 25: 1, 10; John 3: 29; Rev. 21: 2. [b] Isa. 22: 12. [c] Job 32: 19. [d] Mark 5: 22; Luke 8: 41. [e] John 11: 22, 25. [f] Mark 5: 25; Luke 8: 43.

21 For she said within herself, If I may but touch his garment,[a] I shall be whole.

22 But Jesus turned him about; and when he saw her, he said, Daughter, be of good comfort; thy[b] faith hath made thee whole. And the woman was made whole from that hour.[c]

23 ¶ And[d] when Jesus came into the ruler's house, and saw the[e] minstrels and the people making a noise,

24 He said unto them, Give place; for the maid is not dead,[f] but sleepeth. And they laughed him to scorn.

25 But when the people were put forth,[g] he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David,[h] have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

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in herself, If I do but touch
his garment, I shall be made
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and seeing her said, Daugh-
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came into the ruler's house,
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[a] Acts 19: 12. [b] Luke 7: 50; 17: 19; 18: 42; Acts 14: 9. [c] John 4: 53. [d] Mark 5: 38; Luke 8: 51. [e] 2 Chron. 35: 25. [f] Acts 20: 10. [g] 2 Kings 4: 33. [h] Matt. 15: 22; 20: 30, 31.

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depraved, sex.—*W. H. Thomson, M. D.* **An issue of blood.** A hemorrhage either from the bowels or the womb, probably the latter. **Came behind and touched the hem of his garment.** The ordinary outer Jewish garment was a square or oblong piece of cloth, worn something like an Indian blanket.

21. Touch but his garment. The Jews paid to the fringe a superstitious reverence. Sharing the superstition, this woman touched it in hope of cure. **Thy faith hath made thee whole.** Literally, *thy faith hath saved thee.* Her faith, of course, had not been the cause of her cure. Christ's power had been that. But her faith was the condition on her part. Hence it might be represented as having "made her whole." The student should observe that hers was not a passive faith, but it led to action. A passive faith is a dead faith.

23. And when Jesus came into the ruler's house. He healed the woman on the way. **Saw the minstrels.** The Jews, like other Orientals, were wont to employ professional mourners, minstrels who made plaintive music, or wailed.

24. Give place, for the maid is not dead, but sleepeth. The reality of the death is not denied, but only the fact implicitly assumed, that death will be followed by a resurrection, as sleep is by an awakening. **Laughed him to scorn.** The company of mourners was certain that the child was dead, and, understanding neither the language nor the power of Jesus, laughed in derision.

25. When the people were put forth. Luke (8: 51) says that Peter, James and John, and the father and mother of the maiden were permitted to remain. **He took her by the hand.** As we learn from the parallel accounts, he said to her, *Talitha cumi.* This is Aramaic, the language generally spoken by the common people in Palestine at the time of Christ. The words mean: "Rise, my child." They were immediately obeyed. She arose, and walked.

26. The fame went abroad. Mark dwells emphatically upon the astonishment felt by the parents (see Luke), but shared doubtless by the three apostles.

27. Two blind men followed him. This account is given only by Matthew. Blindness is still very common under the burning sun and among the blinding sands of the East. No sight is more common than blind beggars. The want of attention to the eye when first diseased is one reason why this affliction is so common. **Have mercy on us, thou son of David.** The title, "son of David," applied to Jesus by these blind men, as well as by those healed at Jericho, implied his Messiahship, as it was understood that the Christ was to be the son of David.

28. The blind men came to him. Not until he was come into the house he was seeking. **Believe**

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened: and Jesus straitly charged them, saying, See *that* no man know[a] *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man[b] possessed with a devil.

33 And when the devil was cast out, the dumb spake;[c] and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He[d] casteth out devils through the prince of the devils.

35 And[e] Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep[f] having no shepherd.

37 Then saith he unto his disciples, The harvest[g] truly *is* plenteous, but the labourers *are* few:

Then touched he their eyes, 29
saying, According to your
faith be it done unto you.
And their eyes were opened. 30
And Jesus strictly charged
them, saying, See that no
man know it. But they 31
went forth, and spread
abroad his fame in all that
land.
And as they went forth, 32
behold, there was brought
to him a dumb man possessed
with a devil. And 33
when the devil was cast out,
the dumb man spake: and
the multitudes marvelled,
saying, It was never so seen
in Israel. But the Pharisees 34
said, By the prince of
the devils casteth he out
devils.
And Jesus went about all 35
the cities and the villages,
teaching in their synagogues,
and preaching the
gospel of the kingdom, and
healing all manner of disease
and all manner of
sickness. But when he saw 36
the multitudes, he was
moved with compassion for
them, because they were
distressed and scattered, as
sheep not having a shepherd.
Then saith he unto 37
his disciples, The harvest
truly is plenteous, but the

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[a] Matt. 13: 16; Isa. 42: 2; 52: 13. [b] Matt. 12: 22; Luke 11: 14. [c] Isa. 35: 6. [d] Matt. 12: 24; Mark 3: 22; Lukk 11: 15. [e] Matt. 4: 23. [f] Num. 27: 17; 1 Kings 22: 17; Ezra 34: 5; Zech. 10: 2. [g] Luke 10: 2; Jno. 4: 35.

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ye that I am able to do this? He demands, as a condition of the blessing, that there should be a confession of faith.

29. According to your faith be it unto you. Faith is the hand which takes what God offers, the spiritual organ of appropriation.

30, 31. Jesus strictly charged them, etc. Their changed condition would sufficiently tell the story without their indiscreet babbling. They failed to obey, which they should have done, whether they understood the reason of the command or not. Note the three great lessons about our Lord: (1) He is the Life. He not only breaks the bonds of mortal death, but endows the soul with spiritual life. (2) He is the infallible Physician. Diseases of the body, sorrows of the heart, and sins of the soul that no man can heal, disappear at his touch. (3) He is the Light of the world. At his word sightless eyes see. At his word darkened souls are flooded with light.

32, 33. A dumb man, possessed with a devil. Compare Luke 11: 14. A complication of physical and spiritual maladies. See note on Matt. 8: 28. **It was never so seen in Israel.** Filled with wonder at the cure, the multitude declared that no prophet had ever done such wonders. They were right.

34. The Pharisees said. With their usual perverseness they gave a sinister explanation. **By the prince of the devils.** In other words: He gets power from the devil, instead of God, to cast out demons.

35. Jesus went about all the cities. He began to widen the area of his ministry.

36. When he saw the multitudes, he was moved with compassion. The Lord seldom looked upon a crowd of the poor, lost, human beings without being moved with tender compassion. **Because they fainted, and were . . as sheep having no shepherd.** A figure representing their spiritual condition. They "fainted" under the burdens placed on them by pretended shepherds, Pharisees and scribes. They wandered, as sheep left without care.

37. The harvest truly is plenteous, but the laborers are few. First the people are represented under the figure of sheep, scattering abroad, without a shepherd's care; next as a ripe and abandoned harvest, ready to be lost unless reapers are sent to gather it.

38 Pray ye therefore the Lord of the harvest, that he will send forth[a] labourers into his harvest.

CHAPTER X.

The Call and Charge to the Apostles.

SUMMARY.—The Twelve Apostles. The Charge. To Whom Sent. How to Go. What to Preach. What to Do. How to Act if Received or Rejected. Persecution. Prudence Required. Trials to be Met. Need have no Care for a Defense. Fear not Men, but God. The Father's Care. Not Peace, but a Sword. Loving Christ More than Father or Mother. No Kind Act Lost.

1 And when he had called unto *him* his twelve disciples, he[b] gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names[c] of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 ¶ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans[d] enter ye not:

6 But go[e] rather to the lost sheep[f] of the house of Israel.

labourers are few. Pray ye 38
therefore the Lord of the
harvest, that he send forth
labourers into his harvest.

CHAPTER X.

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and Thaddæus; Simon the 4
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Go not into *any* way of
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lost sheep of the house of

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[a] Psa. 68: 11. [b] Mark 3: 13; 14: 6, 7; Luke 9: 1, &c. [c] Luke 6: 13. [d] 2 Kings 17: 24; John 4: 5; 9: 20. [e] Acts 13: 46. [f] Psa. 119: 176; Isa. 53: 6; Jer. 50: 6, 17; Ezek 34: 5, 6, 8; 1 Pet. 2: 25.

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38. Pray ye therefore the Lord of the harvest. The Lord of the harvest is Christ. When we pray the Lord for anything we must work to fulfill our own prayers. If we pray for laborers, we must be willing to become laborers ourselves, or to send and sustain other laborers.

1. He called unto him his twelve disciples. Compare Mark 3: 6-19 and Luke 9: 1-6. The twelve had already been called, and had attended the Lord for some time. They were now commissioned and sent forth as apostles. This must be connected directly with the last three verses of the preceding chapter, which should belong to Chapter X. **And he gave them power.** To do the same kind of works of mercy which Jesus had done, and thus to carry out his mission. Works of mercy and love are inseparable from the true preaching of the gospel.

2-4. Now the names of the twelve apostles are these. Of the twelve apostles there are four lists, found in Matt. 10: 2, Mark 3: 16, Luke 6: 14, and Acts 1: 13. They differ in the following particulars: Luke, in the book of Acts, does not insert the name of Judas Iscariot, who was then dead; both in his Gospel and in Acts he entitles the Simon, who, here and in Mark, is called the Canaanite, Simon Zelotes; Matthew gives as the tenth disciple, Lebbeus; Mark calls him Thaddeus; Luke and Acts, *Judas of James*, *i. e.*, either son or brother of James; and Mark says that James and John were surnamed by Christ, Boanerges, *i. e.*, the sons of thunder. In other respects the four lists are identical. There are three pairs of brothers among them. Andrew and Peter, James and John, James the Less and Judas, or Thaddeus. James and John I believe to have been cousins of our Lord. With the exception of Judas Iscariot, all were Galileans; several of them were by trade fishermen, a laborious and profitable calling; there was neither priest nor scribe among them; all were from the ranks of the common people.

5, 6. Go not into the way of the Gentiles. The Jews called all "Gentiles" who were not Jews. **Samaritans.** The inhabitants of Samaria, a district between Judea and Galilee; descendants of a remnant of the Ten Tribes, mixed with Gentiles colonized there. They accepted the five books of Moses, but

7 And, as ye go, preach, saying,[a] The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely[b] ye have received, freely give.

9 Provide[c] neither gold, nor silver, nor brass in your purses;

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for[d] the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return[e] to you.

Israel. And as ye go, 7
preach, saying, The kingdom of heaven is at hand.
Heal the sick, raise the 8
dead, cleanse the lepers,
cast out devils: freely ye
received, freely give. Get 9
you no gold, nor silver, nor
brass in your purses; no 10
wallet for *your* journey,
neither two coats, nor
shoes, nor staff: for the
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[a] Matt. 3: 2; 4: 17; Luke 9: 2; 10: 9. [b] Acts 8: 18-20. [c] Luke 22: 35; 1 Cor. 9: 7, &c. [d] Luke 10: 7. [e] Psa. 35: 13.

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worshiped on Mount Gerizim, instead of at Jerusalem. They and the Jews had been for ages bitter enemies. **The lost sheep of the house of Israel.** The lost descendants of Abraham, Isaac and Jacob. Compare this commission with the one given to the apostles after the death and resurrection of the Lord (Matt. 28: 19). In this commission the apostles are forbidden to go to the Gentiles or the Samaritans, and are confined to the house of Israel. In the other they are commanded to go into "all the world," and to "preach the gospel to every creature;" to go "first to Jerusalem, and to Judea, and to Samaria and to the uttermost part of the earth." The first commission is Jewish; the second is world-wide. Yet both are given by the same Lord; why this wide difference? Because the new dispensation was not ushered in until after the resurrection. The Jewish law, national, exclusive, a wall of partition from Gentiles, was yet in force. Christ, "born under the law," and the apostles also were under it until it was removed. They could not keep it and yet become missionaries to the Gentiles. But when Christ died the old dispensation, the law, died with him. "The handwriting of ordinances was nailed to the cross." The old covenant passed away when the new came into force, sealed with the blood of Christ. After the death and resurrection of Christ, the law ceased to be binding upon the apostles. The distinctions of Jew and Gentile were destroyed. Hence, under the new covenant, the world-wide covenant, there was a new commission that would send the gospel to all the world. The old covenant was with the seed of Abraham; the new covenant embraced all nations. See Heb. 8: 13.

7. Preach . . The kingdom of heaven is at hand. John the Baptist, and Christ also, had preached, "The kingdom is at hand." It had not yet been inaugurated. So the apostles were still to preach. It was near, but not in existence. There was no such charge in the second commission. Then "all power in heaven and on earth was in the hands of Christ." He became King after he suffered, and his kingdom was inaugurated on earth on the day of Pentecost. When he was "lifted up" (John 3: 15) he became King.

8. Heal the sick, etc. Not only in order to do a beneficent work, but to demonstrate that they had the Lord's commission.

9, 10. Provide neither gold, etc. Because "the workman is worthy of his meat," and those to whom they preached should supply all their wants. Compare 1 Tim. 5: 18 and 1 Cor. 9: 7-14. This has always been the law of Christ. **Scrip.** A wallet, or valise. **Nor shoes.** They were allowed to wear sandals (Mark), such as the common people wore. They should go with simply their ordinary wear. They were required to dress as the people. **Nor staves.** With the staff each one had, but without an extra supply. A staff was always carried in walking over the rugged mountains of Palestine.

11. There abide. With some one noted for hospitality and worth. They were not to board round from house to house.

12. When you come into a house, salute it. Courteously salute the household.

13. Let your peace come upon it. The Oriental salutation is, "Peace be with you." If the household were hospitable and friendly, let this blessing rest upon them. If they proved unfriendly, leave them to their own course and its result.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake[a] off the dust of your feet.

15 Verily I say unto you, It[b] shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise[c] as serpents, and harmless[d] as doves.

17 But beware[e] of men; for they[f] will deliver you up to the councils, and they will scourge[g] you in their synagogues:

18 And ye[h] shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But[i] when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against *their* parents, and cause them to be put to death.

And whosoever shall 14
not receive you, nor hear
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[a] Neh. 5: 13; Acts 13: 51; 18: 6. [b] Matt. 11: 22. [c] Rom. 16: 9; Eph. 5: 15. [d] Phil. 2: 15. [e] Phil. 3: 2. [f] Matt. 24: 9; Mark 13: 9. [g] Acts 5: 40; 2 Cor. 11: 24. [h] Acts chaps. 24, 25. [i] Mark 13: 11; Luke 12: 11; 21: 14, 15.

14. Shake off the dust of your feet. This was done when there was a positive rejection of the gospel. It was a symbolical act, signifying that all responsibility for the stubborn household or city had ended. Compare Mark 6: 11 and Acts 13: 51. Nor can the gospel be forced upon an unwilling people in any age.

15. Verily I say unto you. This formula always introduces a very emphatic saying. **More tolerable for the land of Sodom, etc.** The cities of the Jordan valley destroyed for their sins in the time of Abraham (Gen. 19: 1-28). These cities did not have the opportunity, and hence, not the responsibility, of those to which Christ or his apostles preached.

16. As sheep in the midst of wolves. Defenseless by human means, among the fierce and cruel; among bitter enemies. **Be wise as serpents.** Prudent, discreet. Serpents are very cautious in avoiding danger. **Harmless as doves.** Guileless and innocent as doves. The dove, peaceful, never preying on other birds, has always been a symbol of innocence.

17. Beware of men. The wolves. **To councils.** To the local courts to be tried for heresy and other offenses. **In their synagogues.** The Jewish assemblages corresponding to modern churches. **They will scourge you.** This punishment was inflicted on offenders in the synagogues. See Acts 22: 19 and 26: 11. The Talmud states that scourging was inflicted by the officers of the synagogue.

18. Ye shall be brought before governors. Before the civil tribunals, like criminals. **And kings.** This was literally fulfilled in the case of James, the brother of John (Acts 12: 2), and Paul (Acts 26: 1).

19, 20. Take no thought how or what ye shall speak. They are not told to take no thought what they shall preach, but that the Holy Spirit will give them utterance when they make their defense before civil magistrates. **Your Father.** Not "Our Father." The Savior never says, "Our Father," except when he teaches the disciples to pray, but "My Father" and "Your Father." God was his Father in a different sense from that in which he is our Father.

21. Brother shall deliver up the brother. The rest of the family shall turn upon their own kindred who accept Christ, and become their bitter enemies. This has been fulfilled thousands of times in every age.

22 And ye shall be hated of all *men* for my name's sake but he[a] that endureth to the end shall be saved.

23 But when they persecute you in this city, flee[b] ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple[c] is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they[d] have called the Master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for[e] there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light; and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear[f] not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But[g] the very hairs of your head are all numbered.

death. And ye shall be 22
hated of all men for my
name's sake: but he that
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A disciple is not above 24
his master, nor a servant
above his lord. It is enough 25
for the disciple that he be
as his master, and the servants
as his lord. If they
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but the very hairs of 30
your head are all numbered.

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[a] Dan. 12: 12; Rev. 2: 10. [b] Acts 8: 1. [c] Luke 6: 40; John 13: 16; 15: 20. [d] John 8: 48. [e] Mark 4: 22; Luke 12: 2, 3; 1 Cor. 4: 5. [f] Isa. 8: 12, 13; 51: 7, 12; 1 Pet. 3: 14. [g] Acts 27: 34

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22. Ye shall be hated of all men. As they assailed and sought to destroy all evil, all evil is wont to unite against them. Jews and pagans made a common cause against early Christianity. The wicked and perverse hate it still. **He that endureth to the end.** Holds out faithful. Perseverance gives proof of genuine faith, and is sure of reward.

23. Flee ye into another. They were not to rashly expose their lives where it would do no good, but go elsewhere and continue preaching. Life is a sacred possession, and must not be flung away. It may be given up for the sake of Christ. **Till the Son of man is come.** A reference primarily, no doubt, to the Lord coming in his kingdom. See Matt. 16: 28. He was thus to come in the life time of some of the apostles. He did thus come in the establishment of his kingdom in power on the day of Pentecost. He also came in judgment on the Jews at the destruction of Jerusalem. This event ended Jewish persecution. There is also the final coming to judge the world, but the meaning here does not include that.

24, 25. The disciple is not above his master. The disciples must expect to be treated like the master. **Call the master . . Beelzebub.** The prince of evil, Satan, is meant.

26. Fear them not therefore. Because Christ shall triumph, and all shall be brought to judgment, where every secret shall be made manifest.

27. What I tell you in darkness. In privacy. The Lord had to teach them in private before he could send them forth. **On the house tops.** The flat roofs of eastern houses made a conspicuous pulpit. The Lord directs them to speak in the most public manner. In Syria proclamations are still often made from the house tops.

28. Be not afraid. Of men, who can only destroy the body, but cannot harm the soul. **But rather fear him, etc.** Fear God, who can condemn the soul to banishment. The command is to fear not the displeasure of man, but that of God. **In hell.** See note on Matt. 5: 22. The word in the Greek is *Gehenna*, not *hades*.

29. Two sparrows. Among the smallest and least valuable birds, yet under the Divine care. So cheap as to be offered in pairs for an insignificant coin, but God notes the fall of one.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him[a] will I confess before my Father which is in heaven.

33 But whosoever[b] shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I[c] came not to send peace, but a sword.

35 For I am come to set a man at variance[d] against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And[e] a man's foes *shall be* they of his own household.

37 He[f] that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

Fear not therefore: ye are 31
of more value than many
sparrows. Every one therefore 32
who shall confess me
before men, him will I also
confess before my Father
which is in heaven. But 33
whosoever shall deny me
before men, him will I also
deny before my Father
which is in heaven.
Think not that I came to 34
send peace on the earth: I
came not to send peace,
but a sword. For I came 35
to set a man at variance
against his father, and the
daughter against her mother,
and the daughter in law
against her mother in law:
and a man's foes *shall be* 36
they of his own household.
He that loveth father or 37
mother more than me is not
worthy of me: and he that
loveth son or daughter
more than me is not worthy
of me. And he that doth 38
not take his cross and follow
after me, is not worthy

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a Rev. 3: 5. *b* 2 Tim. 2: 12. *c* Luke 12: 49, 53. *d* Mic. 7: 5, 6. *e* Psa. 41: 9. *f* Luke 14: 26.

30, 31. The very hairs of your head are numbered. An assurance of the most special providence over all Christ's disciples. The next verse shows to whom the blessed assurance applies.

32. Whosoever will confess me before men. To confess Christ does not mean to accept some particular creed, but to publicly acknowledge the Lord, and to live before men as his servant. It implies, 1. A confession of faith in him with the lips, such a confession as Peter made, Matt. 16: 16, and the eunuch, Acts 8: 37. Paul describes this confession in Rom. 10: 10. 2. An acknowledgment of Christ by obedience and by giving the life to his service. Confession is a demonstration of faith, (1) by public acknowledgment, and (2) by an obedient life. A verbal acknowledgment of Christ is not enough if the life is a denial, for it then shows that the acknowledgment was a lie. The two must correspond. **Him will I confess.** Christ sitting on the throne of judgment promises to acknowledge as his own faithful brother every one who has thus acknowledged him before men.

33. But whosoever shall deny me before men. The Jews denied him when they rejected him as Messiah. All who refuse to receive him as their Lord deny him still. The disciple who, through the cares of the world, turns away from Christian life, denies him. **Him will I also deny.** Those who receive him will be received; those who reject him will be rejected; those who confess him will be confessed, and those who deny him, denied.

34. Think not that I am come to send peace on earth. Christ has to conquer a peace by over coming the evil that is in the way of peace. Hence, to preach the gospel of purity and peace always arouses the opposition of the evil doer. Evil has to be put down before peace can prevail. Hence, while the great end that Christ proposes is peace, the immediate result of his coming, and of the preaching of the gospel, was opposition and bloodshed. **I come . . but a sword.** The only sword that Christ or his followers use in the conflict is the Sword of the Spirit, but the persecutor has in every age turned upon them the carnal sword. The sword is sent, because persecutors use it upon the church.

35. For I come to set a man at variance with his father. This was not the Savior's object, but the effect. The conversion of individual members of the family would cause variance. In nearly all quarrels, except those about religion, the members of the same family stand together, but in religious feuds the family circle is often broken and its parts arrayed against each other.

36. A man's foes shall be of his own household. This has been verified thousands of times. Many a convert has been turned out of home and banished by kindred, because he had confessed Christ.

37. He that loveth father or mother more than me. The Lord does not require us to love these less, but him more. Love for him must become the dominant principle of life. **Is not worthy of me.** Will not be accepted as worthy.

38. He that taketh not his cross. Luke adds, *daily;* not once, but all the time. The cross is the pain of the *self-denial* required. The cross is the *symbol of doing our duty, even at the cost of the most pain-*

39 He[a] that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

40 ¶ He[b] that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 He[c] that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

The Message from John the Baptist.

SUMMARY.—John Sends from Prison to Christ. Christ's Answer. The Character of John the Baptist. None Greater Before Him. The Least in the Kingdom. The Criticisms of John and of Christ. The Woes of Chorazin, Bethsaida and Capernaum. Wisdom Hid from the Wise, but Given unto Babes. The Sweet Invitation.

1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

2 Now,[d] when John had heard in the prison the works of Christ, he sent two of his disciples,

of me. He that findeth his 39
life shall lose it; and he
that loseth his life for my
sake shall find it.
He that receiveth you receiveth 40
me, and he that receiveth
me receiveth him
that sent me. He that receiveth 41
a prophet in the
name of a prophet shall receive
a prophet's reward;
and he that receiveth a
righteous man in the name
of a righteous man shall
receive a righteous man's
reward. And whosoever 42
shall give to drink unto one
of these little ones a cup of
cold water only, in the
name of a disciple, verily I
say unto you, he shall in no
wise lose his reward.

CHAPTER XI.

And it came to pass, when 1
Jesus had made an end of
commanding his twelve disciples,
he departed thence
to teach and preach in their
cities.
Now when John heard in 2
the prison the works of the
Christ, he sent by his disciples,
and said unto him,

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a Matt. 16: 25. *b* Matt. 18: 5; 25: 40, 45; John 12: 44. *c* 1 Kings 17: 10; Heb. 6: 10. *d* Luke 7: 18.

ful death. Christ obeyed God, and carried out his work for the salvation of men, though it required him to die upon the cross in order to do it. And ever since, the cross has stood as the emblem, not of suffering, but of suffering for the sake of Christ and his gospel. **And follow me.** To follow Christ is to take him for our master, our teacher, our example; to believe his doctrines, to uphold his cause, to obey his precepts, and to do it though it leads to heaven by the way of the cross.

39. He that findeth his life shall lose it. Whoever counts his life of so much value that he will preserve it by sacrificing his Christian integrity, or will renounce his religion to save his life, will find in the end that he has lost his soul forever for the sake of a few fleeting years; while he who gives up all things, even life itself, will find an abundant reward in the life eternal. *All self-seeking is self-losing.* The Divine law is always to give in order to receive.

40. He that receiveth you, receiveth me. They would go forth in Christ's name, as his servants and ambassadors. They carried his message, and to receive it and them was virtually receiving him.

41. In the name of a prophet. That is, because he is a prophet. The apostles themselves were prophets.

42. Whosoever shall give to drink to these little ones. By the "little ones" are probably meant Christ's disciples. **A cup of cold water only.** The smallest act of kindness. If done "because he was a disciple," or out of regard for Christ, he should never lose his reward. Good deeds are never lost. Note the six things here spoken of as belonging to discipleship of Christ: (1) Confessing, or professing; (2) Fighting; (3) Bearing his standard (the cross); (4) Suffering; (5) Following; (6) Giving up life. These are all the duties of the soldier.

2. When John had heard in prison. Compare Mark 6: 14-29 and Luke 7: 19-28. John had now been a year in prison, to which he had been sent by Herod Antipas, the tetrarch of Galilee, because he had rebuked his adulterous marriage with his brother Philip's wife (Matt. 14: 1-11). Josephus says that Machærus, a strong fortress built by Herod the Great, the father of Antipas, about ten miles east of the Dead Sea, was the prison. **He sent his disciples.** To make the inquiry found in the next verse. The course of Jesus was so different from what John himself, in common with other Jews, expected of the Messiah, that after lying in a dungeon for a year, he began to be uncertain. If Jesus was the Christ, why

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended[a] in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went[b] ye out into the wilderness to see? A reed shaken with the wind?[c]

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he* of whom it is[d] written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Art thou he that cometh, or 3
look we for another? And 4
Jesus answered and said
unto them, Go your way and
tell John the things which
ye do hear and see: the 5
blind receive their sight,
and the lame walk, the
lepers are cleansed, and
the deaf hear, and the dead
are raised up, and the poor
have good tidings preached
to them. And blessed is he, 6
whosoever shall find none
occasion of stumbling in
me. And as these went 7
their way, Jesus began to
say unto the multitudes concerning
John, What went
ye out into the wilderness
to behold? a reed shaken
with the wind? But what 8
went ye out for to see? a
man clothed in soft *raiment?*
Behold, they that
wear soft *raiment* are in
kings' houses. But wherefore 9
went ye out? to see a
prophet? Yea, I say unto
you, and much more than a
prophet. This is he, of 10
whom it is written,

> Behold, I send my messenger before thy face,
> Who shall prepare thy way before thee.

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a Isa. 8: 14, 15. *b* Luke 7: 24-30. *c* Eph. 4: 14; Jas 1: 6. *d* Isa. 40: 3; Mal. 3: 1; Luke 1: 76.

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did he not proclaim himself the Messiah King, destroy the power of the Romans and of Herod, and release John himself from prison? So he reasoned.

3. **Art thou he that should come?** John the Baptist had predicted the coming One (Matt. 3: 11). Perhaps John, impatient of the long delay, hoped to incite Jesus to proclaim his Messiahship.

4. **Jesus answered and said.** Luke states that at that same hour he cured many of their infirmities. After permitting the messengers to see his work, he pointed to it as his answer. **Go and shew John again those things which ye do hear and see.** To John's question Jesus gives no direct reply. There is something severe in the whole of our Lord's demeanor and language, as if reproving this shaking of John's higher faith in God.

5. **Dead are raised.** In Luke, the raising of the widow's son at Nain immediately precedes this message; and in this Gospel we have seen the ruler's daughter raised. **The poor have the gospel preached to them.** It adds to the force of this testimony that the poor had always been overlooked by Pharisees and the Jewish doctors. The ancient philosophers and theologians had no gospel for those who could not pay for it. The climax is preaching the gospel to the poor. Jesus answers John by pointing to his works. They were a more convincing answer than words. What he has done for mankind is still a most convincing demonstration.

6. **Blessed is he whosoever shall not be offended in me.** This is suggested by John's seeming to have stumbled, not fallen, because Christ had not publicly declared his mission. The Lord does not upbraid, but gives in this way a tender rebuke, implying that he knew best what to do with reference to his kingdom.

7. **What went ye out into the wilderness to see?** An allusion to John's ministry in the wilderness, which had been attended by most of Christ's disciples. **A reed shaken with the wind.** The reed of Egypt and Palestine is a very tall cane, growing twelve feet high, and is easily bent by the wind. John was not like the reed. He could not be bent by every breath of applause or displeasure.

8. **A man clothed in soft raiment?** Were you attracted into the wilderness of Judea to see an effeminate courtier? Had he been a pliant courtier he would have flattered Herod, and would not have been thrown into prison for his rebuke of sin in high places.

9. **More than a prophet.** He was more than a prophet, because he was a reformer, forerunner and way-preparer, as well as prophet. No other prophet ever had so honored an office.

10. **This is he, of whom it is written.** Of whom Malachi and Isaiah prophesied. See note on Matt. 3: 3.

11 Verily I say unto you, Among[a] them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he[b] that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take[c] it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which[d] was for to come.

15 He[e] that hath ears to hear, let him hear.

16 ¶ But[f] whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He[g] hath a devil.

19 The Son of man came eating[h] and drinking, and they say, Behold a man gluttonous, and a wine-

Verily I say unto you, 11
Among them that are born
of women there hath not
arisen a greater than John
the Baptist: yet he that is
but little in the kingdom of
heaven is greater than he.
And from the days of John 12
the Baptist until now the
kingdom of heaven suffereth
violence, and men of
violence take it by force.
For all the prophets and the 13
law prophesied until John.
And if ye are willing to re- 14
ceive *it*, this is Elijah, which
is to come. He that hath 15
ears to hear, let him hear.
But whereunto shall I liken 16
this generation? It is like
unto children sitting in the
marketplaces, which call
unto their fellows, and say, 17
We piped unto you, and ye
did not dance; we wailed,
and ye did not mourn. For 18
John came neither eating
nor drinking, and they say,
He hath a devil. The Son 19
of man came eating and
drinking, and they say, Behold,
a gluttonous man, and
a wine-bibber, a friend of
publicans and sinners! And
wisdom is justified by her
works.

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a John 5: 35. *b* John 1: 15, 27; 3: 30. *c* Luke 16: 16; Eph. 6: 11-13. *d* Matt. 17: 12; Mal. 4: 5. *e* Rev. 2: 7, &c. *f* Luke 7: 31. *g* Matt. 10: 25; John 7: 20. *h* Matt. 9: 10; John 2: 2.

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11. Among them that are born of women. Among all of the human race that were before John the Baptist. The world thinks that kings, generals, and statesmen are the greatest of men. But God measures differently. Time, too, measures differently. Herod, now, would hardly be known at all if he had not imprisoned John the Baptist. **He that is least in the kingdom of heaven.** This shows, (1) That John was not in the kingdom of God. (2) That, as none greater than John had been born of women, no one had yet entered the kingdom. (3) That, therefore, it had not yet been set up, but as John himself, Jesus, and the Twelve under the first commission, preached, was "at hand." (4) All in the kingdom, even the humblest, have a superior station to John, because they have superior privileges.

12. From the days of John the Baptist until now the kingdom of heaven suffereth violence. The idea is, that from the time when John began preaching, men of violence were trying to force their way into the kingdom. It is compared to a walled city that men try to storm and enter. They tried a little later to make Jesus a king by force.

13. The prophets and the law prophesied until John. For the meaning we must turn to Luke 16: 16, where the same words occur with the addition, "since that time the kingdom of heaven is preached." Then first began the announcement that John was the way-preparer, the forerunner of the King, that the kingdom was at hand, that the old dispensation was about to close.

14. This is Elias, who was to come. Malachi predicted that Elijah would come to prepare the way for the Lord. Christ explains that this was fulfilled in John. He was not the literal, but a spiritual Elijah. See Mal. 4: 5.

15. He that hath ears to hear, let him hear. A formula used by Christ to give emphasis to an utterance of especial importance.

16. Whereunto shall I liken this generation? Compare 7: 31-35. The Jewish nation is meant. The Lord shows that they were as capricious as children. **Children sitting in the markets.** All ancient towns had an open market place, which was the great place of resort.

17. We piped unto you. One set of children is represented as having invited another set to play, first in a mock wedding, then in a mock funeral, but the dissatisfied children were pleased with neither, and would neither dance nor lament.

18. John came neither eating nor drinking. At feasts. He lived abstemiously and austerely. **He hath a demon.** They accused him of being under the influence of evil spirits; of being a crank, or fanatic.

19. The Son of man came eating. Like other men. He was at the wedding feast of Cana (John bibber, a friend of publicans[a] and sinners: but Wisdom[b] is justified of her children.

20 ¶ Then[c] began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida![d] for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It[e] shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

23 And thou, Capernaum, which art[f] exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.

Then began he to upbraid 20
the cities wherein most of
his mighty works were
done, because they repented not. Woe unto thee, 21
Chorazin! woe unto thee,
Bethsaida! for if the mighty
works had been done in
Tyre and Sidon which were
done in you, they would
have repented long ago in
sackcloth and ashes. How- 22
beit I say unto you, it shall
be more tolerable for Tyre
and Sidon in the day of
judgement, than for you.
And thou, Capernaum, shalt 23
thou be exalted unto heaven? thou shalt go down
unto Hades: for if the
mighty works had been
done in Sodom which were
done in thee, it would have
remained until this day.

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[a] Luke 15: 2; 19: 7. [b] Psa. 92: 5, 6; Prov. 17: 24. [c] Luke 10: 13, &c. [d] John 12: 21. [e] Matt. 10: 15. [f] Isa. 14: 13-15.

2: 1-11); at Matthew's feast (Matt. 9: 10), etc. **A wine-bibber.** There was nothing singular about his social habits. Like all the people, he drank the light, harmless wine of Palestine, either free from, or with a very slight percentage of, alcohol. Our modern wines are very different. **A friend of publicans and sinners.** See note on Matt. 9: 12, 13. **Wisdom is justified of her children.** Those who are wise will approve both the course of John and his Lord.

20. Then he began to upbraid the cities, etc. Compare Luke 10: 12-15. The cities in the vicinity of the Sea of Galilee had, thus far, heard and seen the most of the Lord and had the least excuse for rejecting him. In all the reproofs of Jesus there is sadness in the severity. The very denunciations seem to mourn. **Wherein most of his mighty works were done.** We know of a number of miracles which had been wrought in these cities, the healing of the centurion's servant, of the son of the nobleman, of the diseased woman, of two blind men, and the raising of the daughter of Jairus. The Scriptures assure us that these were only a very small part of the mighty works he did. See Matt. 9: 35. **Because they repented not.** The great end proposed by the gospel is repentance and a new life.

21. Woe unto thee, Chorazin. Chorazin has long been extinct, and its site is not certainly known. It is named only here and in Luke 10: 13. Situated about two miles from the ruins of Tell-Hum, thought to be Capernaum, there are ruins now called Kerazeh, including a synagogue, columns and walls of buildings, supposed to mark the site of Chorazin. **Woe unto thee, Bethsaida.** The word means "House of fish," and the name would imply that it was a fishing town, and it was the home of the fishermen, Peter, Andrew and Philip (John 1: 44). Its locality is in dispute. It was probably situated on both sides of the Jordan, where it emptied into the Sea of Galilee. The ruins of a city lie there, mostly on the east side of the river. **For if the mighty works had been done in Tyre and Sidon.** These were rich Phœnician trading cities on the east shore of the Mediterranean. Tyre was long the chief commercial city of the world; it still exists as a wretched town. **In sackcloth and ashes.** The symbols of mourning and repentance. See Jonah 3: 5, on the repentance of Nineveh. Sackcloth was a kind of coarse cloth, woven of camel's hair.

22. It shall be more tolerable for Tyre and Sidon at the day of judgment. These solemn words teach: 1. That there will be a day of judgment for all, cities, nations and men. 2. That men will be judged according to their opportunities; that those who have had and neglected opportunities will be held most guilty. 3. That there will be different degrees of future punishment, according to guilt and opportunities; that those whose opportunities have been greatest will receive the greater punishment, if these are neglected. Every man will be judged and punished according to his opportunities and works. The idea of a hell of the same severity for all the unsaved is nowhere taught by Christ.

23. And thou, Capernaum. Capernaum was at that time a city of 30,000 inhabitants. Its site also is disputed. Most locate it on the lake shore, at the ruins called Tell-Hum, but others locate it about three miles north of the ruins of Tell-Hum. It enjoyed signal advantages as being the Galilean home of Christ, who taught in its streets, houses and synagogue, and worked many miracles there. **Art exalted unto heaven.** By the privilege of having Christ as an inhabitant. **Shalt be brought down to hell.** Not hell, but *hades*, the unseen. Capernaum shall disappear from human view. Within less than forty years

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

25 ¶ At[a] that time, Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.[b]

26 Even so, Father; for so it seemed good in thy sight.

27 All things[c] are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth[d] any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labor[e] and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn[f] of me; for I am meek and lowly[g] in heart; and ye[h] shall find rest unto your souls.

Howbeit I say unto you, 24
that it shall be more tolerable
for the land of Sodom
in the day of judgement,
than for thee.
At that season Jesus answered 25
and said, I thank
thee, O Father, Lord of
heaven and earth, that thou
didst hide these things
from the wise and understanding,
and didst reveal
them unto babes: yea, 26
Father, for so it was well-pleasing
in thy sight. All 27
things have been delivered
unto me of my Father. and
no one knoweth the Son,
save the Father; neither
doth any know the Father,
save the Son, and he to
whomsoever the Son willeth
to reveal *him*. Come 28
unto me, all ye that labour
and are heavy laden, and I
will give you rest. Take 29
my yoke upon you, and
learn of me; for I am meek
and lowly in heart: and ye
shall find rest unto your

Capernaum was destroyed by the Romans, and for many centuries has not had an existence. **And remained until this day.** Note the inference: 1. Sodom was destroyed for its sins. 2. Had it not been sinful it would have "remained." 3. Therefore it is sins that destroy cities and nations. Jerusalem, Babylon, Sodom, Capernaum, and other extinct ancient cities have perished on account of their sins. 4. Modern cities which scoff at God and revel in iniquity will "be brought down to hades" also. Permanent temporal prosperity depends on righteousness.

24. More tolerable for Sodom in the day of judgment. Because it had poor opportunities. Sodom had fallen two thousand years before Christ, and had been extinct ever since, yet the Lord speaks of a *future* day of judgment for both Sodom and Capernaum. Therefore, 1. There is a judgment after death. 2. Temporal punishment for wickedness does not satisfy eternal justice. The Sodomites were held to a future judgment. 3. The inhabitants of Sodom had not been annihilated, but were alive, waiting the judgment.

25. At that time. Immediately after this judgment upon the impenitent cities was denounced. **O Father, Lord of heaven and earth.** Christ addresses God as his Father, not as his Lord. The obedience he yields is that of a Son, not of a subject. Four more times, in deep emotion, Christ thus addresses the Father (John 11: 41; 12: 28; 17: 1; Luke 23: 34). **That thou didst hide these things from the wise and prudent.** From the worldly wise Pharisees and Jews. God had hid these things from this latter class through the natural operation of their own corrupted hearts and perverted minds. **Babes.** The simple and believing.

26. Even so, Father, for so it seemed good, etc. "Even so" is better rendered "Yea."

27. All things have been delivered unto me of my Father. The Lord speaks, in part, in anticipation. It was the divine purpose, in sending the Son, to deliver "all things," the gospel, salvation, judgment, the rule of heaven and earth, to him. **No one knoweth the Father but the Son.** He only is in the secret of the Divine counsels. **And he to whom the Son willeth to reveal him.** Christ is the revelation of God to man. "He that hath seen me hath seen the Father." Those who "know" Christ by humble obedience and docility learn to know the Father also.

28. Come unto me. This is one of the sweetest passages in the New Testament. It shows the willingness of the Lord. The kings of earth and the great are usually difficult of access, while Jesus is not only willing, but invites us, to come to him. Note how gracious is the invitation! 1. It is the Lord who speaks. 2. He invites to come to him. 3. The invitation is to those who labor and are heavy laden. 4. He promises to all these weary ones who come, rest. The offer is not that of a man, but of the Divine Savior. Millions in all ages since can bear witness that the promise is sure. **Labor and are heavy laden.** Feel heavily the burdens of life, of sin and sorrow. **Rest.** Peace of soul.

29. Take my yoke upon you and learn of me. He has first asked us to come, and made a gracious promise. He next shows us how to come. We are to come by taking *his* yoke upon us. Taking on the yoke is a symbol of submission. The two steps by which we come, and secure the promise of "rest unto our souls" are then, 1. Submission to Christ. 2. Becoming his disciples.

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a Luke 10: 21, &c. *b* Psa. 8: 2; Jer. 1: 7, 8; 1 Cor. 1: 27. *c* Matt. 28: 18; Luke 10: 22; John 3: 35; 17: 2; 1 Cor. 15: 27. *d* John 1: 18; 1 John 5: 20. *e* Isa. 55: 1-4. *f* Phil, 2: 5-8; 1 Pet. 2: 21. *g* Zech. 9: 9. *h* Jer. 6: 16.

30 For my yoke *is* easy,[a] and my burden is light.

CHAPTER XII.

The Pharisees Take Counsel Against and Seek to Destroy Jesus.

SUMMARY.—Jesus Accused of Sabbath Breaking. The Son of Man Lord of the Sabbath. Healing the Withered Hand. The Pharisees Take Counsel to Destroy Jesus. The Tenderness of Christ. A Dumb and Blind Demoniac Healed. Accused of Help from the Devil to Cast out Demons. A Divided Kingdom. Blasphemy Against the Holy Spirit. Shall Give Account for Idle Words. The Sign of Jonah. The Queen of the South. His Mother and Brethren. Who Are My Mother and My Brethren?

1 At that time[b] Jesus went on the sabbath-day through the corn; and his disciples were an hungered, and began to pluck[c] the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do[d] upon the sabbath-day.

3 But he said unto them, Have ye not read what David did[e], when he was an hungered, and they that were with him;

souls. For my yoke is easy, 30
and my burden is light.

CHAPTER XII.

At that season Jesus went 1
on the sabbath day through
the cornfields; and his disciples
were an hungred and
began to pluck ears of corn,
and to eat. But the Phari- 2
sees, when they saw it, said
unto him, Behold, thy disciples
do that which it is
not lawful to do upon the
sabbath. But he said unto 3
them, Have ye not read
what David did, when he
was an hungred, and they
that were with him; how 4
he entered into the house

---

a 1 John 5: 3. *b* Mark 2: 23, &c.; Luke 6: 1, &c. *c* Deut. 23: 25. *d* Ex. 31: 15. *e* 1 Sam. 21: 6.

30. For my yoke is easy. The yoke that sin imposes is heavy, and bearing it brings no rest. So, too, the yoke of false or corrupted religion is burdensome; but Christ's yoke is easy. It is not hard to bear it because it is borne in love. His burden, even if it be the cross, is light, because he helps us to bear it. Note: That one rejecting Christ in the midst of light is worse than a heathen. Christ graciously invites all to come to him. He is the rest of the soul.

1. At that time. Compare Mark 2: 23-28 and Luke 6: 1. About the time when grain begins to ripen in Judea, that is, not far from the first of May. **Walked through the corn fields.** Wheat or barley, for which the general word, "corn," was used. When maize was discovered by the Europeans in America they called it "Indian corn," because it was a food grain like wheat, rye and barley. We now apply to it exclusively the designation of "corn." The paths, the only roads, led and still lead through the grain fields in Palestine. **Began to pluck.** Permitted by Moses (Deut. 23: 25).

2. But the Pharisees saw it. See note on Matt. 3: 7. Some of the sect were in attendance on the watch for a ground of accusation. **Not lawful on the sabbath.** They did not object to taking the ears of corn, but to gathering, rubbing out the grains of wheat in the hand, and eating them on the sabbath. To understand their position, it must be noticed that after the Law had said that the Jews were "to do no manner of work" on the Sabbath, the "Tradition of the Elders" had laid down thirty-nine principal prohibitions, which were ascribed to the authority of the Great Synagogue, and which were called *abhoth*, "fathers," or chief rules. From these were deduced a vast multitude of *toldoth*, "descendants," or derivative rules. Now, "reaping" and "threshing" on the Sabbath day were forbidden by the *abhoth;* and by the *toldoth* it was asserted that plucking corn-ears was *a kind of* reaping, and rubbing them *a kind of* threshing. The vitality of these artificial notions among the Jews is extraordinary. Abarbanel relates that when, in 1492, the Jews were expelled from Spain, and were forbidden to enter the city of Fez lest they should cause a famine, they lived on grass; yet even in this state "*religiously avoided the violation of their Sabbath by plucking the grass with their hands.*" To avoid this they took the much more laborious method of grovelling on their knees, and cropping it with their teeth. We give one more example of the foolishness of their Sabbath requirements. "If on the Sabbath a Jew put out a lamp from fear of the Gentiles, or robbers, or on account of an evil spirit, he was guiltless; if to save oil, he was guilty."—*Milman's Jews*, Vol. 2, p. 480.

3. Have ye not read. The Lord answers them by citing the case of David, who, under necessity, took, ate, and gave to his followers the shew bread which it was lawful for priests only to eat. Necessity rose higher than ceremonial. See 1 Sam. 21: 1-6.

4 How he entered into the house of God, and did eat the shew-bread;[a] which was not lawful for him to eat, neither for them which were with him, but only[b] for the priests?

5 Or have ye not read in the law,[c] how that on the sabbath-days the priests in the temple[d] profane the sabbath and are blameless?

6 But I say unto you, That in this place is *one* greater[e] than the temple.

7 But if ye had known what *this* meaneth, I[f] will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath-day.

9 ¶ And[g] when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is[h] it lawful to heal on the sabbath-days? that they might accuse him.

of God, and did eat the shew-bread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not 5
read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto 6
you, that one greater than the temple is here. But if 7
ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of 8
man is lord of the sabbath.

And he departed thence, 9
and went into their synagogue: and behold, a man 10
having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they

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[a] Ex. 25: 30. [b] Ex. 29: 32, 33. [c] Num. 28: 9. [d] John 7: 22, 23. [e] Matt. 23: 17-21; 2 Chron. 6: 18; Mal. 3: 1. [f] Hos. 6: 6. [g] Mark 3: 1, &c.; Luke 6: 6, &c. [h] Luke 14: 3.

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4. Entered the house of God. The tabernacle at Nob. The temple had not been built. **The shew bread.** Twelve loaves placed upon a table in the holy place as a symbol of the communion of the twelve tribes with God, and a type of the Bread of Life to be given to the whole world. They were kept a week, renewed, and the old loaves eaten by the priests. If David could take these under necessity, so could Christ's disciples pluck corn under necessity.

5. The priests . . profane the Sabbath. The Sabbath was the busiest day of the week for the priests in the temple service. In this they rightly broke the ordinary Sabbath law, because the temple service set aside the law. Compare John 7: 22, 23.

6. But I say unto you, that in this place is one greater than the temple. The thought is: If priests in the service of the temple can break the letter of the law and be blameless, how much more can the disciples of him who is Lord of the temple do so in his service and by his authority?

7. But if ye had known what this meaneth. They ought to have known, for they professed to be interpreters of the law. **I will have mercy and not sacrifice.** The argument is, that mercy toward these hungering disciples was more acceptable to God than sacrifices at the altar; though sacrifice was the crown of all the Jewish rites. The quotation is from Hosea 6: 6, and is also quoted in Matt. 9: 13. It shows that all our forms, rites and ceremonies are worthless before God unless we have kind and merciful hearts.

8. For the Son of man is Lord of the Sabbath day. Because the Sabbath is made for humanity, the Lord of humanity is Lord of the Sabbath. Observe, *is* Lord of the Sabbath. He does not, then, abolish it, but has the right to make any change in it, in the interest of mankind, that seems to him wise. Neither Moses, nor any other mortal, ever claimed to be Lord of the Sabbath. This is a declaration of Divinity.

9. He went into their synagogue. Evidently he, his disciples and these Pharisees, were on the way to it when the conversation took place. It was probably at Capernaum.

10. A man which had his hand withered. That is, dried up from a deficient absorption of the nutriment. Luke says his "right hand." The disease here indicated results in a loss both in size and in power of the arm; for it there is no remedy known to man. Compare Mark 3: 1-6, and Luke 6: 6-11. **And they asked him.** Luke says it was the scribes and Pharisees. **Is it lawful to heal on the Sabbath day?** In the opinion of the Pharisees, to kindle or extinguish a fire on the Sabbath was a great desecration of the day, nor was even sickness allowed to violate rabbinical rules. It was forbidden to give an emetic on the Sabbath, to set a broken bone, or put back a dislocated joint. Of course, they had added all this to the law of Moses. **That they might accuse him.** Not in the conversation merely, but before the local judges, the officers of the synagogue, or the council.

11 And he said unto them, What man shall there be among you that shall have one sheep, and[a] if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence; and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known.

17 That it might be fulfilled which was spoken by Esaias the prophet,[b] saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

might accuse him. And he 11
said unto them, What man
shall there be of you, that
shall have one sheep, and
if this fall into a pit on the
sabbath day, will he not lay
hold on it, and lift it out?
How much then is a man of 12
more value than a sheep!
Wherefore it is lawful to do
good on the sabbath day.
Then saith he to the man, 13
Stretch forth thy hand. And
he stretched it forth; and it
was restored whole, as the
other. But the Pharisees 14
went out, and took counsel
against him, how they
might destroy him. And 15
Jesus perceiving *it* withdrew
from thence: and
many followed him; and
he healed them all, and 16
charged them that they
should not make him
known: that it might be 17
fulfilled which was spoken
by Isaiah the prophet, saying,

Behold, my servant whom 18
I have chosen;
My beloved, in whom my
soul is well pleased:
I will put my Spirit upon
him,
And he shall declare
judgement to the Gentiles.
He shall not strive, nor 19
cry aloud;
Neither shall any one
hear his voice in the
streets.
A bruised reed shall he 20
not break,
And smoking flax shall he
not quench,
Till he send forth judgement
unto victory.

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a Deut. 22: 4. *b* Isa. 42: 1.

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11. **And he said, What man . . . shall have one sheep? etc.** Such an act of mercy to a beast was allowed and usual then.

12. **How much then is a man better than a sheep?** If a sheep can be lifted out of its suffering on the Sabbath, why not much more a man? **Wherefore it is lawful to do good on the Sabbath day.** If the Sabbath day would preclude one from doing good, then it would be an evil.

13. **Stretch forth thine hand.** As the cure is wrought only by a word, the Pharisees have no ground of accusation.

14. **Then the Pharisees . . . held a council . . . destroy him.** Their real motive was hatred of the Lord; while their pretext was that he had broken the Sabbath. While professing to be ver religious, they were really the servants of the evil one.

15. **Jesus withdrew from thence.** Left Capernaum for the time. He avoided needless dange until his earthly ministry was accomplished, and the bitter opposition of the Pharisees admonished him to temporarily withdraw.

16. **Charged not to make him known.** Those healed. To noise about his cures now would intensify the hate of his enemies.

17. **That it might be fulfilled.** Thus it was fulfilled. **Isaiah the prophet.** Isa. 42: 1-4.

18. **Behold my servant.** Christ took the form of a servant. **I will put my spirit upon him.** Compare Matt. 3: 17. **He shall shew judgment to the Gentiles.** Announce himself as judge of the Gentiles. Compare Mark 3: 8.

19. **He shall not strive nor cry.** He shall be modest, retiring, and not a brazen, noisy declaimer.

20. **A bruised reed he will not break.** The reed, a hollow cylinder, if bruised has its strength destroyed. It thus becomes the symbol of the bruised spirit. The tender Savior will not break, but heal.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed[a] with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub, the prince of the devils.

25 And Jesus knew their thoughts,[b] and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom[c] of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil[d] his goods, except he first bind the strong man? and then he will spoil his house.

And in his name shall the 21
Gentiles hope.
Then was brought unto 22
him one possessed with a
devil, blind and dumb: and
he healed him, insomuch
that the dumb man spake
and saw. And all the multitudes 23
were amazed, and
said, Is this the son of David?
But when the Pharisees 24
heard it, they said,
This man doth not cast out
devils, but by Beelzebub
the prince of the devils.
And knowing their 25
thoughts he said unto them,
Every kingdom divided
against itself is brought to
desolation; and every city
or house divided against
itself shall not stand: and 26
if Satan casteth out Satan,
he is divided against himself;
how then shall his
kingdom stand? And if I 27
by Beelzebub cast out devils,
by whom do your sons
cast them out? therefore
shall they be your judges.
But if I by the Spirit of God 28
cast out devils, then is the
kingdom of God come upon
you. Or how can one enter 29
into the house of the strong
man, and spoil his goods,
except he first bind the
strong *man*? and then he

Smoking flax. The wick of the lamp that had ceased to burn clearly. The violent would put it out and fling it away. The Lord does not use such violence with those disciples who give forth some light, even if it is imperfect. **Till he send forth judgment.** Till he shall sit in power and triumph on the throne of judgment.

21. **In his name.** In him as the Messiah. **Shall the Gentiles trust.** He shall be the "Christ of the world," and not of the Jews alone. Compare John 4: 42. The prophets clearly and many times declare that the Messiah shall be, not a Jewish, but a world's Savior. The Jews strangely overlooked this.

22. **Was brought him one possessed of a devil.** See note on Matt. 8: 28. Compare Luke 11: 14.

23. **Is not this the Son of David?** The promised Messiah King who was to be the Son of David, according to the prophets (Isa. 11: 10; 2 Sam. 23: 5).

24. **The Pharisees hearing it.** Compare Mark 3: 22-27. Mark says that some of these Pharisees were scribes who had come from Jerusalem. The ecclesiastical authorities at Jerusalem were now keeping their watch on Jesus. **He casteth not out devils but by Beelzebub.** See note on Matt. 10: 25. Beelzebub, the prince of devils, meant the same as Satan. The Pharisees assert that the Lord's miraculous power is due to the aid of the devil.

25. **Knowing their thoughts.** They had not made this charge to Christ, but to the multitudes. **Every kingdom divided against itself.** A general truth is stated. Most states and kingdoms fall, not by the power of foreign enemies, but by the weakness due to divisions.

26. **If Satan casteth out Satan.** If demons were cast out by the aid of Satan, then Satan was fighting against his own servants. His kingdom was divided against itself.

27. **By whom do your sons cast them out?** There were Jewish exorcists who professed to cast out demons. Josephus tells of one named Eleazar, whom he says did cast them out. Christ does not say whether they did or not, but argues: "If I, by Satan, cast out demons, by whom do your own exorcists, whom you assert have this power, cast them out." Compare Acts 13: 13.

28. **If I by the Spirit of God,** etc. If it is the power of God manifest in me, then it demonstrates that I am the expected Messiah King, the Son of David, of whom the multitude spoke. See verse 23.

29. **How can . . spoil his goods, etc.?** No one can enter a man's house and take his goods unless he has first conquered him. If I am not the Messiah, *stronger than Satan*, how could I spoil him?

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[a] Mark 3: 11; Luke 11: 14. [b] Psa. 139: 2; John 2: 24, 25. [c] Matt. 6: 33; Dan. 2: 44; Lu. 11: 20; 17: 21; Rom. 14: 17. [d] Isa. 49: 24; 53: 12.

30 He that is not with me is against me;[a] and he that gathereth not with me scattereth abroad.

31 ¶ Wherefore I say unto you, All[b] manner of sin and blasphemy shall be forgiven unto men; but the blasphemy *against* the *Holy Ghost*[c] shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man,[d] it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for[e] the tree is known by *his* fruit.

34 O generation[f] of vipers, how can ye, being evil, speak good things? for out[g] of the abundance of the heart the mouth speaketh.

35 A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account[h] thereof in the day of judgment.

37 For by thy words[i] thou shalt be justified, and by thy words thou shalt be condemned.

will spoil his house. He 30
that is not with me is
against me; and he that
gathereth not with me scattereth.
Therefore I say 31
unto you, Every sin and
blasphemy shall be forgiven
unto men; but the blasphemy
against the Spirit
shall not be forgiven. And
whosoever shall speak a 32
word against the Son of
man, it shall be forgiven
him; but whosoever shall
speak against the Holy
Spirit, it shall not be forgiven
him, neither in this
world, nor in that which is
to come. Either make the 33
tree good, and its fruit
good; or make the tree
corrupt, and its fruit corrupt;
for the tree is known
by its fruit. Ye offspring 34
of vipers, how can ye, being
evil, speak good things?
for out of the abundance
of the heart the mouth
speaketh. The good man 35
out of his good treasure
bringeth forth good things:
and the evil man out of his
evil treasure bringeth forth
evil things. And I say unto 36
you, that every idle word
that men shall speak, they
shall give account thereof
in the day of judgement.
For by thy words thou shalt 37
be justified, and by thy
words thou shall be condemned.

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[a] 1 John 2: 19. [b] Mark 3: 28; Luke 12: 10. [c] Heb. 10: 29; 1 John 5: 16. [d] Luke 7: 34; John 7: 12; 1 Tim. 1: 13. [e] Matt. 7: 16, 17. [f] Matt. 3: 7. [g] Luke 6: 45. [h] Eccl. 12: 14; Eph. 5: 4, 6; Jude 15. [i] Prov. 13: 3.

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30. **He that is not for me, etc.** The two kingdoms of Satan and of Christ are opposed. No neutrality is possible. He that is not for me is against me.

31. **The blasphemy against the Spirit shall not be forgiven.** Compare Mark 3: 28 and Luke 12: 10. Much discussion has arisen concerning the nature of sin against the Holy Spirit, and nothing is plainer. Mark 3: 30 explains it. It was ascribing Christ's works to demoniac influence. These works were wrought by the power of the Spirit.

32. **Whoever speaketh against the Son of man.** Personal injuries will be forgiven on repentance. Christ prayed for his persecutors. Every sin can be forgiven but that against the Holy Spirit. **Speak against the Holy Spirit.** Perversely ascribe the work of the Holy Spirit to Satan. **Neither in this world nor that to come.** Judgment shall overtake him both here and hereafter. The Jews divided the two worlds, or, rather, *ages* of the world, by the coming of Christ. This would then mean that there is forgiveness to such a sin under neither dispensation. No passage in the Bible affirms more emphatically the doctrine of eternal punishment. There is a sin that hath no forgiveness.

33. **Either make the tree good, and the fruit good.** The principle is announced in Matt. 7: 20 that the tree is known by its fruits. If his own life and works were evil, then he might be evil and aided by Satan, but if good, then his power was from God.

34, 35. **Generation of vipers.** Poisonous, evil and dangerous, like vipers. **How can ye, etc.?** Their hearts were thoroughly evil, hence they could only speak and do evil, for "out of the abundance of the heart the mouth speaketh." On the other hand, the good man out of the good treasure of his heart brings forth good things.

36. **Every idle word.** If we shall be called on to give account for every idle, rash, inconsiderate word, how much more for such blasphemy as the Pharisees had uttered? How careful, too, should we be to see that our speech is pure!

37. **By thy words shalt thou be justified, etc.** Acquitted or condemned in the day of judgment. To justify is the opposite of to condemn. Those who confess Christ with the mouth (Rom. 10: 9) shall be saved; those who deny him will be lost. Words have a weighty influence on our eternal destiny.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign[a] from thee.

39 But he answered and said unto them, An evil and adulterous[b] generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For[c] as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn[d] it: because they repented at[e] the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The[f] queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she[g] came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When[h] the unclean spirit is gone out of a man, he[i] walketh through dry places, seeking rest, and findeth none.

Then certain of the 38
scribes and Pharisees answered
him, saying, Master,
we would see a sign
from thee. But he answered 39
and said unto them, An
evil and adulterous generation
seeketh after a sign;
and there shall no sign be
given to it but the sign of
Jonah the prophet: for as 40
Jonah was three days and
three nights in the belly of
the whale; so shall the Son
of man be three days and
three nights in the heart of
the earth. The men of 41
Nineveh shall stand up in
the judgement with this
generation, and shall condemn
it: for they repented
at the preaching of Jonah;
and behold, a greater than
Jonah is here. The queen 42
of the south shall rise up in
the judgement with this
generation, and shall condemn
it: for she came
from the ends of the earth
to hear the wisdom of Solomon;
and behold, a greater
than Solomon is here.
But the unclean spirit, 43
when he is gone out of the
man, passeth through waterless
places, seeking rest,

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[a] Matt. 16: 1; 1 Cor. 1: 22. [b] Isa. 57: 3. [c] Jonah 1: 17. [d] Rom. 2: 27. [e] Jonah 3: 5. [f] Luke 11: 31, &c. [g] 2 Chron. 9: 1. [h] Luke 11: 24. [i] Job 1: 7; 1 Pet. 5: 8.

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38. Master, we would see a sign from thee. Compare Matt. 16: 1 and Luke 11: 16, 29. They had just seen a miracle, but demand another. Jesus never worked miracles to gratify human curiosity, or to secure popular applause.

39. An evil and adulterous generation. We must keep in mind that the Lord is speaking to his enemies. He compares them to a faithless wife. They were faithless to God. **The sign of Jonah.** See next verse.

40. As Jonah was three days and three nights in the belly of the great fish. See Jonah 1: 17. The great fish was probably not a whale, the Greek is "sea monster," but a white shark, which abounds in the Mediterranean, and is said to swallow a horse whole. The miracle was the preservation of the life of Jonah during his living burial. This was a type of the burial and resurrection of Christ. **So shall the Son of man be three days and three nights.** Jesus says (Matt. 16: 21) that he will "be raised again the third day." Hence, in Jewish usage *the third day* must mean the same as *three days and three nights.* It was and is customary with the Orientals to make any part of the day stand for the whole twenty-four hours. Compare Matt. 16: 21, Mark 7: 37, 2 Chron. 10: 5 and 10: 12, Esther 4: 16, Gen. 7: 4, 12, Exod. 24: 18, 28. A traveler in the East writes: "At length the *tenth* morning arrived—the *tenth* morning because, though we performed nominally ten days quarantine, yet it was, really, only eight days. We landed at nine o'clock in the evening of the first day, and were liberated at six o'clock in the morning of the tenth day, but it was held to be ten days according to the custom of the East." Christ was buried Friday evening, lay in the grave Saturday, and rose Sunday morning, parts of three days, rose "on the third day," and was in the grave the space of time meant in eastern usage by three days and three nights. **In the heart of the earth.** In the sepulcher.

41. The men of Nineveh. The great capital of the Assyrian Empire, situated on the Tigris river, in its day the greatest city of the world, to which Jonah was sent to warn it of judgment for its sins. It has been for many hundred years a ruin. **Shall stand up in judgment.** They repented at the preaching of Jonah, but "this generation" of Jews remained impenitent under the preaching of "one greater than Jonah." The example of the Ninevites condemns the Jews.

42. The queen of the south. Of Sheba (1 Kings 10: 1), supposed to be Sabæa in Southern Arabia. **From the ends of the earth.** A great distance. On the extreme southern shores of Asia. **A greater than Solomon is here.** A calm assertion of superhuman majesty and wisdom.

43-45. When the unclean spirit, etc. The application of these three verses is found in "even so it shall be unto this wicked generation," the Jews. With an occasional tendency to repentance, as under

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse[a] than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his*[b] mother and his brethren[c] stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will[d] of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII.

Seven Parables of the Kingdom.

SUMMARY.—Parable of the Sower. Why he Spoke in Parables. The Parable of the Sower Explained. The Parable of the Tares. The Mustard Seed. The Leaven. The Parable of the Tares Explained. The Hidden Treasure. The Pearl of Great Price. The Fish Net.

1 The same day went Jesus out of the house, and sat by the sea-side.

and findeth it not. Then 44
he saith, I will return into
my house whence I came
out; and when he is come,
he findeth it empty, swept,
and garnished. Then goeth 45
he, and taketh with
himself seven other spirits
more evil than himself, and
they enter in and dwell
there: and the last state of
that man becometh worse
than the first. Even so shall
it be also unto this evil
generation.
While he was yet speaking 46
to the multitudes, behold,
his mother and his
brethren stood without,
seeking to speak to him.
And one said unto him, 47
Behold, thy mother and thy
brethren stand without,
seeking to speak to thee.
But he answered and said 48
unto him that told him,
Who is my mother? and
who are my brethren? And 49
he stretched forth his hand
towards his disciples, and
said, Behold, my mother
and my brethren! For whosoever 50
shall do the will of
my Father which is in heaven,
he is my brother, and
sister, and mother.

CHAPTER XIII.

On that day went Jesus 1
out of the house, and sat by

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[a] Heb. 6: 4; 10: 26; 2 Pet. 2: 20, 22. [b] Mark 3: 31, &c.; Luke 8: 19, &c. [c] Matt. 13: 55. [d] Matt. 7: 20; John 15: 14; Gal. 5:6; Heb. 2:11; 1 John 2: 17.

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the preaching of John, they became worse and worse until they crucified the Lord and were destroyed. A man with an unclean spirit, a demon, is chosen to represent them. He goeth out (transient repentance), returns with seven other evil spirits worse than himself (a relapse into sin), and the last state is worse than the first, more wicked and more wretched. So generally with those who dally with sin.

46, 47. His mother and his brethren. On the brethren of the Lord see note on Matt. 13: 55 Compare Mark 3: 31-35 and Luke 8: 19, 21. His brethren did not yet believe in him.

48, 49. Who is my mother, and my brethren? An allusion to his Divine character, which lifted him above the ordinary ties of the flesh. **Behold my mother and my brethren.** His real relatives are those bound to him by spiritual ties.

50. The same is my brother. Not those with fleshly ties, but those who do the will of his Father in heaven. Such become God's spiritual children, and thus become spiritually related to the Son of God. It will be observed that there is no hint of adoration of Mary, his mother, here, nor elsewhere in the Scriptures. That she was immaculately born, as the "Queen of Heaven" and the "Mother of God," is a Catholic fable.

1. The same day. For parable of the Sower compare Mark 4: 1-9 and Luke 8: 4-8. **By the sea-side.** The sea-shore is that of the Sea of Galilee, probably near Capernaum, at the northwest corner of the lake.

2 And great multitudes were gathered together unto him, so that he went into a ship,[a] and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold,[b] a sower went forth to sow:

4 And when he sowed, some *seeds* fell by the wayside, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and, because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who[c] hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to[d] know the mysteries of the kingdom of heaven, but to them it is not given.

the sea side. And there 2
were gathered unto him
great multitudes, so that he
entered into a boat, and
sat; and all the multitude
stood on the beach. And 3
he spake to them many
things in parables, saying,
Behold, the sower went
forth to sow; and as he 4
sowed, some *seeds* fell by
the way side, and the birds
came and devoured them:
and others fell upon the 5
rocky places, where they
had not much earth: and
straightway they sprang up,
because they had no deepness
of earth: and when the 6
sun was risen, they were
scorched; and because they
had no root, they withered
away. And others fell upon 7
the thorns; and the
thorns grew up, and choked
them: and others fell upon 8
the good ground, and yielded
fruit, some a hundredfold,
some sixty, some
thirty. He that hath ears, 9
let him hear.
And the disciples came, 10
and said unto him, Why
speakest thou unto them in
parables? And he answered 11
and said unto them, Unto
you it is given to know
the mysteries of the kingdom
of heaven, but to them

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a Luke 5: 3. *b* Mark 4: 2; Luke 8: 5, &c. *c* Matt. 11: 15. *d* Matt. 11: 25; Mark 4: 11.

2. **And there were gathered unto him great multitudes.** Literally, "greatest." There is every reason to believe that this was one of the greatest. It was the *turning-point in his public teaching*, since the parabolic instruction now begins.

3. **And he spake many things to them in parables.** Of which only samples are preserved, even by Matthew, and still fewer in the other Gospels. **Parables.** Narratives designed to convey spiritual instruction. The parable differs from the proverb in being a *narrative*, from the fable in being *true to nature*, from the myth in being *undeceptive*, from the allegory in that it *veils the spiritual truth.* **Behold, a sower went forth to sow.** It is *the* sower in the original. There was grain land on every side, and the figure was familiar to every hearer. There are no farm houses in Palestine. All live in towns or villages. Hence, the farmers "go forth" to sow.

4. **And when he sowed.** The seed-time in Palestine is usually in October, about the time when this parable was spoken. Sowing is always done by hand. **Fell by the wayside.** Where the field and the road join, or, rather, along the narrow, trodden foot-path through the fields, so common in Palestine. **Fowls devoured them.** The birds, because the grains were not covered.

5. **Some fell upon stony places.** Where the rocks that jut out of the hills into the plain had a very thin covering of earth. Much of Palestine is stony.

6. **And when the sun was up they were scorched.** It was not rooted in that deep, moist soil which would have enabled it to resist the scorching heat of the sun.

7. **And some fell among thorns.** More literally, *into the thorns.* The traveler, to-day, finds Palestine literally a land of thorns, of thistles, brambles, and thorny bushes. **Thorns grew up . . choked them.** Or, as Wycliffe renders it, *The thorns sprang up and strangled it.* The thorns suffocated the growing plant.

8. **But other fell in good ground.** The goodness of this last soil consists in its qualities being precisely the reverse of the other three soils. It was not hard, stony, or weedy. **Some thirty, some sixty, some a hundred.** Thirty-fold is now really a first-rate crop, even for such plains as Esdraelon, just below Nazareth. But in the time of Christ there might be realized, in favorable circumstances, a hundred-fold. Intelligent gentlemen (in the plain of Esdraelon) maintain that they have themselves reaped more than an hundred-fold.—*Land and Book.*

9. **Let him hear.** Give heed and seek to understand.

10, 11. **Given to you to know the mysteries of the kingdom.** Truths that the uninstructed

12 For[a] whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand.

14 And in them is fulfilled the prophecy of Esaias,[b] which saith, By[c] hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull[d] of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But[e] blessed *are* your eyes, for they see; and your ears, for they hear.

17 For verily I say unto you, That[f] many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*

18 ¶ Hear[g] ye therefore the parable of the sower.

19 When any one heareth the word[h] of the kingdom, and understandeth *it* not, then cometh the wicked[i] *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way-side.

it is not given. For whoso- 12
ever hath, to him shall be
given, and he shall have
abundance: but whosoever
hath not, from him shall be
taken away even that which
he hath. Therefore speak 13
I to them in parables; because seeing they see not,
and hearing they hear not,
neither do they understand.
And unto them is fulfilled 14
the prophecy of Isaiah,
which saith,

By hearing ye shall hear,
  and shall in no wise understand;
And seeing ye shall see,
  and shall in no wise perceive:
For this people's heart is 15
  waxed gross,
And their ears are dull of
  hearing,
And their eyes they have
  closed;
Lest haply they should
  perceive with their eyes,
And hear with their ears,
And understand with
  their heart,
And should turn again,
And I should heal them.

But blessed are your eyes, 16
for they see; and your ears,
for they hear. For verily I 17
say unto you, that many
prophets and righteous men
desired to see the things
which ye see, and saw them
not; and to hear the things
which ye hear, and heard
them not. Hear then ye the 18
parable of the sower. When 19
any one heareth the word
of the kingdom, and understandeth it not, *then* cometh
the evil *one*, and snatcheth
away that which hath been
sown in his heart. This is
he that was sown by the

multitude are not yet prepared for. Every one knows that the lessons given must be adapted to the state of the pupil. Spiritual preparation is needful to understand the deeper spiritual truths (1 Cor. 2: 6, 11).

12. Whosoever hath. Those who have made some spiritual progress will go on, and have greater knowledge. **Whosoever hath not.** No desire for spiritual knowledge. Such shall become spiritually dwarfed, and lose even their capacity for spiritual things; a truth constantly illustrated. Whoever uses his opportunities will grow; whoever abuses them will lose them.

13. Because, seeing they see not. Do not see in the true light on account of their spiritual ignorance and depravity. The desire to *see* spiritually is essential to clear perceptions of truth.

14, 15, 16. The prophecy of Esaias. Isaiah 6: 9, 10. Isaiah describes a spiritual state that existed in the time of Christ, and is often met still, when, on account of hardness of heart and love of the world, men cannot understand the gospel and be converted. It is caused by their own fault. If they would fall out with sin, and come to Christ with a broken and contrite spirit, they would be healed.

17. Desired to see the things which ye see. The prophets and righteous had longed for the coming of Christ. His disciples enjoyed it.

18-23. Hear then the parable of the sower. In order to understand the parable we must listen to the explanation given in verses 18-23. Christ is the great Sower, and all whom he sends forth to preach are sowers under him. The seed sown is his Word, the Gospel of the Kingdom. The soil is human hearts. Four kinds of human hearts are described: 1. The *wayside* hearer; the light, flippant, indifferent hearer upon whom no impression is produced. 2. The *stony* hearer; the heart that exhibits an evanescent feeling at the appeal of the gospel; but upon whom no permanent impression is made. 3. The *thorny soil;*

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[a] Matt. 25: 29; Luke 19: 26. [b] Isa. 6: 9. [c] Ezek. 12: 2; John 12: 40; Acts 8: 26, 27; Rom. 11: 8; 2 Cor. 3: 14, 15. [d] Heb. 5: 11. [e] Matt. 16: 17. [f] Eph. 3: 5, 6; Heb. 11: 13; 1 Pet. 1: 10, 11. [g] Mark 4: 14, &c.; Luke 8: 11, &c. [h] Matt. 4: 23. [i] 1 John 2: 13, 14; 3: 12.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy[a] receiveth it:

21 Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.[b]

22 He also that received seed among the thorns is he that heareth the word; and the care[c] of this world, and the deceitfulness of riches,[d] choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit,[e] and bringeth forth, some an hundred-fold, some sixty, some thirty.

24 ¶ Another[f] parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good[g] seed in his field;

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

way side. And he that was 20
sown upon the rocky places,
this is he that heareth the
word, and straightway with
joy receiveth it; yet hath he 21
not root in himself, but endureth
for a while; and
when tribulation or persecution
ariseth because of
the word, straightway he
stumbleth. And he that 22
was sown among the thorns,
this is he that heareth the
word; and the care of the
world, and the deceitfulness
of riches, choke the
word, and he becometh unfruitful.
And he that was 23
sown upon the good ground,
this is he that heareth the
word, and understandeth
it; who verily beareth fruit,
and bringeth forth, some a
hundredfold, some sixty,
some thirty.
Another parable set he 24
before them, saying, The
kingdom of heaven is likened
unto a man that sowed
good seed in his field: but 25
while men slept, his enemy
came and sowed tares also
among the wheat, and went
away. But when the blade 26
sprang up, and brought
forth fruit, then appeared
the tares also. And the 27
servants of the householder
came and said unto him,
Sir, didst thou not sow good
seed in thy field? whence
then hath it tares? And he 28
said unto them, An enemy
hath done this. And the
servants say unto him,
Wilt thou then that we go

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[a] Isa. 58: 2. [b] Matt. 24: 10; 26: 31. [c] Luke 14: 16-24. [d] Mark 10: 23; 1 Tim. 6: 9; 2 Tim. 4: 10. [e] John 15: 5. [f] Isa. 28: 10, 13. [g] 1 Pet. 1: 23.

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the heart that takes in the Word, but is so full of worldly cares that these presently gain the mastery. This describes the world-serving hearer. 4. The *good soil;* the good and honest heart; the heart that receives and retains the truth. In such a heart the seed will grow and the new life will be manifest. Three things, then, are needful: 1. A Sower. 2. Good Seed; the pure word of God. 3. A good and *honest* heart. A dishonest man cannot be converted until he casts out his dishonesty. He who cavils at and deceitfully entreats the word of God will not be profited.

24. The kingdom of heaven is likened. The object of all the parables in this connection is to explain various features and principles of the kingdom of heaven. **Unto a man which sowed good seed in his field.** It is important to note what the kingdom of heaven is likened to. It is not to the *field* in which the tares and the wheat were both sown, nor to the *enemy* who sowed the tares, but to *the man who sowed the good seed.* The kingdom does what the Sower is represented as doing. It sows the good seed. **Good seed.** It is declared in verse 19 that the seed is the "word of the kingdom," and in verse 38 that the "good seed" are "the children of the kingdom." These are those in whose hearts the good seed has fallen, and their new lives, as children of the kingdom, are the fruit of the good seed. **In his field.** The controversy has turned upon what the Savior represents by the field. 1. It is not the kingdom, or church, for this is represented by "the man that sowed good seed in his field." 2. It is the place where the good seed is sown by the Son of man, or through his agency; in other words, the place where the gospel is preached to men. 3. Verse 38 states emphatically that *the field is the world.*

25. But while men slept. During sleep is the time of tare-sowing. **His enemy came and sowed.** It is by no means uncommon for malice in the East to show itself in this way. A wicked person may do great injury with little chance of detection. **Tares.** The tare or darnel is, like our chess or cheat, a kind of bastard wheat, looking like wheat.

26, 27. Whence come the tares? When the harvest was near at hand the difference was seen.

28. An enemy hath done this. The great enemy, the prince of the world, who sows evil seed in

29 But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest:[a] and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to[b] burn them: but gather the wheat[c] into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a[d] grain of mustard-seed, which a man took and sowed in his field:

32 Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree,[e] so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables,[f] and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet,[g] saying, I will open my mouth in parables; I will utter things which have been kept[h] secret from the foundation of the world.

and gather them up? But 29
he saith, Nay; lest haply
while ye gather up the tares,
ye root up the wheat with
them. Let both grow together 30
until the harvest:
and in the time of the harvest
I will say to the reapers,
Gather up first the tares,
and bind them in bundles
to burn them: but gather
the wheat into my barn.
Another parable set he 31
before them, saying, The
kingdom of heaven is like
unto a grain of mustard
seed, which a man took,
and sowed in his field:
which indeed is less than 32
all seeds; but when it is
grown, it is greater than the
herbs, and becometh a tree,
so that the birds of the
heaven come and lodge in
the branches thereof.
Another parable spake he 33
unto them: The kingdom of
heaven is like unto leaven,
which a woman took, and
hid in three measures of
meal, till it was all leavened.
All these things spake 34
Jesus in parables unto the
multitudes; and without a
parable spake he nothing
unto them: that it might be 35
fulfilled which was spoken
by the prophet, saying,
I will open my mouth in
parables;
I will utter things hidden
from the foundation of
the world.

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[a] 1 Tim. 5: 24. [b] Mal. 4: 1. [c] Luke 3: 17. [d] Mark 4: 30. [e] Ezek. 17: 23. [f] Mark 4: 33. [g] Psa. 78: 2. [h] Luke 10: 24.

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human hearts. **Wilt thou that we go and gather them up?** It has been assumed by one class of interpreters that this is a question whether discipline shall be administered upon recreant church members. If the *field* in which the tares are growing with the wheat is "the world," then it refers to something quite different.

29. Nay; lest . . . ye root up the wheat also with them. The roots of the wheat and tares were often so intertwined that one could not be pulled up without the other.

30. Let both grow together until the harvest. The time of separation will come at last. The righteous shall not always be vexed by the presence and deeds of evil doers. Harvest time will come, and that is the time of separation. The tares, ripened and manifest, can easily be sifted out from the wheat. For the application of the parable see note on verses 36-43 below.

31. Like a grain of mustard seed. Compare Luke 13: 18-21. The Jews grew mustard in their gardens. Its round seed was proverbially spoken of as the smallest thing, as it was the smallest seed planted.

32. Which, indeed, is the least of all seeds. The least of all the field or garden seeds sown in Palestine. **But when it is grown, it is the greatest among herbs.** All herbs cultivated in the fields or gardens of Palestine. Dr. Hooker measured a mustard-plant in the Jordan Valley ten feet high. Thus, the kingdom, from an insignificant beginning, grows to a mighty magnitude.

33. The kingdom of heaven is like unto leaven. In those days a piece of the leavened dough from an unbaked loaf was put among the new dough to cause fermentation. **Three measures of meal.** The usual amount for one baking, an ephah (see Gen. 18: 6; Judges 6: 19; 1 Sam. 1: 24). The leaven is taken from without and "hid" in the meal, or flour. The hidden leaven, though only a small quantity, imparts its qualities to the large mass, **till all was leavened.** The Parable teaches that the Gospel is the leavening influence of the world.

34, 35. Without a parable spake he not. On that occasion. His whole discourse to the multitude was made up of parables. **Which was spoken by the prophet.** Psalm 78: 2.

36 ¶ Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world;[a] the good seed are the children of the kingdom;[b] but the tares are the children of the wicked[c] *one;*

39 The enemy that sowed them is the devil; the harvest is the end of the world;[d] and the reapers are the angels.[e]

40 As therefore the tares are gathered and burned in the fire;[f] so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and[g] them which do iniquity,

42 And[h] shall cast them into a furnace of fire: there[i] shall be wailing and gnashing of teeth.

43 Then shall the righteous shine[j] forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto[k] treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth[l] all that he hath, and buyeth[m] that field.

45 ¶ Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls:

Then he left the multitudes, 36
and went into the
house: and his disciples
came unto him, saying,
Explain unto us the parable
of the tares of the field.
And he answered and said, 37
He that soweth the good
seed is the Son of man; and 38
the field is the world; and
the good seed, these are the
sons of the kingdom; and
the tares are the sons of the
evil *one;* and the enemy 39
that sowed them is the
devil: and the harvest is the
end of the world; and the
reapers are angels. As 40
therefore the tares are
gathered up and burned
with fire; so shall it be in 41
the end of the world. The
Son of man shall send forth
his angels, and they shall
gather out of his kingdom
all things that cause stumbling,
and them that do iniquity, 42
and shall cast them
into the furnace of fire:
there shall be the weeping
and gnashing of teeth. Then 43
shall the righteous shine
forth as the sun in the
kingdom of their Father.
He that hath ears, let him
hear.

The kingdom of heaven 44
is like unto a treasure hidden
in the field; which a
man found, and hid; and
in his joy he goeth and selleth
all that he hath, and
buyeth that field.

Again, the kingdom of 45
heaven is like unto a man
that is a merchant seeking

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a Rom. 10: 18; Col. 1: 6. *b* 1 Pet. 1: 23. *c* John 8: 44; Acts 13: 10; 1 John 3: 8. *d* Joel 3: 13; Rev. 14: 15. *e* Rev. 14: 15-19. *f* Matt. 13: 30. *g* Luke 13: 27. *h* Matt. 3: 12; Rev. 19: 20; 20: 10. *i* Matt. 13: 50, 8: 12. *j* Dan. 12: 3; 1 Cor. 15: 49. *k* Prov. 2: 4, 5. *l* Phil. 3: 7, 8. *m* Isa. 55: 1; Rev. 3: 1, 8.

36-43. Declare unto us the tares of the field. The parable in verses 24-30 above. By a comparison we may learn: 1. The kingdom is likened to a man sowing good seed in his field. 2. The Sower is the Son of man, who sows by means of his kingdom. 3. The good seed is the word of God as seen in its fruits, Christ's followers. 4. The field is the world. It is Christ's field. All power is given to him in heaven and in earth. His kingdom is rightfully the whole earth, but much of it is held still by the enemy, who has to be conquered. He will prevail finally, and the kingdoms of the earth shall become the kingdom of the Lord and his Christ. 5. The wheat raised from the good seed is the "children of the kingdom," the disciples of Christ converted by his word. 6. The tares are not bad church members, but bad men; those who have been under the influence of the wicked one. 7. The righteous and wicked are to remain in the earth together. The righteous are not to seek to exterminate the wicked. The evil and the good will be mixed until judgment day. 8. Then all shall be gathered at the throne of judgment. The righteous shall "inherit the kingdom." All that are wicked shall be cast out of the kingdom. An eternal separation shall take place.

44. The kingdom of heaven is like unto a treasure hidden in the field. Valuables which, with us, are entrusted to banks, are in the East buried in fields and gardens to save them from robbers and accidents. This parable teaches the immense value, priceless, of the gospel; and that one who finds out that value will give up everything else in order to possess himself of the privileges and hopes of the kingdom.

45. A merchantman seeking goodly pearls. Pearls were then esteemed as the most valuable ornaments, and were sought by merchants on distant shores, the most valuable being brought from the Indian Ocean.

46 Who, when he had found one[a] pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered[b] of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and[c] sever the wicked from among the just,

50 And[d] shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out[e] of his treasure *things* new and old.[f]

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And[g] when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

goodly pearls: and having 46
found one pearl of great
price, he went and sold all
that he had, and bought it.
Again, the kingdom of 47
heaven is like unto a net,
that was cast into the sea,
and gathered of every kind:
which, when it was filled, 48
they drew up on the beach;
and they sat down, and
gathered the good into vessels,
but the bad they cast
away. So shall it be in the 49
end of the world: the angels
shall come forth, and
sever the wicked from
among the righteous, and 50
shall cast them into the
furnace of fire: there shall
be the weeping and gnashing
of teeth.
Have ye understood all 51
these things? They say unto
him, Yea. And he said 52
unto them, Therefore every
scribe who hath been made
a disciple to the kingdom
of heaven is like unto a
man that is a householder,
which bringeth forth out of
his treasure things new and
old.
And it came to pass, when 53
Jesus had finished these
parables, he departed
thence. And coming into 54
his own country he taught
them in their synagogue,
insomuch that they were
astonished, and said,
Whence hath this man this
wisdom, and these mighty
works? Is not the carpenter's 55
son? is not his
mother called Mary? and
his brethren, James, and
Joseph, and Simon, and

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a Prov. 3: 14, 15; 8: 11. *b* Matt. 22: 10. *c* Matt. 25: 32. *d* Matt. 13: 42. *e* Prov. 10: 21; 5: 7; 18: 4. *f* Can. 7: 13. *g* Mark 6: 1, &c.; Luke 4: 16, &c.

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46. Having found one pearl of great price. He was willing to invest everything he had in this pearl of surpassing beauty and worth.

47. The kingdom of heaven is like a net. The Savior's illustrations all come home to his audience. Many were husbandmen; many were women familiar with the culinary art; some were merchants; many were fishermen. A drag net or seine is meant. **Gathered every kind.** Here again, as in the parable of the Tares, it is taught that, at the end of the world, the angels shall sever the wicked from the just.

48. When it was filled. The fishermen cannot stop to sort while they are drawing the net. Nor can the preachers of the gospel always distinguish.

49. So shall it be at the end of the world. Then, not men, but the angels, under the direction of the Son of Man, shall sever the wicked from the just.

50. Shall cast them into the furnace of fire. Here is repeated, word for word, the language of verse 42. The tares, the chaff, the corrupt trees, the barren tree, are all represented as burned, and here also the wicked are cast into a furnace. While I suppose that the language is a figure, it can only be understood as indicating that the sufferings of Gehenna, the abode of the wicked, are intense. See Matt. 8: 12.

51, 52. Every scribe instructed unto the kingdom. Such will be able to furnish rich and suitable spiritual food. Scribes were theological teachers.

53, 54. When he was come to his own country. To Nazareth, where he was brought up. Compare Mark 6: 1-6 and Luke 4: 14-29. **He taught them in the synagogue.** On the Sabbath day (Mark 6: 2). **Whence hath this man this wisdom?** While admitting it, they were offended at it (verse 58).

55. Is not this the carpenter's son? Joseph. Jesus was a carpenter also (Mark 6: 3). **His**

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended[a] in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

CHAPTER XIV.

The Miracles Beyond and Upon the Sea of Galilee.

Summary.—Herod's Opinion of Christ. The Death of John the Baptist. Jesus Crosses the Sea. The Vast Multitudes that Follow. The Miracle of the Five Loaves and Two Fishes. The Multitude Wishing to make Jesus a King is Dismissed. The Disciples Sent Upon the Sea while Jesus Retires to Pray. The Storm on the Sea. Christ on the Waters. The Failure of Peter's Faith.

1 At that time[b] Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

Judas? And his sisters, are 56
they not all with us?
Whence then hath this man
all these things? And they 57
were offended in him. But
Jesus said unto them, A
prophet is not without
honour, save in his own
country, and in his own
house. And he did not 58
many mighty works there
because of their unbelief.

CHAPTER XIV.

At that season Herod the 1
tetrarch heard the report
concerning Jesus, and said 2
unto his servants, This is
John the Baptist; he is
risen from the dead; and
therefore do these powers
work in him. For Herod 3
had laid hold on John, and
bound him, and put him in
prison for the sake of Herodias, his brother Philip's

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[a] Isa. 49: 7; 53: 3; John 6: 42. [b] Mark 6: 14; Luke 9: 7, &c.

mother called Mary? She is named, Joseph is indicated by his trade. **His brethren, James and Joses, Simon and Judas?** Sons of Joseph and Mary. For a full discussion of their relationship, see note on John 2: 12.

57. And they were offended in him. Made to stumble. Led into error. They could not see how one so humble, and of so humble a family, could be so great a teacher. **Jesus said, A prophet, etc.** A proverb that he quoted and applied.

58. Wrought not many mighty works, etc. Faith was the usual condition of his miracles. Where there is persistent, obstinate unbelief, Christ works no mighty moral works now.

The Synagogue is so often named in the New Testament that one ought to clearly understand its character. It corresponded to the Christian *congregation.* Wherever ten Jews were found it was their duty to form a synagogue. It had its elders, of whom the president was called the "ruler" of the synagogue. The ruler presided over the worship, and all the elders sat on raised seats. These were "the chief seats" that the Pharisees liked to sit in. There was a set lesson from the Scriptures for each Sabbath, for they were read in order. The reader was appointed by the ruler and might be any member. On one occasion we learn that Jesus was the reader. After the reading and prayers there was an opportunity for any Jewish theological teacher to speak. Of this opportunity Jesus, and later, Paul, often availed themselves. The service of the synagogue in our times is, in many respects, similar to that of the time of Christ. The officers of the synagogue had the power of scourging, of suspending, or of excommunicating (casting out) offenders.

1. Herod the tetrarch. Compare Mark 6: 14-29 and Luke 9: 7-9. Herod Antipas, one of the sons of "Herod the King." See notes on Matt. 2: 1, for information of the Herods. Called the *tetrarch*, or ruler of a fourth part, because he inherited one-fourth of the kingdom of his father. **Heard of the fame of Jesus.** Absent much of the time from Galilee in campaigns against Aretas, king of Arabia, he probably did not hear much until his return home.

2. This is John the Baptist. Herod claimed to be a Sadducee, and hence held that there was no life whatever after death, but under the terrors of a guilty conscience his creed undergoes a change. Hence his first thought when he hears of the deeds of Jesus is that the murdered John has risen from the dead. **Therefore mighty works do shew forth themselves in him.** During his life John wrought no miracles (John 10: 41). Herod supposed that his resurrection had clothed him with new power. This opinion was shared by others (Matt. 16: 14; Mark 8: 28).

3. For Herod had laid hold on John. This arrest of John the Baptist had taken place a year

4 For John said unto him, It[a] is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a[b] prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's[c] head in a charger.

9 And the king was sorry:[d] nevertheless for the oath's[e] sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

wife. For John said unto 4
him, It is not lawful for
thee to have her. And 5
when he would have put
him to death, he feared the
multitude, because they
counted him as a prophet.
But when Herod's birthday 6
came, the daughter of
Herodias danced in the
midst, and pleased Herod.
Whereupon he promised 7
with an oath to give her
whatsoever she should ask.
And she, being put for- 8
ward by her mother, saith,
Give me here in a charger
the head of John the Bap-
tist. And the king was 9
grieved; but for the sake of
his oaths, and of them
which sat at meat with
him, he commanded it to
be given: and he sent, and 10
beheaded John in the pris-
on. And his head was 11
brought in a charger, and
given to the damsel: and
she brought it to her moth-

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[a] Lev. 18: 16; 20: 21. [b] Matt. 21: 26; Luke 20: 6. [c] Prov. 29: 10. [d] Judges 11: 31, 35; Dan. 6: 14-16. [e] Judges 21: 1; 1 Sam. 14: 28; 25: 22; Eccl. 5: 2.

previous, shortly before our Lord's second visit to Galilee (Matt. 4: 12; Mark 1: 14), the events of which are given by John, chapter 4. The prison was the castle of Machærus. See note on Matt. 11: 2. **Herodias' sake.** Antipas had been, while at Rome, the guest of his brother Herod Philip. Here he became entangled by the snares of Herodias, his brother Philip's wife; and he repaid the hospitality he had received by carrying her off. He had himself long been married to the daughter of Aretas, king of Arabia. This Herodias was the granddaughter of "Herod the King," and, hence, the niece of both her lawful husband and of Herod Antipas, who now had her.

4. **It is not lawful for thee to have her.** The marriage was unlawful for these three reasons: (1) The former husband of Herodias (Philip) was still living. (2) The former wife of Antipas was still living. (3) Besides, the Jewish law did not permit a man to marry his niece.

5. **He feared the multitude.** Mark says he feared John also. He no doubt feared John's influence with the multitude.

6. **When Herod's birthday was kept.** In imitation of the Roman emperors, the Herodian princes kept their birthdays with feasting and revelry and magnificent banquets. We learn from Mark that he made a supper, or banquet feast. **The daughter of Herodias.** Her name, according to Josephus, was *Salome*, a daughter by Philip, Herod's brother. She was afterwards married to her uncle Philip, the tetrarch of Iturea (Luke 3: 1). **Danced.** It was not customary for ladies of high rank to dance beyond the limit of the harem. The Oriental dance was of a libertine character. But her wicked mother induced her own daughter thus to degrade herself in order to accomplish her revengeful purpose.

7. **He promised with an oath to give her whatever she would ask.** Herod confirms his promise by an oath. It was a common custom to reward a dancer or actor, on a great occasion like this, who pleased, and to ask what they wished. Herod knew that Salome danced because she had a request to make.

8. **Give me John the Baptist's head in a charger.** Mark tells us that she went to consult her mother before she made her request. That vile woman was prepared with an answer. Indeed, she had manipulated the whole affair so as to secure Herod's consent to the murder of John. **In a charger.** An old English word for a large dish, so called from the load it sustained.

9. **The king was sorry.** The Greek word thus translated is very strong, and denotes a very great grief and sorrow. **For the oath's sake, and them which sat with him.** It was not so much his regard for the oath which he had taken, but his shrinking from the taunt of the guests, if they should see him draw back from his plighted word.

10. **He sent and beheaded John in the prison.** The executioner did his work in the dark dungeon; the wicked Herodias had triumphed.

11. **She brought it to her mother.** The first Elijah had his Jezebel, who sought his life; the second Elijah had his Jezebel, the not less inhuman Herodias, who obtained his life.

12 And his disciples came and took up the body, and buried[a] it, and went and told Jesus.

13 ¶ When Jesus heard *of it*, he[b] departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and[c] saw a great multitude, and was moved with compassion[d] toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two

er. And his disciples came, 12
and took up the corpse,
and buried him; and they
went and told Jesus.
Now when Jesus heard *it*, 13
he withdrew from thence
in a boat, to a desert place
apart: and when the multitudes
heard *thereof*, they
followed him on foot from
the cities. And he came 14
forth, and saw a great multitude,
and he had compassion
on them, and healed
their sick. And when even 15
was come, the disciples
came to him, saying, The
place is desert, and the
time is already past: send
the multitudes away, that
they may go into the villages,
and buy themselves
food. But Jesus said unto 16
them, They have no need
to go away; give ye them to
eat. And they say unto 17
him, We have here but five
loaves, and two fishes.
And he said, Bring them 18
hither to me. And he commanded 19
the multitudes to
sit down on the grass; and
he took the five loaves, and

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[a] Acts 8: 2. [b] Matt. 10: 23; 12: 15; Mark 6: 32, &c.; Luke 9: 10, &c.; John 6: 1, 2, &c. [c] Matt. 9: 36; 15: 32, &c. [d] Heb. 4: 15.

12. His disciples. John's.

13. When Jesus heard of it. When he heard of the fate of John the Baptist and of Herod's conjectures concerning himself. It was a busy time. The twelve had just returned from a highly successful ministry and his own popularity was at its greatest height. The crowds, anxious to see, converse with him, or to be healed, pressed on him so as to give no leisure for reflection, or even to eat (Mark 6: 31). It was but natural that he should wish a quiet season on receiving the tidings of the death of one related to him like John. **Into a desert place.** Not a sandy, barren spot, but one uninhabited and lonely. They crossed the Sea of Galilee (John 6: 1), and proceeded in the direction of Bethsaida-Julias, at its northeastern corner (Luke 9: 10), just above the entrance of the Jordan into it. To the south of it was the green and narrow plain of *El-Batihah*, "with abundant grass, and abundant space for the multitude to have sat down." **They followed him on foot out of the cities.** The multitudes, seeing the course of the boat that bore the Savior and the twelve from Capernaum, rushed along the shore in order to reach its landing place in advance. The country west of the Sea of Galilee was, at that period, according to Josephus, wonderfully populous. Capernaum alone had 30,000 inhabitants, and there were twelve other cities upon or near its shores.

14. And Jesus went forth and saw a great multitude. When he disembarked from the boat, the multitude was waiting. That it was great is shown by the fact that the men numbered 5,000, apart from the women and children. **Was moved with compassion.** He seems, from John 6: 3, to have retired to the mountain for a short time, but then, filled with compassion, returned to the multitude. This is the only miracle of which there is an account in each of the four gospels. The parallel accounts are in Mark 6: 30-44; Luke 9: 10-17, and John 6: 1-14.

15. When it was evening. It was the "first evening" which began at the decline of day about three o'clock in the afternoon. The second evening, according to Jewish customs, began at sunset. The day had already been spent in teaching and healing. **This is a desert place.** And hence there would be no hamlets dotting it, in which the multitudes could get provisions for themselves. There are no farm houses in Palestine. The whole population lives in towns or villages, and often the farmers go many miles to their fields.

16. Give ye them to eat. We learn from the parallel accounts that the disciples did not understand how this could be done, though they cheerfully obeyed.

17. We have here but five loaves and two fishes. It was Andrew (John 6: 8) who spoke. The *loaves* here were of barley meal made into small, thin cakes, baked hard on the side of the oven, so as to be broken.

19. He commanded the multitude to sit down. We learn from Mark that they sat down in companies. **On the grass.** John says "there was much grass there." It was in the spring season, in fishes, and, looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.[a]

21 And they that had eaten were about five thousand men, besides women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he[b] went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

the two fishes, and looking
up to heaven, he blessed,
and brake and gave the
loaves to the disciples, and
the disciples to the multitudes.
And they did all eat, 20
and were filled: and they
took up that which remained
over of the broken
pieces, twelve baskets full.
And they that did eat were 21
about five thousand men,
beside women and children.
And straightway he con- 22
strained the disciples to enter
into the boat, and to go
before him unto the other
side, till he should send
the multitudes away. And 23
after he had sent the multitudes
away, he went up
into the mountain apart to
pray: and when even was
come, he was there alone.
But the boat was now in 24
the midst of the sea, distressed
by the waves; for
the wind was contrary.
And in the fourth watch of 25
the night he came unto
them, walking upon the

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[a] 2 Kings 4: 1-7. [b] Mark 6: 46.

Nisan, "the month of flowers," and the slopes were rich with the spring grass. **Looking up to heaven.** In prayer we should use such outward gestures as may most fitly serve to express the inward disposition and holy affections of our heart and soul. **He blessed.** He either gave thanks or asked the Father's blessing on the food.

20. Twelve baskets full. Baskets were taken by the Jews on journeying, to carry their provisions, etc., that they might not have to depend on Gentiles, and so incur the risk of ceremonial pollution.

21. Five thousand men. Thus there was one loaf to every thousand men. Christ is the bread of life, satisfying the hunger of the soul for love, forgiveness, immortality, usefulness, progress, knowledge. He gives that bread to his disciples and bids them to distribute it to the multitude. Such is its blessed and divine nature that the more they distribute to hungry, famishing souls, the more they have remaining for themselves.

22. Straightway. Immediately; after satisfying to the full the wants of the multitude. Compare Mark 6: 45-56, and John 6: 15-21. **He constrained his disciples.** They were loath to go without their Master. Yet he wished to be alone. He had come to the "desert place" for retirement; the multitude followed, and sought after the miracle to proclaim him King. His disciples probably sympathized. Hence he sent them, too, away, and stayed to pray and reflect alone. **To go to the other side.** John says, toward Capernaum.

23. When he had sent the multitudes away. They were in an excited condition; hence, great prudence, perhaps an exercise of some constraining power, was necessary. **Into a mountain to pray.** The refuge of Christ in every great crisis was lonely prayer.

24. In the midst of the sea. About twenty-five or thirty furlongs, or three and a half miles from the shore (John 6: 19), about the middle of the lake. **For the wind was contrary.** The wind came rushing down from the mountains, and in attempting to make land at Bethsaida, where the Lord had directed, it was in their faces. Sudden gusts are common on the Sea of Galilee. Thompson says he encountered one of such fury that no rowers could row a boat across the lake. There had now arisen one of those sudden and violent squalls to which all inland waters, surrounded by lofty hills intersected with deep gorges, are liable.

25. In the fourth watch. The Jews, who used to divide the night into three watches, latterly adopted the Roman division into four watches, as here; so that, at the rate of three hours to each, the fourth watch, reckoning from six P. M., would be three o'clock in the morning. **Jesus went to them.** The Lord saw their trouble from his mountain-top, and through the darkness of the night, for his heart was all with them; yet would he not go to their relief till his own time came.

26 And[a] when the disciples saw him walking on the sea, they were troubled,[b] saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be[c] of good cheer: it is I; be not afraid.

28 And Peter answered him, and said, Lord, if it[d] be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me.[e]

31 And immediately[f] Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?[g]

32 And when they were come into the ship, the wind ceased.[h]

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.[i]

34 ¶ And[j] when they were gone over, they came into the land of Gennesaret.

sea. And when the disciples 26
saw him walking on
the sea, they were troubled,
saying, It is an apparition;
and they cried out for fear.
But straightway Jesus 27
spake unto them, saying,
Be of good cheer; it is I; be
not afraid. And Peter answered 28
him and said, Lord,
if it be thou, bid me come
unto thee upon the waters.
And he said, Come. And 29
Peter went down from the
boat, and walked upon the
waters, to come to Jesus.
But when he saw the wind 30
he was afraid; and beginning
to sink, he cried out,
saying, Lord, save me.
And immediately Jesus 31
stretched forth his hand,
and took hold of him, and
saith unto him, O thou of
little faith, wherefore didst
thou doubt? And when 32
they were gone up into the
boat, the wind ceased. And 33
they that were in the boat
worshipped him, saying, Of
a truth thou art the Son of
God.
And when they had 34
crossed over, they came to
the land, unto Gennesaret.

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[a] Job 9: 8; John 6: 19. [b] Luke 24: 37. [c] Acts 23: 11. [d] Phil. 4: 13. [e] Psa. 69: 1, 2; Lam. 3: 57. [f] Isa. 63: 12. [g] James 1: 6. [h] Psa. 107: 29. [i] Dan. 3: 25; Luke 4: 41; John 1: 49; 6: 69; 11: 27; Acts 8: 37; Rom. 1: 4. [j] Mark 6: 53.

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26. A spirit. An apparition, an unreal appearance of a real person. The word is not that usually rendered "spirit." He would appear to them at first like a dark, moving speck upon the waters, then as a human figure; but in the dark, tempestuous sky, and not dreaming that it could be their Lord, they take it for a spirit (Luke 24: 37). **Cried out.** In fright.

27. It is I; be not afraid. How often has he to speak this word of encouragement, even to his own! almost always when they are brought suddenly, or in an unusual way, face to face with him. See Gen. 15: 1; 21: 17; Judg. 6: 23; Matt. 28: 5; Luke 2: 10. **It is I.** Literally, *I am.* The same language used by Jesus in Jerusalem (John 8: 58), for which the Pharisees would have stoned him, and in the Old Testament to designate Jehovah (Exod. 3: 14). Here I should prefer to give it this meaning: Christ says not merely, "It is I, your Friend and Master;" he says, at least implies, it is the "I AM," who is coming to you, the Almighty One who rules wind and waves, who made them, and whom they obey.

28. Bid me come unto thee. Peter is led by no praiseworthy motives, but rather by vain glory.

29. And he said, Come. I suppose the Lord bade Peter to come in order to teach him a lesson.

30. When he saw the wind boisterous, he was afraid. He stepped into the water, but the roaring winds and rushing billows were too much for his faith.

31. Jesus . . caught him . . said, O thou of little faith! Peter's act did not exemplify his faith, but his doubts. True faith never attempts wonders merely for the sake of doing them. It is a fact that ought to be noted that the Gospels narrate the failures in miraculous power on the part of the apostles as well as their success. No book of myths would do this. At the same time it is always made plain why they failed.

32. The wind ceased. They were safe, for the Lord was with them. Under his arms there is always safety.

33. They that were in the ship came and worshipped him. Not only did they approach him with an outward unforbidden gesture of worship, "but they avowed him, for the first time collectively, to be *the Son of God.*"

34. They came into the land of Gennesaret. A small district four miles long and two or three wide, on the west side of the Sea of Galilee, to which it gave one of its names. Josephus describes it as the garden of the whole land, and possessing a fertility and loveliness almost unparalleled.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem[a] of his garment: and as many[b] as touched were made perfectly whole.

CHAPTER XV.

Christ and the Pharisees. The Woman of Canaan.

SUMMARY.—Eating with Unwashen Hands. Keeping the Traditions of Men. What Defileth a Man. The Blind Leaders of the Blind. In the Bounds of Tyre and Sidon. The Appeal of the Woman of Canaan. Great Faith and Its Result. Feeding the Four Thousand.

1 Then[c] came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?[d]

4 For God commanded, saying,[e] Honor thy father and mother: and, He[f] that curseth father or mother, let him die the death.

And when the men of that 35
place knew him, they sent
into all that region round
about, and brought unto
him all that were sick; and 36
they besought him that
they might only touch the
border of his garment: and
as many as touched were
made whole.

CHAPTER XV.

Then there come to Jesus 1
from Jerusalem Pharisees
and scribes, saying, Why 2
do thy disciples transgress
the tradition of the elders?
for they wash not their
hands when they eat bread.
And he answered and said 3
unto them, Why do ye also
transgress the commandment
of God because of
your tradition? For God 4
said, Honour thy father
and thy mother: and, He
that speaketh evil of father
or mother, let him die the

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[a] Matt. 9: 20; Num. 15: 38; Mark 3: 10; Luke 6: 19; Acts 19: 12. [b] John 6: 37. [c] Mark 7: 1, &c. [d] Col. 2: 8, 23; Tit. 1: 14. [e] Exod 20: 12; Deut. 5: 16. [f] Exod. 21: 17; Lev. 20: 9.

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35. They brought those that were diseased His fame was so well known in that region that his coming at once caused a commotion. In a country where there are no skilled physicians and little known of sanitary laws, there is great need of a Healer. Geikie, who traveled through this same region with a medical friend, says that crowds would gather with their sick as soon as they knew there was a physician. Hence the importance of medical missions.

36. The hem of his garment. The numbers that pressed upon him seemed almost too large for him to be able to heal them singly by laying his hands upon them, therefore many begged that they might be allowed to touch *if it were but the border of his garment.* Soon after followed the ever-memorable discourse, so strikingly in accordance with the present passover season, in the synagogue of Capernaum, respecting the "Bread of Life" (John 6: 22-65).

1. Scribes and Pharisees . . of Jerusalem. Representatives of these bodies, sent, no doubt, to counteract the influence of Christ. Compare Mark 7: 1-13. These were always bitter opposers of Jesus.

2. Why do thy disciples transgress? Not the law of Moses, but the tradition of the elders, which had as much authority with the Pharisees as the written law. **The tradition of the elders.** Purported to be precepts never written in the Scriptures, but handed down from the times of Moses and the elders by oral means. These precepts were spoken of as the "law upon the lip," and have been embodied in the Talmud. They were additions to the written word. See Gal. 1: 14. **For they wash not their hands.** The orthodox Jews insisted on washing the hands before eating, not to remove filth, but lest they might have touched something ceremonially unclean. This commandment was purely traditional, but so rigidly did they insist upon observing it that the Rabbi Akiba, imprisoned by the Romans and with scarcely water to sustain life, preferred to use all provided for his ceremonial ablutions, and to die of thirst.

3. Why do you transgress? The Lord does not deny their charge, but strikes at the evil by showing that their human traditions led them to break God's written law.

4. For God said. Exod. 21: 17. **He that speaketh evil, etc.** The Ten Commandments promised long life to those who honored father and mother. Here the Lord quotes the punishment of dishonoring them. On nothing did Moses insist more than respect for parents.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6 And honour not[a] his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,

8 This[b] people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines[c] the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not[d] that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

death. But ye say, Whosoever 5
shall say to his father
or his mother, That wherewith
thou mightest have
been profited by me is
given *to God;* he shall not 6
honour his father. And ye
have made void the word
of God because of your tradition.
Ye hypocrites, well 7
did Isaiah prophesy of you,
saying,

This people honoureth 8
me with their lips;
But their heart is far
from me.
But in vain do they worship 9
me,
Teaching *as their* doctrines
the precepts of
men.

And he called to him the 10
multitude, and said unto
them, Hear, and understand:
Not that which entereth 11
into the mouth defileth
the man; but that
which proceedeth out of
the mouth, this defileth the
man. Then came the disciples, 12
and said unto him,
Knowest thou that the
Pharisees were offended,
when they heard this say-

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a Deut. 27: 16. *b* Isa. 29: 13. *c* Col. 2: 22. *d* Acts 10: 15; Rom. 14: 14, 20; 1 Tim. 4: 4; Tit. 1: 15.

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5. Ye say. Following tradition, you say one thing while God says in the law just the opposite. The scribes taught that a Jew by calling his possessions "Corban" (a gift to God, Mark 7: 11), was absolved from the duty of caring for his parents, even though he did not afterward devote his property to sacred uses. Thus by an artifice the law with respect to parents could be set aside. The Talmud furnishes a curious illustration of this perversion of the command. The Mishna says: "He that curses his father or his mother is not guilty, unless he curses them with an express mention of the name of Jehovah."

6. Ye have made void the word of God by your tradition. Modern Pharisaism does the same. Church tradition leads to dogmas that set aside God's commands. The corruption of the simplicity of early Christianity is due to following human tradition.

7. Ye hypocrites. The word so rendered might mean one self-deceived as well as a deceiver, but was always a rebuke. **Well did Isaiah prophesy of you.** Isaiah 29: 13.

8. This people. The Jews. Verses 8 and 9 are the quotation from Isaiah. **Their heart is far from me.** The essential of true worship is that the heart be wholly given to God. Even the forms commanded by God are worthless unless they are obeyed from the heart.

9. In vain do they worship me. This worship is all idle, empty, and without profit, because they **teach as doctrines the commandments of men.** This rebuke to the Pharisees, who had added to the law of Moses many traditional, human precepts, applies equally to all modern religionists who have modified or added to the Christianity of Christ and the apostles. Whatever one cannot find in the New Testament is of such a character; observance of saints' days, of Christmas, of Lent, the removal of the cup in the Lord's Supper from the laity, infant sprinkling, party creeds and party shibboleths, are all of men and not of God. The devout worshiper should go right to the New Testament for his religion, and reject every ordinance or precept that is not to be found there.

10, 11. He called the multitude. In order to show them that these Pharisaical expounders of the law did not understand its real sense. **Not that which goeth into a man defileth.** The Mosaic law forbade Jews to eat what was ceremonially unclean, in order to teach the need of moral purity. The Rabbins added stringent precepts to prevent the slightest contact with ceremonial uncleanness, but were careless about moral purity. Christ shows that a pure heart is far more important than *clean* food, in the ceremonial sense, in the stomach. Pharisees in all ages have paid more attention to the letter than to the spirit, to the symbol than to that which it signified. **That which cometh out of a man.** The impure words that indicate an impure heart. What one eats does not render him defiled before God, but what he says. See verses 18-23.

12. The Pharisees were offended. Found fault. They would insist that he set aside the law, whereas it was tradition that he rejected.

13 But he answered and said, Every plant[a] which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they[b] be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth[c] goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For[d] out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then[e] Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David;[f] my daughter is grievously vexed with a devil.

ing? But he answered and 13
said, Every plant which my
heavenly Father planted
not, shall be rooted up.
Let them alone: they are 14
blind guides. And if the
blind guide the blind, both
shall fall into a pit. And
Peter answered and said 15
unto him, Declare unto us
the parable. And he said, 16
Are ye also even yet without
understanding? Per- 17
ceive ye not, that whatsoever
goeth into the mouth
passeth into the belly, and
is cast out into the draught?
But the things which pro- 18
ceed out of the mouth
come forth out of the
heart; and they defile the
man. For out of the heart 19
come forth evil thoughts,
murders, adulteries, fornications,
thefts, false witness,
railings: these are the 20
things which defile the
man: but to eat with unwashen
hands defileth not
the man.
And Jesus went out 21
thence, and withdrew into
the parts of Tyre and Sidon.
And behold, a Canaanitish 22
woman came out from
those borders, and cried,
saying, Have mercy on me,
O Lord, thou son of David;
my daughter is grievously

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a John 15: 2, 6. *b* Matt. 23: 16; Luke 6: 39. *c* Luke 6: 45; James 3: 6. *d* Gen. 6: 5; 8: 21; Prov. 6: 14; 24: 9; Jer. 17: 9; Rom. 3: 10-19; Gal. 5: 19-21; Eph. 2: 3; Tit. 3: 3. *e* Mark 7: 24. *f* Luke 18: 38, 39.

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13. Every plant. A general truth, but here refers to doctrines not of God, like "the tradition of the elders."

14. Let them alone. The Pharisees. His disciples were troubled by their opposition. **They be blind leaders of the blind.** They pretend to be spiritual guides of the people, while spiritually blind themselves. The blind are unsafe guides of the blind.

15. Declare unto us the parable. The figure used in verse 11.

16, 17. Is cast out. What is eaten passes through the body and passes away. It does not defile the soul.

18, 19. Out of the heart. The emotional nature; the mind. Evil deeds are begotten of evil thoughts; evil words are the expression of these evil thoughts. These indicate a sinful heart and make a man sinful, or defiled.

21. Jesus . . departed into the coasts. Compare Mark 7: 24-30. **Tyre and Sidon.** Tyre and Sidon were the two principal cities of Phœnicia, on the coast of the Mediterranean Sea. Tyre was about twenty miles south of Sidon, and about one hundred miles in a straight line northwest of Jerusalem. In the days of David and Solomon, Tyre was the leading seaport of the world. It was afterwards taken by the Babylonians, the Persians, and Alexander, but up to the time of Christ it remained a great commercial city. Since then its harbor has been filled with sand, and there remains only a wretched shadow of its former greatness. Both were Gentile cities in a Gentile country. This is the only instance in the Lord's ministry when he went beyond the bounds of Palestine.

22. Behold, a woman of Canaan. The name *Canaan* was the oldest bestowed upon the country, and all the heathen inhabitants were often called Canaanites, whether of the same stock or not. Mark says (7: 26) that the woman was a Greek, a Syro Phœnician; *i. e.*, a Gentile, and a Syro Phœnician, because she lived in the district of Syria called Phœnicia. **Have mercy on me.** She has a boon to ask for her daughter, or rather indeed for herself, for so entirely had she made her daughter's misery her own. **My daughter is grievously vexed with a devil.** More correctly, "a demon." See note on Matt. 8: 28.

23 But he answered her not a word.[a] And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said;[b] I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.[c]

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

28 Then[d] Jesus answered and said unto her, O woman, great *is* thy faith: be[e] it unto thee even as thou wilt. And her daughter was made whole from that very[f] hour.

29 ¶ And[g] Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb,

vexed with a devil. But he 23
answered her not a word.
And his disciples came and
besought him, saying, Send
her away; for she crieth
after us. But he answered 24
and said, I was not sent but
unto the lost sheep of the
house of Israel. But she 25
came and worshipped him,
saying, Lord, help me. And 26
he answered and said, It is
not meet to take the children's
bread and cast it to
the dogs. But she said, Yea, 27
Lord: for even the dogs eat
of the crumbs which fall
from their master's table.
Then Jesus answered and 28
said unto her, O woman,
great is thy faith: be it
done unto thee even as
thou wilt. And her daughter
was healed from that
hour.

And Jesus departed 29
thence, and came nigh
unto the sea of Galilee;
and he went up into the
mountain, and sat there.
And there came unto him 30
great multitudes, having
with them the lame, blind,
dumb, maimed, and many
others, and they cast them
down at his feet; and he

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[a] Psa. 28: 1; Lam. 3: 8. [b] Matt. 10: 5, 6; Acts 3: 26. [c] Matt. 7: 6; Rev. 22: 15. [d] Job 13: 15; 23: 10; Lam. 3: 32. [e] Psa. 145: 19. [f] John 4: 50-53. [g] Mark 7: 31.

O Lord, thou son of David. It is remarkable that two of the brightest examples of faith seen in the ministry of Christ were exhibited by Gentiles, that of the centurion (Matt. 8: 8, 9), and of this woman. The fact that the latter addresses Jesus as "the son of David," shows that she knew of the prophecies concerning the Christ and that he would be the son of David.

23. He answered her not a word. He neither repelled her, nor made favorable answer. There were reasons for hesitation, given in verse 24, on which see the comment, but there is no doubt that it was his purpose to have mercy. He delayed in order to bring out a great lesson.

24. I am not sent but to the lost sheep of the house of Israel. The Lord's *personal* mission was to the Jews. Under the first commission his apostles were directed to go only to Jews (Matt. 10: 6). It would be impossible to evangelize the Gentiles without setting aside the Jewish customs, the law of Moses, and arousing the bitterest prejudice of the Jews. Hence it was the divine plan that the Son should "keep the law blameless" during his earthly ministry. It was only when the Jews crucified him that "the handwriting of ordinances was nailed to the cross," the "wall of partition" between Jews and Gentiles broken down, and all prepared for the Great Commission which bade his disciples "go into all the world and preach the gospel to every creature."

25. Then came she and worshipped him. Instead of being discouraged by the words of Christ, she only became the more earnest.

26. It is not meet to take the children's bread. She knew that, in comparing the Jews to the children of God's family, and the heathen to the dogs without, he simply used the customary language of a Jew. He would bring out fully the greatness of her faith. The gospel was offered first to the Jews and then to all.

27. Truth, Lord. Observe that she acquiesces heartily in Christ's declaration: it is not fit that the dogs be fed *before* the children. **Yet the dogs eat of the crumbs.** The word for *crumbs* is a diminutive, and means *little crumbs.*

28. Woman, great is thy faith. We can see how greatness of faith is manifested: (1) She came to Christ under difficulties. (2) She persevered when her prayer seemed to be denied. (3) She still pleaded when obstacles were presented. (4) She waited at the feet of the Lord until he had mercy. Such faith always prevails. **Her daughter was made whole.** Mark, who adds some features omitted by Matthew, follows the woman home, where she found her daughter no longer raving, or in convulsions, but lying quiet on the bed, healed in consequence of her mother's faith and prayers.

29. And Jesus departed from thence. How long Jesus staid in these parts is unknown.

30. There came to him great multitudes. Where he had retired for rest and solitude to a mountain (verse 29).

maimed, and many others, and cast them down at Jesus' feet, and he healed them;[a]

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then[b] Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And[c] his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And[d] he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and[e] gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and[f] came into the coasts of Magdala.

CHAPTER XVI.

The Foundation of the Church.

SUMMARY.—A Sign Demanded. The Leaven of the Pharisees and Sadducees. At Cæsarea Philippi. The Elias who should Come. The Confession of Peter. The Rock on which the Church should be Founded. The Keys. Christ's Death at Jerusalem Foretold. The Rebuke of Peter. Losing Life and Finding It. The Coming of the Son of Man.

1 The Pharisees also, with the Sadducees, came,

healed them: insomuch 31
that the multitude wondered,
when they saw the
dumb speaking, the maimed
whole, and the lame
walking, and the blind seeing:
and they glorified the
God of Israel.
And Jesus called unto 32
him his disciples, and said,
I have compassion on the
multitude, because they
continue with me now
three days and have nothing
to eat: and I would not
send them away fasting,
lest haply they faint in the
way. And the disciples say 33
unto him, Whence should
we have so many loaves in
a desert place, as to fill so
great a multitude? And 34
Jesus saith unto them, How
many loaves have ye? And
they said, Seven, and a few
small fishes. And he commanded 35
the multitude to
sit down on the ground;
and he took the seven 36
loaves and the fishes; and
he gave thanks and brake,
and gave to the disciples,
and the disciples to the
multitudes. And they did 37
all eat, and were filled: and
they took up that which remained
over of the broken
pieces, seven baskets full.
And they that did eat were 38
four thousand men, beside
women and children. And 39
he sent away the multitudes,
and entered into the
boat, and came into the
borders of Magadan.

CHAPTER XVI.

And the Pharisees and 1
Sadducees came, and

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[a] Psa. 103: 3; Isa. 35: 5, 6. [b] Mark 8: 1. [c] 2 Kings 4: 43, 44. [d] Matt. 14: 19, &c. [e] 1 Sam. 9: 13; Luke 22: 19; 24: 30. [f] Mark 8: 10.

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31. Glorified the God of Israel. They were Jews, but living on the border, somewhat under heathen ideas. The miracles of Christ led them to praise and reverence Jehovah.

32. I have compassion on the multitude. Because while seeking him in his mountain solitude many of them had been for three days without regular food.

33. Whence should we have so many loaves? This was not said in ignorance of the Lord's creative power, but probably to suggest the need of its exercise. They could not have forgotten the events narrated in Matt. 14: 15-21.

35. He commanded . . to sit down on the ground. Not on the grass, as in Matt. 14: 19, for they were in a bare, desolate, grassless region, such as the greater part of Judea is to-day.

38. Four thousand. Instead of 5,000, as in the former miracle.

39. Came into the coasts of Magdala. He took the boat to escape the multitude. Magdala was on the western shore of the lake, three miles north of Tiberias. The Revision says *Magadan*, supposed to have been a village near Magdala. Mark says *Dalmanutha*. The meaning is that he came into the vicinity of all three of these places, which were near each other.

and tempting, desired him that he would shew them a sign[a] from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather; for the sky is red:

3 And in the morning, *It will be* foul weather today; for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas.[b] And he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them,[c] Take heed, and beware of the leaven[d] of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them,[e] O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five[f] loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven[g] loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

tempting him asked him to
shew them a sign from
heaven. But he answered 2
and said unto them, When
it is evening, ye say, *It will
be* fair weather: for the
heaven is red. And in the 3
morning, *It will be* foul
weather to-day: for the
heaven is red and lowring.
Ye know how to discern
the face of the heaven; but
ye cannot *discern* the signs
of the times. An evil and 4
adulterous generation seek-
eth after a sign; and there
shall no sign be given unto
it, but the sign of Jonah.
And he left them, and de-
parted.
And the disciples came 5
to the other side and forgot
to take bread. And Jesus 6
said unto them, Take heed
and beware of the leaven
of the Pharisees and Sad-
ducees. And they reasoned 7
among themselves, saying,
We took no bread. And 8
Jesus perceiving it said, O
ye of little faith, why rea-
son ye among yourselves,
because ye have no bread?
Do ye not perceive, neither 9
remember the five loaves of
the five thousand, and how
many baskets ye took up?
Neither the seven loaves of 10
the four thousand, and
how many baskets ye took
up? How is it that ye do 11
not perceive that I spake
not to you concerning
bread? But beware of the
leaven of the Pharisees

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a Matt. 12: 38; Mark 8: 11; Luke 11: 16; 12: 54-56; 1 Cor. 1: 22. *b* John 1: 17. *c* Luke 12: 1. *d* 1 Cor. 5: 6-8; Gal. 5: 9; 2 Tim. 2: 16, 17. *e* Matt. 6: 30; 8: 26; 14: 31. *f* Matt. 14: 19. *g* Matt. 15: 34.

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1. **The Pharisees and Sadducees.** Compare Mark 8: 10-13. For description of these two sects, see note on Matt. 3: 6. It is the first time the latter party is mentioned as opposed to Christ. **A sign from heaven.** Some mighty, visible miracle. See Matt. 12: 38. Still in Paul's time "the Jews required a sign" (1 Cor. 1: 22).

2, 3. **Ye cannot discern the signs of the times.** They could read the weather, but were blind to the events (signs of the times) that showed the fulfillment of prophecy, the end of the Jewish dispensation, and the establishment of the Messiah's kingdom.

4. **No sign shall be given unto it but the sign of the prophet Jonah.** See note on Matt. 12: 39.

5. **The disciples were come to the other side.** They crossed over the sea to the eastern shore. **Had forgotten to take bread.** They had started on a journey to Cæsarea Philippi, partly through a wilderness country, and would need a supply. Mark says they had one loaf. Compare Mark 8: 14-21.

6. **Beware of the leaven of the Pharisees, etc.** The teaching and influence which spreads like leaven. See verse 12. The figure of the leaven was suggested by their need of bread. **Mark**, instead of Sadducees, says, "of Herod." Herod and his followers were Sadducees.

7, 8, 9, 10, 11. **It is because we took no bread.** The thoughts of the disciples were so fixed upon their failure to supply bread that they thought the remark about leaven contained a rebuke. The Lord reminds them of his creative power, and how it had been put forth.

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine[a] of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom[b] do men say that I, the Son of man, am?

14 And they said,[c] Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said,[d] Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh[e] and blood hath not revealed *it* unto thee, but[f] my Father which is in heaven.

18 And I say unto thee, That thou art Peter,[g] and[h] upon this rock I will build my church; and the gates[i] of hell shall not prevail[j] against it.

and Sadducees. Then understood 12
they how that he
bade them not beware of
the leaven of bread, but of
the teaching of the Pharisees
and Sadducees.
Now when Jesus came 13
into the parts of Cæsarea
Philippi, he asked his disciples,
saying, Who do men
say that the Son of man is?
And they said, Some *say* 14
John the Baptist; some,
Elijah: and others, Jeremiah,
or one of the prophets.
He saith unto them, 15
But who say ye that I am?
And Simon Peter answered 16
and said, Thou art the
Christ, the Son of the living
God. And Jesus answered 17
and said unto him, Blessed
art thou, Simon Bar-Jonah:
for flesh and blood hath
not revealed it unto thee,
but my Father which is in
heaven. And I also say 18
unto thee, that thou art
Peter, and upon this rock I
will build my church; and
the gates of Hades shall not

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[a] Matt. 15: 1-9. [b] Mark 8: 27; Luke 9: 18, &c. [c] Matt. 14: 2; Luke 9: 7-9. [d] Matt. 14: 33; Psa. 2: 7; John 1: 49; Acts 9: 20; Heb. 1: 2, 5. [e] 1 Cor. 2: 10; Gal. 1: 16; Eph. 2: 8. [f] 1 John 4: 15; 5: 20. [g] John 1: 42. [h] Eph. 2: 20; Rev. 21: 14. [i] Psa. 9: 13. [j] Isa. 54: 17.

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13. **When Jesus came into the coasts of Cæsarea Philippi.** Compare Mark 8: 27-38; Luke 9: 18-22. This city was located near the base of Mt. Hermon, at a source of the Jordan, and in the northeast extremity of Palestine. It was called *Cæsarea Philippi* by Herod Philip, who rebuilt it in honor of Tiberius *Cæsar*, and added *Philippi*, after his own name, to distinguish it from *Cæsarea* on the Mediterranean coast. It has now about fifty houses, many ruins of columns, towers, temples, a bridge, and a remarkable castle. **Whom do men say that I the Son of man am?** The original Greek is more specific, and means, "Who do the common people say that I am?" He does not ask for the opinion of the scribes, Pharisees, or priests, but of the people.

14. **Some say that thou art John the Baptist.** Who had been killed by Herod a few months before. That was one popular notion regarding him, circulating, no doubt, chiefly among those who had never seen him. Herod Antipas entertained it (chap. 14: 1). **Elias.** It was very generally expected that Elijah was to return to the earth in connection with the Messiah's advent (Mal. 4: 5). **One of the prophets.** The Jews believed that at the coming of the Messiah the prophets were to rise again.

15. **But whom say ye that I am?** This is the great and smaller catechism, the one great and essential question. Christ is the one object of the Christian's faith. We say we believe in him; but in whom do we believe? The hour had now come for the settlement of what should constitute the Christian confession.

16. **And Peter answered.** With the impetuosity and impulsiveness that were ever manifest in him, Peter replied at once and expressed the faith of all the apostolic band. **Thou art the Christ, the Son of the living God.** This confession not only sees in Jesus the promised Messiah, but in the Messiah recognizes the divine nature. The confession of Peter is the one Christian confession of the New Testament and of the apostolic age, and the very foundation of the church, into which all saints are built as living stones of the temple.

17. **Blessed art thou, Simon Bar-jona.** Happy are all lips that make this confession, for such shall be confessed before the Father in heaven. **For flesh and blood hath not revealed it unto thee, but my Father.** This holy and blessed confession no one can make from the heart unless he is moved by the Spirit. See 1 John 4: 1, 2.

18. **And I say also unto thee, That thou art Peter, and upon this rock I will build my church.** This is the first time Jesus speaks of his *church*, and here, as not yet founded. Three terms are to be noted: (1) Peter, in the Greek, *Petros*, meaning a single stone; (2) *Rock*, in the Greek, *Petra*, which means the solid, immovable bed-rock, a great mass like a cliff, and (3) *church*, Greek, *ecclesia*, those "called out," the fellowship of believers, the organized society of Christ, the kingdom of heaven on earth. There is probably no passage in the word of God that has called forth more discussion. The Papal church insists

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou[a] shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then[b] charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From[c] that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

prevail against it. I will 19
give unto thee the keys of
the kingdom of heaven:
and whatsoever thou shalt
bind on earth shall be
bound in heaven: and
whatsoever thou shalt loose
on earth shall be loosed in
heaven. Then charged he 20
the disciples that they
should tell no man that he
was the Christ.
From that time began Jesus 21
to shew unto his disciples,
how that he must go
unto Jerusalem, and suffer
many things of the elders
and chief priests and
scribes, and be killed, and
the third day be raised up.

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a Matt. 18: 18. *b* Mark 8: 30. *c* Luke 9: 22; 18: 31; 24: 6, 7; 1 Cor. 15: 3, 4.

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that Peter is the rock upon which Christ founded his church. The Catholic position is based upon the fact that Peter means a stone (see John 1: 42), and the Savior's language might be rendered, "Thou art a stone, and upon this rock I will build my church." The Catholic view is untenable, for, 1. The Savior does not say, "Thou art a stone, and upon thee I will build," etc., or, "Thou art a rock, and upon this rock I will build." He changes the word in the Greek from *Petros* (Peter, a stone) to *Petra*, a rock, or ledge of rock—a solid bed-rock. 2. Every saint is a stone (see 1 Peter 2: 5). The Lord declares that Peter is one of these living stones, made such by his confession of faith, and ready to be built into the church, the spiritual temple, formed of living stones, and built upon the rock. So is every confessor of Christ. In order to settle what the Savior does mean by the *rock*, we must consider the 18th and 19th verses together, and keep in mind the entire figure. This figure portrays (1) a Builder, Christ; (2) a temple to be built, composed of lively stones, the church; (3) a foundation for that temple, the rock; (4) the gates of an unfriendly city or power which shall seek its destruction, hell, or more correctly, *Hades*, the unseen abode of the dead, the grave; (5) a door-keeper of the church, or spiritual temple, with his keys, Peter. Peter's place in the figure is not that of the foundation, but that of the key-holder, or turnkey. The only difficulty is in settling what the Lord means by the *rock*. Since this rock is the foundation of the church, the central principle, the fundamental idea, we are aided to a correct decision by the teachings of the Word elsewhere. We learn from 1 Cor. 3: 11, "That other foundation can no man lay than that is laid, which is Jesus Christ." This excludes Peter or any human platform. Christ is often called a stone, "the stone that the builders rejected," "the chief corner stone," "the stone that is the head of the corner," "the spiritual rock which is Christ." Faith in Christ held in the heart and confessed with the lips is the very foundation of the spiritual life and of the church. This constituted the fundamental difference in apostolic days between Christians and unbelievers, the church and the world. It does still. It is the essence of the teaching of the New Testament that the platform or foundation of the Christian society, the church, is the belief that *Jesus is the Christ, the Son of the living God.* It is then Peter's grand confession, faith in the Spiritual Rock, the faith that lays hold of Christ, belief that he is the Anointed of God, the Divine Savior, that the Lord pronounces the rock upon which he will found his church. That this view is correct is shown by a correct understanding of the declaration, **The gates of hades shall not prevail against it.** From the gates of a city always marched forth its armies. The powers of *hades* are represented by its gates. *Hades* is not hell (*Gehenna*), but the unseen abode of the dead that holds the departed within its gates. Just after these words the Lord talks of his death, or entering hades. Six months later the Sanhedrim sent him to death for making the same confession Peter had just made. See Matt. 26: 64-67. They expected to demonstrate that the confession of his divinity which he had made was false by sending him to *hades*, which they supposed would hold him and prevail against the confession, the ROCK. He was sent there from the cross, but the gates of hades did not prevail, for they could not hold him, and the living Savior, rising triumphant from the tomb, was the unanswerable argument that his own and Peter's confession was a rock that could never be moved. His resurrection demonstrated that he is the Rock. Hades did not prevail.

19. I will give unto thee the keys of the kingdom of heaven. That is, of the church. The office of the keys is to open the doors, or close them. On Pentecost, Peter first opened the doors and declared the conditions on which men could have their sins forgiven, be bound or loosed, and thus enter into the church. Seven years later at Cæsarea he declared the same conditions to the Gentiles. While Peter took the lead the keys were given to all the apostles, and to no other mortal. See Matt. 18: 18, and John 20: 19-23. All that is here said to Peter is said to all the apostles.

21. From that time forth began Jesus to shew unto his disciples. They were not strong

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan;[a] thou art an offence unto me:[b] for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any[c] *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For[d] whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or[e] what shall a man give in exchange for his soul?

27 For[f] the Son of man shall come in the glory of his Father, with his angels; and[g] then he shall reward every man according to his works.

28 Verily I say unto you, There[h] be some standing here which shall not taste[i] of death, till they see the Son of man coming in his kingdom.

And Peter took him, and 22
began to rebuke him, saying,
Be it far from thee,
Lord: this shall never be
unto thee. But he turned, 23
and said unto Peter, Get
thee behind me, Satan:
thou art a stumblingblock
unto me: for thou mindest
not the things of God, but
the things of men. Then 24
said Jesus unto his disciples,
If any man would
come after me, let him
deny himself, and take up
his cross, and follow me.
For whosoever would save 25
his life shall lose it: and
whosoever shall lose his
life for my sake shall find
it. For what shall a man 26
be profited, if he shall gain
the whole world, and forfeit
his life? or what shall
a man give in exchange for
his life? For the Son of 27
man shall come in the glory
of his Father with his angels;
and then shall he render
unto every man according
to his deeds. Verily I 28
say unto you, There be
some of them that stand
here, which shall in no
wise taste of death, till
they see the Son of man
coming in his kingdom.

enough to bear this teaching until they were convinced of his divinity. **And suffer many things.** In this strange way carrying out the true idea of the Messiah (Isa. 53). **Of the elders and chief priests and scribes.** The three constituents of the Sanhedrim.

22. **Peter began to rebuke him.** He could not bear the thought of the crucifixion, and still expected Christ to become a worldly king.

23. **Get thee behind me, Satan.** Christ saw in the words of Peter a suggestion not so much of his as of Satan's. It was a temptation to shrink from the work for which he came. It was the same temptation that called out from him the same rebuke once before (Matt. 4: 10).

24. **If any man will come after me.** Compare Mark 8: 34-38, and Luke 9: 23-27. The conditions of discipleship are presented. **Let him deny himself.** Let him be prepared to say "no" to many of the strongest cravings of his nature, in the direction more particularly of earthly ease, comfort, dignity, and glory. **Take up his cross.** Luke adds, *daily;* not once, but all the time. The cross is the pain of the self-denial required in the preceding words. The cross is the symbol of doing our duty, even at the cost of the most painful death. **And follow me.** To follow Christ is to take him for our master, our teacher, our example; to believe his doctrines, to uphold his cause, to obey his precepts, and to do it though it leads to heaven by the way of the cross.

25. **Whosoever will save his life shall lose it.** He who refuses to deny himself, and makes saving and ministering to his present life his chief object, shall lose his life eternally.

26. **What is a man profited? etc.** All the wealth, glory, pleasure and power of earth are worthless to the dying man. If he should gain them all and lose his own soul, he has lost all. **What shall a man give in exchange for his soul?** What would a man not give? What is there that he *can* give, if in life he has not followed Christ?

27. **For the Son of man shall come.** Then all shall receive their deserts; those who lose their lives shall gain life; those who choose the world shall lose all. As Christ begins to teach of dying on the cross, he begins to give prominence to his coming again.

28. **Shall not taste of death, till they see the Son of man.** The reference is not to his final coming to judge the world, but to his spiritual coming to establish his kingdom. This was fulfilled on the day of Pentecost. Mark (9: 1) shows the meaning by substituting, "Till they have seen the kingdom of God come with power." The "coming of the Son of man in his kingdom," means, therefore, the same as "the kingdom of God come with power." Compare Acts 1: 8, and Luke 24: 49. The kingdom came with power on the day of Pentecost (Acts 2: 1).

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a 2 Sam. 19: 22. *b* Rom. 14: 13. *c* Matt. 10: 38; Mark 8: 34; Luke 9:23; 14 : 27; Acts 14: 22; 1 Thes. 3: 3. *d* John 12:25; Esth. 4: 14, *e* Psa. 49: 7, 8. *f* Dan. 7: 9, 10; Zech. 14: 5; Jude 14. *g* Rev. 22: 12. *h* Mark 9: 1. *i* Heb. 2: 9.

CHAPTER XVII.

The Transfiguration.

SUMMARY.—The Transfigured Lord. Moses and Elias. The Voice from the Cloud. The Lunatic Healed. The Son of Man to be Betrayed. Slain and Raised the Third Day. The Tribute Money.

1 And after[a] six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun,[b] and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with them.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice[c] out of the cloud, which said, This is my beloved Son, in whom[d] I am well pleased; hear[e] ye him.

CHAPTER XVII.

And after six days Jesus 1
taketh with him Peter, and
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and bringeth them up
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the light. And behold, 3
there appeared unto them
Moses and Elijah talking
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and said unto Jesus,
Lord, it is good for us
to be here: if thou wilt, I
will make here three tabernacles;
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Elijah. While he was yet 5
speaking, behold, a bright
cloud overshadowed them:
and behold, a voice out of
the cloud, saying, This is
my beloved Son, in whom I
am well pleased; hear ye

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a Mark 9: 2, &c.; Luke 9: 28, &c. *b* Rev. 1: 16. *c* Matt. 3: 17; Mark 1: 11; Luke 3: 22; 2 Pet. 1: 17. *d* Isa. 42: 1, 21. *e* Deut. 18: 15, 19; Acts 3: 22, 23; Heb. 1: 1, 2.

1. **And after six days.** Compare Mark 9: 2-8; Luke 9: 28-36; John 1: 14, and 2 Peter 1: 18. Six days after the conversation recorded in the last chapter. Luke says, "about an eight days." *About*, not exactly. Luke's *eight* days include the fractional days at the beginning and end of the day of the conversation and the day of the transfiguration. Matthew's *six* days are the six complete days intervening between them. **Jesus taketh Peter, James and John.** The three apostles who were chosen to be nearest the Lord. **Into a high mountain.** Not Mt. Tabor, as tradition holds, but probably Mt. Hermon. It could not have been Mt. Tabor, for, as we learn from Josephus, who lived in that time, the top of Mt. Tabor was then occupied by a town and fortress. On the other hand, the Lord was in the vicinity of Mt. Hermon (Matt. 16: 13, note); Hermon was a "high mountain," ten thousand feet high, visible over most of Palestine.

2. **And was transfigured before them.** That is, transformed, changed in form. The great object was to reveal to the disciples his Divine glory before they beheld his humiliation upon the cross, in order to sustain their faith in the hour of trial. **His face did shine as the sun.** Thus John describes the glorified Savior when he beheld him on Patmos. "His face was as the sun when he shineth in his strength." **His raiment was white as the light.** Mark says, "white as snow." The comparison may have been suggested by the snow of Hermon. It was a vision of supernatural splendor.

3. **There appeared unto them Moses and Elias.** (1) Among all the prophets and saints of the Old Testament these were the two, of whom one had not died (2 Kings 2: 11), and the other had no sooner tasted of death than his body was withdrawn from under the dominion of death and of him that had the power of death (Deut. 34: 6; Jude 9). Both, therefore, came from *hades*, but from *hades* conquered. (2) Again, these two were the acknowledged heads and representatives, the one of the law, the other of the prophets (compare Matt. 7: 12). **And they were talking with Jesus.** The subject of their conversation is given in Luke 9: 31. It was of *the decease* (exodus, departure, referring to his death and ascension) *which he should accomplish at Jerusalem.* In this brief interview between the greatest worthies of the old dispensation and the Founder of the new dispensation their conversation would be confined to the most important theme of earth and heaven. That was the Savior's death.

4. **Peter answered.** The words were spoken as they departed (Luke 9: 33). **Lord, it is good for us to be here.** It is too brief a converse, too transient a glimpse and foretaste of the heavenly glory. He would fain detain these august visitors. **Let us make three tabernacles.** Three booths of boughs, like those of the Feast of Tabernacles. It seemed to him that the hour for the long-looked-for reign had come.

5. **A bright cloud overshadowed them.** Christ, Moses and Elijah are represented as in the cloud, which separated them from the disciples' sight; and out of this cloud the voice spake to the disciples. By

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched[a] them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why[b] then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer[c] of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

him. And when the disci- 6
ples heard it, they fell on
their face, and were sore
afraid. And Jesus came 7
and touched them and said,
Arise, and be not afraid.
And lifting up their eyes, 8
they saw no one, save Jesus
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down from the mountain,
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saying, Tell the vision to
no man, until the Son of
man be risen from the
dead. And his disciples 10
asked him, saying, Why
then say the scribes that
Elijah must first come?
And he answered and said, 11
Elijah indeed cometh, and
shall restore all things: but 12
I say unto you, that Elijah
is come already, and they
knew him not, but did unto
him whatsoever they listed.
Even so shall the Son of
man also suffer of them.
Then understood the disci- 13
ples that he spake unto
them of John the Baptist.

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[a] Dan. 10: 10, 18; Rev. 1: 17. [b] Matt. 11: 14; Mal. 4: 5, 6. [c] Matt. 16: 21.

the disciples such a luminous cloud would be instantly accepted as a symbol of Divine presence. A bright cloud, the Shekinah, is throughout the Old Testament dispensation employed as a symbol of God's presence, being very generally entitled "the glory," or "the glory of the Lord." **This is my beloved Son.** The same voice which had once before been heard at the baptism. Such a confirmation of the great confession of Peter was never to be forgotten. Almost a generation later, when he wrote his second epistle, the remembrance of this night was as vivid as ever. "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory." **Hear ye him.** The Divine voice that spoke at Sinai and the baptism is heard, declaring Christ's superiority to Moses and to Elias, in that he is "the beloved Son," and commanding all to HEAR HIM. Henceforth, not Moses, or Elias, are the lawgivers of the people of God, but Christ. The saints are bidden to turn from every human teacher, even those as revered as Moses and Elias, to listen to our Lord. To *hear Him* will lead from error and sin into truth, righteousness and fitness for heaven.

6. **They were sore afraid.** Like the children of Israel at Sinai, they were filled with awe at the Divine voice.

7. **Arise, be not afraid.** So the Lord ever speaks to his disciples in times of danger or fear.

8. **They saw no man, save Jesus only.** When they rose from their prostration the glorious vision was gone.

9. **Jesus charged them, . . Tell the vision to no man.** Even they themselves did not yet understand what they had seen. Still less could they, in present circumstances, make others understand. All was plainer after Christ had died, risen, and had ascended to glory. The time had not come to proclaim the mystery of the Sonship to the world.

10. **Why then say the scribes that Elias must first come?** They knew that the scribes, in their capacity as interpreters of prophecy, were wont to say that Elijah must come before the Messiah could appear. They said this on the strength of Mal. 3: 1, and 4: 5. If Peter, James and John were of those who asked this question, they were probably seeking to ascertain if the vision they had seen was the coming of Elias and why he did not remain.

11, 12. **Elias (Elijah) is come already.** John the Baptist, who came in the spirit and power of Elijah (Mark 9: 2-8; Luke 1: 17). **Have done unto him whatsoever they listed.** *List* and *lust* were originally one word, meaning to *desire* or *wish*. The account of his martyrdom is given in Matt. 14: 6-12; Mark 6: 21-29. See notes there. **The Son of man suffer of them.** Henceforth he keeps the lesson of his suffering constantly before their minds. After all, his disciples were not prepared for it when the hour came.

14 ¶ And[a] when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son; for he is lunatic, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief:[b] for verily I say unto you, If[c] ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And, while[d] they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men;

23 And they shall kill him, and the third day he

And when they were 14
come to the multitude,
there came to him a man,
kneeling to him, and saying,
Lord, have mercy on 15
my son: for he is epileptic,
and suffereth grievously:
for oft-times he falleth into
the fire, and oft-times into
the water. And I brought 16
him to thy disciples, and
they could not cure him.
And Jesus answered and 17
said, O faithless and perverse
generation, how long
shall I be with you? how
long shall I bear with you?
bring him hither to me.
And Jesus rebuked him; 18
and the devil went out
from him: and the boy was
cured from that hour.
Then came the disciples to 19
Jesus apart, and said, Why
could not we cast it out?
And he saith unto them, 20
Because of your little faith;
for verily I say unto you,
If ye have faith as a grain
of mustard seed, ye shall
say unto this mountain, Remove
hence to yonder
place; and it shall remove;
and nothing shall be impossible
unto you.

And while they abode in 22
Galilee, Jesus said unto
them, The Son of man shall
be delivered up into the
hands of men; and they 23
shall kill him, and the third

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[a] Mark 9: 14; Luke 9: 37, &c. [b] Heb. 3: 19. [c] Matt. 21: 21; Mark 11: 23; Luke 17: 6; 1 Cor. 13: 2. [d] Matt. 16: 21; 20: 17; Mark 8: 31; 9: 30, 31; 10: 33; Luke 9: 22, 44; 18: 31; 24: 6, 26, 46.

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14. **When they were come to the multitude.** Come down out of the mountain. Compare Mark 9: 14-29 and Luke 9: 37-42. Luke says this miracle occurred the next day.

15. **My son; for he is a lunatic.** Epileptic, in the Revision. The symptoms are those of epilepsy, in this case caused by demoniac possession. The son was a child (Luke 9: 38). He was dumb as well as epileptic (Mark).

16. **Thy disciples.** The nine apostles who had been left below when the Lord with three ascended the mountain.

17. **O faithless and perverse generation.** Intended especially for the disciples who had failed in the cure from weakness of faith. **How long shall I suffer you?** Bear with your shortcomings. **Bring him hither to me.** The emphasis is upon *me*. This act of mercy could have been done by his disciples had they been devout, prayerful and believing.

18. **And the demon went out.** Compare Mark and Luke.

19, 20. **Why could not we cast him out?** The answer is, Lack of faith. **This mountain.** Lofty Hermon, in plain sight. **Nothing shall be impossible to you.** Upon the condition of perfect faith. Compare Heb. chap. 11. Faith in Christ, faith exercised in fasting and prayer, are the conditions of power.

21. **But this kind . . . but by prayer and fasting.** Compare Mark 9: 29. Only by devout waiting before the Lord for strength. Such strength is always needful to the victories of faith. Often, too, we have demons, envy, pride, covetousness, a revengeful spirit, that must be cast out by prayer.

22. **While they abode in Galilee.** Mark 9: 30, says: Departing thence (from the vicinity of Mt. Hermon), they passed through Galilee. Compare, also, Luke 9: 43-45.

23. **They were exceeding sorry.** Because he said that he must be put to death. There is only grief now, but no remonstrance.

shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute-*money* came to Peter, and said, Doth not your Master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend[a] them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At[b] the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

day he shall be raised up. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your master pay the half-shekel? 25 He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? 26 And when he said, from strangers, Jesus said unto him, Therefore the sons are free. 27 But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

CHAPTER XVIII.

1 In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? 2 And he called to him a little child, and set him in the midst of them, and said,

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[a] Rom. 14: 21; 15: 1-3; 2 Cor. 6: 3. [b] Mark 6: 33; Luke 9: 46, &c.; 22: 24, &c.

24. When they had come to Capernaum. They had now returned from the journey north. **Doth not your master pay the tribute money?** Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty-five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

25. He said, Yea. Peter, as usual, answered before he reflected, and then came to Jesus with the matter. **Jesus prevented.** Peter came into the house to speak about it, but Christ knew his thoughts and spoke first. **Of whom do the kings of the earth take custom?** Not of their own children, but from subjects. Hence, Christ, the King's Son, for whom the temple was built, was not subject to tax for the benefit of the temple. The Son of the King would not pay tribute to the King. For the origin of this temple tax see Exod. 30: 12, and 2 Chron. 24: 5.

27. Lest we offend them. While not compelled to pay it as a due, he would pay it as a matter of expediency. Sometimes things are expedient for which there is not the letter of the law. **Go to the sea.** Of Galilee, close at hand. **Cast a hook.** Peter was a fisherman. **Take up the fish that first cometh.** A miracle. The Lord by his power would draw the fish that had sought to swallow the coin to Peter's hook. **A piece of money.** Greek, a stater, corresponding to a shekel, enough for two. The Lord would pay the tax, but in a manner in accord with the Divine dignity.

1. At the same time came the disciples unto Jesus. Compare Mark 9: 33-50; Luke 9: 46-50, and also Matt. 19: 13-15. Mark says the conversation occurred at Capernaum. **At that time.** As Peter returned from paying the tribute money. **Who is the greatest in the kingdom?** The disciples had disputed in the way (Mark) as to which of them should be chief ministers in the earthly kingdom that they still supposed Christ would establish. Mark also says that before calling the child, Jesus said: "He that would be greatest among you, let him become the servant of all," the rule of true greatness.

2. And Jesus called a little child unto him. In order to enforce the words that Mark reports, he

3 And said, Verily I say unto you, Except ye be converted,[a] and become as little children,[b] ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself[c] as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child[d] in my name receiveth me.

6 But whoso shall offend[e] one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! for[f] it must needs be that offences come; but woe[g] to that man by whom the offence cometh!

8 Wherefore,[h] if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter[i] into life with one eye, rather than having two eyes[j] to be cast into hell-fire.

Verily I say unto you, Except 3
ye turn, and become
as little children, ye shall
in no wise enter into the
kingdom of heaven. Whosoever 4
therefore shall humble
himself as this little
child, the same is the greatest
in the kingdom of heaven.
And whoso shall receive 5
one such little child
in my name receiveth me:
but whoso shall cause one 6
of these little ones which
believe on me to stumble,
it is profitable for him that
a great millstone should be
hanged about his neck, and
that he should be sunk in
the depth of the sea. Woe 7
unto the world because of
occasions of stumbling!
for it must needs be that
the occasions come; but
woe to that man through
whom the occasion cometh!
And if thy hand or 8
thy foot causeth thee to
stumble, cut it off, and cast
it from thee: it is good for
thee to enter into life
maimed or halt, rather than
having two hands or two
feet to be cast into the eternal
fire. And if thine eye 9
causeth thee to stumble,
pluck it out, and cast it
from thee: it is good for
thee to enter into life with
one eye, rather than having
two eyes to be cast into

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a Psa. 51: 10-13; John 3: 3. *b* 1 Cor. 14: 21; 1 Pet. 2: 2. *c* Lnke 14: 11; Jas. 4: 10. *d* Matt. 10: 42. *e* Mark 9: 42; Lu. 17: 1, 2. *f* 1 Cor. 11: 19; Jude 4. *g* Jude 11. *h* Matt. 5: 29, 30; Mark 9: 43, 45. *i* Heb. 4: 11. *j* Lu. 9: 25.

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uses a striking object lesson. This method was a prominent feature of Oriental teaching. Thus it was that Christ washed the disciples' feet (John 13) and Agabus bound his hands and feet with Paul's girdle (Acts 21: 11).

3. **Except ye be converted.** The Revision translates, "Except ye turn," which is correct. The Greek word translated in the Common Version "be converted," is found in the New Testament in the active voice in every instance but one, and means *to turn.* It means something that the subject is to *do,* not something that is to be done for him. **Become as little children.** Humble, teachable and free from selfish ambition, like little children. **Shall not enter into the kingdom of heaven.** Instead of discussing who should be greatest in the kingdom of heaven, they had better inquire whether they were going to get in at all.

4. **Whosoever therefore shall humble himself as this little child.** This explains the great feature in which they must become as the child. Greatness in the kingdom is not secured by seeking to be greatest. There is a lesson here for Christians, and especially preachers who are ambitious of distinction.

5. **Whoso shall receive one such little child in my name.** *Receiving in my name* is serving with Christian love, and as belonging to Christ. **Receiveth me.** Observe that the true way to receive Christ is to receive into our hearts, for Christ's sake, those who need our sympathies.

6. **Whoso shall offend one of these little ones which believe in me.** The Revision makes this plainer by rendering it "cause to stumble," or to go astray. The term "little ones" not only embraces children who have learned to believe in Christ, but all lowly and humble disciples. **Better for him that a millstone were hanged about his neck.** Better that a man should lose his life in so terrible a way than to destroy the souls of others. **Drowned in the depth of the sea.** Which was within sight. This method of capital punishment was practiced by the Egyptians, Greeks, and Romans, and possibly occasionally by the Jews. It is still practiced by the Turks.

7. **Woe unto the world because of offences!** There will continue to be temptations and causes of stumbling in the world which will lead thousands astray and cause much sorrow.

8, 9. **If thy hand or thy foot offend thee.** Cause you to sin or stumble; ensnare you into evil. The meaning is, if an object dear as the right eye, and useful as the right hand, lead you into sin, that

10 ¶ Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels[a] do always behold[b] the face of my Father which is in heaven.

11 For the Son of man is come to save that[c] which was lost.

12 How think ye? If[d] a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, He rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven that one[e] of these little ones should perish.

15 ¶ Moreover, if thy[f] brother shall trespass against thee, go and tell him his fault between thee and him alone: if he[g] shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses[h] every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church,

the hell of fire. See that ye 10
despise not one of these little
ones; for I say unto you,
that in heaven their angels
do always behold the face
of my Father which is in
heaven. How think ye? if 12
any man have a hundred
sheep, and one of them be
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astray? And if so be that 13
he find it, verily I say unto
you, he rejoiceth over it
more than over the ninety
and nine which have not
gone astray. Even so it is 14
not the will of your Father
which is in heaven, that
one of these little ones
should perish.
And if thy brother sin 15
against thee, go, shew him
his fault between thee and
him alone: if he hear thee,
thou hast gained thy brother.
But if he hear *thee* not, 16
take with thee one or two
more, that at the mouth of
two witnesses or three
every word may be established.
And if he refuse 17
to hear them, tell it unto
the church: and if he refuse
to hear the church

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[a] Acts 12:15. [b] Psa. 17:15. [c] Matt. 1:21; Luke 9:56; 19:10; John 3:17; 10:10; 12:47; 1 Tim. 1:15. [d] Luke 15:4, &c.
[e] 2 Pet. 3:9. [f] Lev. 19:17; Luke 17:3. [g] Jas. 5:20. [h] Deut. 19:15; 2 Cor. 13:1.

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object, however dear, you are to part with. See Matt. 5:29. **Into life halt or maimed.** The meaning is, not that a man hath no better way to avoid sin and hell, but if he had no better, he should choose this. **Into hell fire.** "Into the Gehenna of fire." This phrase, in verse 9, is synonymous with "everlasting fire," in verse 8. See note on Matt. 5:22, for Gehenna.

10. Despise not one of these little ones. Not merely one of the children, but those saints whom the world regards as insignificant and unimportant. To "despise" is, literally, "to look down upon," and hence, to neglect. This forbids all caste in the church. **In heaven their angels do always behold the face of my Father.** The doctrine of guardian angels is emphatically taught in the Scriptures. See 2 Kings 19:31; Ps. 91:11; Heb. 1:13; Acts 27:23. Who can afford to despise the children who have representatives right at the throne of God?

11. This verse does not occur in the Revision, and is not found in the most reliable Greek manuscripts, such as the Siniatic and Vatican.

12, 13. How think ye? This illustration of the anxiety of the shepherd for a lost sheep is used to show the deep interest that God feels in any one of the straying "little ones." **If a man have an hundred sheep.** The man having a hundred sheep is plainly the Son of God—the Good Shepherd.

14. Even so it is not the will of your Father, etc. As the shepherd feels a deep and anxious interest in the straying sheep, and seeks to hunt and to save it, so the Father above seeks the salvation of all the humble ones in his kingdom.

15. If thy brother. Compare Mark 9:38, and Luke 9:49. Brother in the church. **Sin against thee.** Personally. Injure you or do you wrong. **Shew him his fault.** Go to him privately and have a kind, brotherly talk over the matter, and try to show him his fault. **Gained thy brother.** For thyself, by restoring good feeling; for God, by leading him to a sense of sin and repentance.

16. Take with thee one or two more. If the private interview is of no avail, take other brethren as witnesses and intercessors. These witnesses, hearing the matter talked over, can report the facts.

17. Tell it to the church. If neither effort is of avail, then report it to the church for action. This is the second instance in the New Testament of the use of the word "church." The first is in Matt. 16:18. **If he refuse to hear the church.** The admonition and entreaty of the church through its elders.

let him[a] be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever[b] ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it[c] shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together[d] in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive[e] him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account[f] of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents:

also, let him be unto thee
as the Gentile and the pub-
lican. Verily I say unto 18
you, What things soever ye
shall bind on earth shall
be bound in heaven: and
what things soever ye shall
loose on earth shall be
loosed in heaven. Again I 19
say unto you, that if two of
you shall agree on earth as
touching anything that
they shall ask, it shall be
done for them of my Fath-
er which is in heaven. For 20
where two or three are
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said to him, Lord, how oft
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til seven times? Jesus saith 22
unto him, I say not unto
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unto a certain king, which
would make a reckoning
with his servants. And 24
when he had begun to
reckon, one was brought
unto him, which owed him

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[a] Rom. 16:17; 1 Cor. 5:3-5; 2 Thes. 3:6, 14. [b] Matt. 16:19; John 20:23; Acts 15:23-31; 2 Cor. 2:10. [c] Mark 14:24; John 16:24; 1 John 5:14. [d] John 20:19; 1 Cor. 5:4. [e] Mark 11:25; Luke 17:4; Col. 3:13. [f] Rom. 14:12.

The church has power to admonish and to exclude. **Let him be to thee as a heathen man and a publican.** Have no religious fellowship with him, more than you would have with a heathen, or a publican. The publicans were usually apostate Jews. The orthodox Jews had no social intercourse with heathen or publicans.

18. What things soever ye shall bind. What was said to Peter (Matt. 16:19) is here addressed to all the apostles. It is spoken to all a second time (John 20:23). All had the keys as well as Peter. The apostles were, under the direction of the Holy Spirit, to establish the rules of church discipline, as well as to announce the conditions of salvation by the gospel. These rules and conditions, found in Acts and the Epistles, bind and loose men. As they were to speak and write as moved by the Holy Spirit, what they announced would be ratified in heaven.

19, 20. If two of you shall agree. Two shall constitute a Christian fellowship. The united prayers of this fellowship for any legitimate object shall be heard. The assurance of this is found in the fact that Christ will be present wherever two or three are gathered in his name. Their united prayer will ascend, made mighty by the intercession of the Son of God. By his presence it becomes his prayer. **In my name.** As followers of Christ.

21. Then came Peter to him. The Lord had just spoken of the duty of seeking reconciliation with those who trespassed against us (vs. 15-17), and there seems to have been some doubt in the mind of Peter how far this principle should be carried. **Till seven times?** It is stated that the Jewish Rabbins held that forgiveness must be extended to one who confessed his fault, but this was limited to three repetitions of the offence. Peter had an idea that the Savior's rule would insist on still greater forbearance.

22. Until seventy times seven. That is, there should be no limit at which it shall be refused if it is asked in the spirit of sincere penitence. By reference to Luke 17:4, one can see the condition of forgiveness. It is that the offender professes *repentance*. We are to forgive men their trespasses on the same condition that God forgives us ours, and he does not forgive the impenitent. Our mercy must be just as unlimited as that of God.

23. Therefore is the kingdom of heaven likened. The Lord next enforces the great doctrine of forgiveness to our fellow-man in a parable. **To a certain king, which would take account of his servants.** The king is the Lord, the servants those who profess to serve him as King; the kingdom is his church on earth, but reaching beyond the earth.

24. One was brought unto him. Observe that he had to be *brought*. A defaulter does not will-

25 But forasmuch as he had not to pay, his lord commanded him to be sold,[a] and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the Lord of that servant was moved with compassion,[b] and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not; but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

ten thousand talents. But 25
forasmuch as he had not
wherewith to pay, his lord
commanded him to be sold,
and his wife, and children,
and all that he had, and
payment to be made. The 26
servant therefore fell down
and worshipped him, saying,
Lord, have patience
with me, and I will pay
thee all. And the lord of 27
that servant, being moved
with compassion, released
him, and forgave him the
debt. But that servant 28
went out, and found one of
his fellow-servants, which
owed him a hundred
pence: and he laid hold on
him, and took *him* by the
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thou owest. So his fellow- 29
servant fell down and besought
him, saying, Have
patience with me, and I will
pay thee. And he would 30
not: but went and cast him
into prison, till he should
pay that which was due.
So when his fellow-servants 31
saw what was done,
they were exceeding sorry,
and came and told unto
their lord all that was

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[a] 2 Kings 4: 1; Isa. 50: 1. [b] Psa. 78: 38.

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ingly come to settle his accounts, any more than a sinner would seek the bar of judgment. **Which owed him ten thousand talents.** An immense sum. The talent was a weight, not a coin, and its value would depend on the purity of the precious metal used in the coinage. If the Greek silver talent is meant the ten thousand talents would amount to about $7,500,000. What is meant is that the sum was beyond human ability to pay.

25. But forasmuch as he had not to pay. He had used his king's money and was not able to settle his accounts. He represents the sinner, who has no way to settle the debt of his sins. See Luke 7: 42. **His lord commanded him to be sold.** An absolute king is represented, who could do according to his will with his servants. It was common, even until modern times, for persons to be sold for debt. In many nations the wife and children were involved in the hapless fate of the debtor.

26. Fell down, and worshipped him. In Oriental countries, almost all who approach monarchs prostrate themselves and offer homage. This is especially true of those who urge a petition. See Esther 8: 3. **Have patience, . . I will pay thee all.** This promise was one that could not possibly be fulfilled, though the servant might think it possible.

27. The lord . . . forgave him the debt. He is represented as so moved by compassion that he did far more than was asked and forgave the entire debt.

28. But the same servant went out. His own exhibition of brutality was immediately after the great mercy he had received. What follows shows that he had only been frightened, not converted. **An hundred pence.** The denarius, or penny, was a silver coin equal to from sixteen to eighteen cents. The whole debt would therefore be from sixteen to eighteen dollars. Its smallness compared with his debt to his lord is intended to show that our neighbors' sins against us are insignificant when contrasted with ours towards God. We need such boundless mercy that we ought to be prepared to give mercy freely. **Took him by the throat.** The great defaulter, who had been treated with such mercy, had no mercy.

29. Have patience with me and I will pay thee all. It will be noticed that this unfortunate debtor makes exactly the same appeal as his exacting creditor had made to his lord.

30. And he would not. He would not even grant delay, whereas he had been forgiven. **Cast him into prison.** To cast into prison for debt was once the custom in all countries.

31 His fellow-servants . . . were very sorry. Unmerciful treatment of the unfortnnate is always wont to excite compassion. The servants were not only sorry for their wretched comrade, but they carried the case to their lord. It is always proper to carry the wrongs of fellow-beings which we cannot redress to our Heavenly Father.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant,[a] I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So[b] likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

Marriage and Divorce; The Rich Ruler.

Summary.—The Last Departure from Galilee. The Question of the Pharisees about Divorce. Christ's Law of Divorce. Eunuchs for the Kingdom of Heaven's Sake. Blessing the Little Children. The Rich Young Ruler. Eternal Life. Rich Men and the Kingdom of God. Leaving All for Christ's Sake.

1 And it came to pass, *that*, when Jesus had finished these sayings, he departed[c] from Galilee, and came into the coasts of Judea beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

done. Then his lord called 32
him unto him, and saith to
him, Thou wicked servant,
I forgave thee all that debt,
because thou besoughtest
me: shouldest not thou 33
also have had mercy on
thy fellow-servant, even as
I had mercy on thee? And 34
his lord was wroth, and delivered him to the tormentors, till he should pay all
that was due. So shall also 35
my heavenly Father do
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[a] Lev. 19: 18. [b] Matt. 6: 12; Prov. 21: 13; Jas. 2: 13. [c] Mark 10: 1; John 10: 40.

32, 33. **O thou wicked servant.** The sin of which this servant was guilty and charged is, not that *needing mercy* he refused to show it, but that *having received mercy* he remained unmerciful still.

34. **His lord . . delivered him to the tormentors.** This language is to be interpreted by customs that still prevail in the East, where torture is still used to compel debtors to confess where they have hidden treasures that they are suspected of having concealed. In both Greece and Rome torture was used on prisoners to compel confession, and until within a century or two it was still employed in Great Britain and Europe. **Till he should pay all.** As, however, he never could pay, he was condemned to perpetual imprisonment.

35. **So likewise shall my heavenly Father do also unto you, etc.** Observe Christ says, "*My* heavenly Father," not your. God will not be their heavenly Father unless they emulate his spirit of mercy, and are as ready to forgive others their trespasses as he is to forgive their own. "Blessed are the merciful, for they shall obtain mercy." "As ye mete to others it shall be measured to you again." "Forgive us our trespasses even as we forgive those who trespass against us." "Whatsoever a man soweth that shall he also reap." If we are hard and unforgiving to our fellow-men, we can never expect our heavenly Father to overlook our own sins. It is a vital doctrine that we, by our own mind towards others, determine what shall be the mind of God towards us.

1, 2. **He departed from Galilee.** Compare Mark 10: 1-12, and Luke 16: 18. This is the final departure from Galilee before the Savior's death. **The borders of Judea beyond Jordan.** From Galilee he followed the route on the east of the Jordan to Jerusalem. The region where the conversation on divorce occurred is called Perea, which means "the land beyond," or east of the Jordan. **Great multitudes.** Because his fame was now well known over all Palestine.

3. **Pharisees came.** As usual, ready to oppose. **Is it lawful for a man to put away his wife for every cause?** Hillel, the greatest of the Jewish Rabbins whom Jews have sought to compare with Christ, taught that almost any ground of displeasure on the part of a husband would justify divorce. He even specifies scorching the bread as a sufficient cause. Josephus, the historian, says he "divorced his wife because he was not pleased with her manners."

4 And he answered and said unto them, Have ye not read, that he[a] which made *them* at the beginning, made them male and female;

5 And said, For[b] this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What[c] therefore God hath joined together, let no man put asunder.

7 They say unto him, Why[d] did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever[e] shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.[f]

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs which have made themselves

for every cause? And he 4
answered and said, Have ye
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made *them* from the beginning
made them male and
female, and said, For this 5
cause shall a man leave his
father and mother, and
shall cleave to his wife;
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one flesh? So that they are 6
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say unto him, Why then did
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put *her* away? He saith 8
unto them, Moses for your
hardness of heart suffered
you to put away your
wives: but from the beginning
it hath not been so.
And I say unto you, Whosoever 9
shall put away his
wife, except for fornication,
and shall marry another,
committeth adultery:
and he that marrieth
her when she is put away
committeth adultery. The 10
disciples say unto him, If
the case of the man is so
with his wife, it is not expedient
to marry. But he 11
said unto them, All men
cannot receive this saying,
but they to whom it is
given. For there are eunuchs, 12
which were so born
from their mother's womb:
and there are eunuchs,
which were made eunuchs
by men: and there are eunuchs,
which made them-

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a Gen. 1: 27; 5: 2; Mal. 2: 15. *b* Gen. 2: 24; Eph. 5: 31. *c* 1 Cor. 7: 10. *d* Deut. 24: 1; Isa. 50: 1. *e* Matt. 5: 32; Luke 16: 18. *f* Prov. 19: 13; 21: 9, 19.

4, 5. **Made them male and female.** In the creation, God made man male and female and united the two by an indissoluble bond in the marriage of one man to one woman. **For this cause.** The bond of husband and wife is stronger than that between children and parents. **Be one flesh.** Two lives joined into one.

6. **What God hath joined together.** If God hath so joined them that the twain are *one*, no human ordinance has the right to separate them.

7, 8. **Why then did Moses command?** Deut. 24: 1-4. They insinuate that he contradicts Moses. **Moses, for your hardness of heart.** Moses "suffered" some things that were not right on account of "hardness of heart," a low state of morals. A people cannot be lifted from moral depravity to a high standard at once. Hence the law permitted some things that were below the perfect standard of Christ. **In the beginning.** In the beginning there was no divorce and no polygamy. The first polygamist was of the race of Cain (Gen. 4: 19).

9. **I say unto you.** We have here Christ's law of divorce in contrast with that of Moses. **Except for fornication.** There is only one sufficient cause of divorce; that is, unfaithfulness to the marriage relation. **Committeth adultery.** Because he is married still to his former wife, who is still his wife in spite of the divorce; so, too, if any man marries the divorced woman, he marries another man's wife.

10. **It is expedient not to marry.** Such a rigid marriage law was too high for their loose Jewish ideas. It seemed to them as if it would be impossible to live up to so high an ideal. If a man could not get rid of his wife, if he tired of her, it were better not to marry.

11. **To whom it is given.** Only those can receive and live up to this rule who are enlightened by Christianity. The less Christianity, the lower the ideal of marriage. This is the rule everywhere.

12. **There are eunuchs.** The classes are named who need not marry: (1) Those born physically incompetent; (2) those made eunuchs by mutilation, once a very common practice in the East, and

eunuchs for the kingdom of heaven's sake.[a] He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray; and the disciples rebuked them.

14 But Jesus said, Suffer[b] little children, and forbid them not, to come unto me; for of such[c] is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good[d] Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt[e] do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

selves eunuchs for the
kingdom of heaven's sake.
He that is able to receive it,
let him receive it.
Then were there brought 13
unto him little children.
that he should lay his
hands on them, and pray:
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good thing shall I do, that
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And he said unto him, Why
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that which is good? One
there is who is good: but if
thou wouldest enter into
life, keep the
commandments. He saith unto him, 18
Which? And Jesus said,
Thou shalt not kill, Thou
shalt not commit adultery,
Thou shalt not steal, Thou
shalt not bear false witness,

(3) those who abstain from marriage to devote themselves, free from worldly cares, to Christ's work. Paul was an example.

13. **They brought to him little children.** Compare Mark 10: 13-16; Luke 18: 15-17. It was a Jewish custom to bring children to the synagogue on their first birthday for the Rabbi to bless them. So these persons came to one whom they regarded the greatest of all Rabbins. **The disciples rebuked them.** They thought it an interruption.

14. **Suffer little children.** Do not hinder them, either by word, or by a bad example. **To come unto me.** Whatever mortal, young or old, wishes to come to Christ should be encouraged. **For of such is the kingdom of heaven.** Those who have the loving simplicity, humility and trust of children. See Matt. 18: 1-14. These words show, (1) that children are not, as some have taught, totally depraved; (2) that the earlier they come to Christ the better; (3) that they should not be hindered from coming by injudicious teaching; (4) that parents should bring them to the Savior.

15. **Laid his hands on them.** And blessed them.

16. **Behold, one came and said.** Compare Mark 10: 17 27, and Luke 18: 18-30. We learn from verse 20 that he was a young man; from Luke 18: 18, that he was a ruler, probably of a synagogue, although these were usually elderly; from verse 22 (Matthew) that he was rich, which probably accounts for his holding office at an unusual age; and from Mark 10: 17, that he came running to Jesus and kneeled to him. **Good Master, what good thing shall I do to inherit eternal life?** Whether he had before heard Christ or not, he had learned that eternal life belonged to heirs, the heirs of God, his children, and had to be inherited.

17. **Why callest thou me good? none good but one, God.** The Revision, following the Siniatic, Vatican, and some other manuscripts, leaves off "good" before Master in verse 16, and changes this to, "Why askest thou me concerning good?" Still, Mark and Luke give the question in the form of the Common Version here; hence we are justified in adhering to the text as above. Some have seen in these words of Christ an affirmation that he was not divine. To these, Stier replies: "Either there is none good but God, Christ is good, therefore Christ is God; or, there is none good but God, Christ is not God, thererore Christ is not good." There is no answer to these syllogisms but to deny the sinlessness of Christ. **If thou wilt enter into life, keep the commandments.** The Lord had evidently asked his first question to prepare the way for this direction. He has, in saying that no man is absolutely good, said that no man can keep the commandments perfectly.

18, 19. **Which? Thou shalt not kill.** The Lord passes over the first four of the ten commandments, throws the young man back on his relations to his fellow-men, compels him to give an account of

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[a] 1 Cor. 7: 32. [b] Mark 10: 14; Luke 18: 16, &c. [c] Matt. 18: 3. [d] Mark 10: 17; Luke 10: 25; 18: 18. [e] Ex. 20: 13; Deut. 5: 17, &c.

19 Honour thy father and *thy* mother; and, Thou[a] shalt love thy neighbor as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go[b] *and* sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come *and* follow[c] me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall[d] hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with[e] God all things are possible.

27 ¶ Then answered[f] Peter, and said unto him,

Honour thy father and thy 19
mother: and, Thou shalt
love thy neighbour as thyself.
The young man saith 20
unto him, All these things
have I observed: what lack
I yet? Jesus said unto him, 21
If thou wouldest be perfect,
go, sell that thou hast, and
give to the poor, and thou
shalt have treasure in heaven:
and come, follow me.
But when the young man 22
heard the saying, he went
away sorrowful: for he was
one that had great possessions.
And Jesus said unto his 23
disciples, Verily I say unto
you, It is hard for a rich
man to enter into the kingdom
of heaven. And again 24
I say unto you, It is easier
for a camel to go through a
needle's eye, than for a
rich man to enter into the
kingdom of God. And 25
when the disciples heard it,
they were astonished exceedingly,
saying, Who
then can be saved? And 26
Jesus looking upon *them*
said to them, With men this
is impossible; but with God
all things are possible.
Then answered Peter and 27
said unto him, Lo, we have

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a Luke 19: 22. *b* Luke 12: 33; 16: 9; Acts 2: 45; 4: 34, 35; 1 Tim. 6: 18, 19. *c* John 12: 26. *d* 1 Tim. 6: 9, 10. *e* Psa. 3: 8; 62: 11; Zech. 8: 6. *f* Mark 10: 28; Luke 18: 28.

his moral goodness, and after keeping the letter of the moral commands, still to confess his sense of a lack.

20. All these have I kept from my youth up. There was, no doubt, great ignorance in this reply. **What lack I yet?** He was sensible of the fact that there was a lack. His soul had not found rest in outward duties.

21. If thou wilt be perfect. To be *good* he must be perfect. **Sell what thou hast.** The injunction of the Lord is manifestly intended to bring out the fact that the young man had made an idol of his riches.

22. He went away sorrowful. He would like to be a disciple of Christ, and an heir of life, but was not ready to pay such a price. The Lord had struck his difficulty, his besetting sin, his ruling passion. This man was required to use his wealth for God and for man; so are we to use ours. There is just one difference; he was commanded to sell and give away; we are required to *turn all over* to Christ and to hold it as his stewards.

23. A rich man shall hardly enter into the kingdom of heaven. The Lord does not say that a rich man shall not enter, but that he shall enter with great difficulty. Mark says that when Christ uttered these words the disciples were astonished, and then Jesus explained by the words, "How hard it is for them *that trust in riches* to enter into the kingdom of God," which shows the sense in which he spoke the words of this verse. A man may *trust* in riches who has $100, as well as one who has $100,000.

24. It is easier for a camel to go through the eye of a needle. It is easier for a camel to go through the eye of a needle than for a rich man (*i. e.*, as already explained, one who trusts in riches) to enter into the kingdom of God. In other words, one whose trust is in wealth cannot enter at all.

25, 26. With men this is impossible; but with God all things are possible. This means that human efforts alone cannot save a man. The young man was zealous in keeping the commandments, but there was a great lack. The grace of God only can save. It can break down the trust in wealth, take away the love of wealth, and fill the heart with love of Christ. It is the *love* of money, not money, that is the root of all evil. A pauper may love money as much as a millionaire.

27. Lo, we have left all. Compare Mark 10: 38, 39, and Luke 18: 28-30. The apostles had left all they had for Christ. The case of the rich young man suggested Peter's question.

Behold, we have forsaken all,[a] and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye[b] also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And[c] every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 But[d] many *that are* first shall be last, and the last *shall be* first.

CHAPTER XX.

The Laborers in the Vineyard; The Ambitious Mother.

SUMMARY.—The Householder and the Laborers. Those Hired at the Eleventh Hour. The Recompense to All. The Lord's Sufferings at Jerusalem Portrayed. The Ambition of the Mother of Zebedee's Sons. The Baptism of Suffering. Two Blind Men Healed at Jericho.

1 For the kingdom of heaven is like unto a man *that is* an householder,[e] which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny[f] a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

left all, and followed thee;
what then shall we have?
And Jesus said unto them, 28
Verily I say unto you, that
ye which have followed me,
in the regeneration when
the Son of man shall sit on
the throne of his glory, ye
also shall sit upon twelve
thrones, judging the twelve
tribes of Israel. And every 29
one that hath left houses,
or brethren, or sisters, or
father, or mother, or children,
or lands, for my
name's sake. shall receive
a hundredfold, and shall
inherit eternal life. But 30
many shall be last *that are*
first; and first *that are* last.

CHAPTER XX.

For the kingdom of heaven 1
is like unto a man that
is a householder, which
went out early in the morning
to hire labourers into
his vineyard. And when 2
he had agreed with the
labourers for a penny a
day, he sent them into his
vineyard. And he went out 3
about the third hour, and
saw others standing in the

28. Ye. The apostles. **In the regeneration.** At the coming of the Lord the second time. **When the Son of man shall sit, etc.** In his final triumph over all evil. **Shall sit on twelve thrones.** Christ shall sit on the throne of his glory and the apostles also shall have thrones. **The twelve tribes of Israel.** The reference is probably spiritual, rather than literal. The inspired preaching of the apostles presented the conditions of pardon under the New Covenant. They thus "bind" and "loose," or "judge." In judgment, salvation will turn on whether the Jews, or the true Israel (Gal. 3: 29), have obeyed the "apostles' doctrine." The apostles even now judge the church.

29. Every one. Not only apostles, but every one who leaves all for Christ shall receive a hundred fold. **A hundred fold.** Mark says, "Now in this time." They shall be taken care of in this world, and have earthly peace and joy, such as no sinner can have, and above all, "eternal life."

30. Many shall be last, etc. There will be reversals; those rich on earth, but poor hereafter; those high in station, degraded hereafter; and the lowly on earth, exalted hereafter. The right man to follow any cause, be it what it will, is he who loves it well enough to fling to it everything he has in the world, and then think that not enough, and so fling himself after it. This last item often weighs down the scales in heaven, and the man gets what he gave himself for.

1. For the kingdom of heaven. This parable is added to illustrate what was said just before, in the last chapter. **A man that is a householder.** The householder represents God, the vineyard is the kingdom of Christ, the laborers his disciples. **Went out early in the morning to hire.** Said to be a common custom in the East. Unemployed laborers gather in the market place of the villages, waiting for an employer.

2. Agreed with the labourers for a penny a day. A denarius, about sixteen cents, the usual full price of a day's labor at that time. It would buy then more than a dollar will now.

3, 4. About the third hour. Nine o'clock. The hours were counted from six o'clock.

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[a] Phil. 3: 8. [b] Matt. 20: 21; Luke 22: 28-30; 1 Cor. 6: 2, 3; Rev. 2: 26. [c] Mark 10: 29, 30; Luke 18: 29, 30; 1 Cor. 2: 9. [d] Matt. 20: 16; 21: 31, 32; Mark 10: 31; Luke 13: 30; Gal. 5: 8; Heb. 4: 1. [e] Can. 8: 11, 12. [f] Matt. 18: 28.

4 And said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?[a]

7 They say unto him, Because no man hath hired us. He saith unto them,[b] Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and[c] give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh[d] hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured[e] against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them and said, Friend,[f] I do thee no wrong; didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way;[g] I will give unto this last even as unto thee.

15 Is[h] it not lawful for me to do what I will with mine own? Is[i] thine eye evil because I am good?

16 So[j] the last shall be first, and the first last: for[k] many be called, but few chosen.

marketplace idle; and to 4
them he said, Go ye also
into the vineyard, and
whatsoever is right I will
give you. And they went
their way. Again he went 5
out about the sixth and the
ninth hour, and did likewise.
And about the 6
eleventh *hour* he went out,
and found others standing;
and he saith unto them,
Why stand ye here all the
day idle? They say unto 7
him, Because no man hath
hired us. He saith unto
them, Go ye also into the
vineyard. And when even 8
was come, the lord of the
vineyard saith unto his
steward, Call the labourers,
and pay them their hire,
beginning from the last
unto the first. And when 9
they came that *were hired*
about the eleventh hour,
they received every man a
penny. And when the first 10
came, they supposed that
they would receive more;
and they likewise received
every man a penny. And 11
when they received it, they
murmured against the
householder, saying, These 12
last have spent *but* one
hour, and thou hast made
them equal unto us, which
have borne the burden of
the day and the scorching
heat. But he answered and 13
said to one of them, Friend,
I do thee no wrong: didst
not thou agree with me for
a penny? Take up that 14
which is thine, and go thy
way; it is my will to give
unto this last, even as unto
thee. Is it not lawful for 15
me to do what I will with
mine own? or is thine eye
evil, because I am good?
So the last shall be first, 16
and the first last.

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[a] Prov. 19: 15; Ezek. 16: 49; Acts 17: 21; Heb. 6: 12. [b] Eccl. 9: 10; John 9: 4. [c] Luke 10: 7. [d] Luke 23: 40-43. [e] Luke 15: 29, 30. [f] Matt. 22: 12. [g] John 17: 2. [h] Rom. 9: 15-24; Jas. 1: 18. [i] Matt. 6: 23; Deut. 15: 9. [j] Matt. 19: 30. [k] Matt. 22: 14; 2 Thes. 2: 13; Jas. 1: 23-25.

5, 6. **Went about the sixth and the ninth hour.** Twelve and three o'clock. **About the eleventh hour.** Five o'clock.

7. **Because no man hath hired us.** These persons were idle, because they had had no opportunity to work. This point must not be lost sight of. There is no promise here for willful idleness.

8. **Saith unto his steward.** The steward, to whom the duty of paying the laborers is assigned, probably represents Christ.

9. **They received every man a penny.** More than most of them expected. God does not measure our reward by the length, but by the faithfulness of service.

10, 11, 12. **They murmured.** Those who had worked all day. Like the elder brother (Luke 15: 31).

13, 14. **Go thy way.** The householder gave these all he had agreed. They had no ground of complaint but envy.

15. **Is thine eye evil?** Envious.

16. **So, etc.** A special lesson, first, to the Jews. They had been called first by God, but the Gentiles who heard the call should soon enjoy equal privileges. They would even be first in the kingdom, because

17 ¶ And[a] Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

19 And[b] shall deliver him to the Gentiles, to mock, and to scourge,[c] and to crucify *him:* and the third day he shall rise again.

20 ¶ Then[d] came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and be baptized with the[e] baptism that I am baptized with? They say unto him, We are able.

And as Jesus was going 17
up to Jerusalem, he took
the twelve disciples apart,
and in the way he said
unto them, Behold, we go 18
up to Jerusalem; and the
Son of man shall be delivered unto the chief priests
and scribes; and they shall
condemn him to death, and 19
shall deliver him unto the
Gentiles to mock, and to
scourge, and to crucify:
and the third day he shall
be raised up.
Then came to him the 20
mother of the sons of Zebedee with her sons, worshipping *him*, and asking a
certain thing of him. And 21
he said unto her, What
wouldest thou? She saith
unto him, Command that
these my two sons may sit,
one on thy right hand, and
one on thy left hand, in thy
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able to drink the cup that I
am about to drink? They
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[a] Matt. 16: 21, &c.; Mark 10: 32, &c.; Luke 18: 31, &c.; John 12: 12, &c. [b] Matt. 27: 2, &c.; Mark 15: 1, 16, &c.; Luke 23: 1, &c.; John 18: 28, &c.; Acts 3: 13; 1 Cor. 15: 3-7. [c] Isa. 53: 5. [d] Mark 10: 35. [e] Luke 12: 50.

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of their greater readiness to receive the gospel. Our duty in the vineyard is to go to work as soon as the Lord calls us, and to do what he tells us.

17. **Jesus going up to Jerusalem, took the twelve apart.** For six months, ever since the confession at Cæsarea Philippi, the Lord had been trying to prepare the twelve for his death. Compare Mark 10: 32-52; Luke 18: 31-43. He was now east of the Jordan, on his way.

18. **Behold, we go up to Jerusalem.** They had gone to Jerusalem ofttimes before, but never on such a mournful errand. **Shall be betrayed.** By Judas, who would lead the band sent by the Jewish rulers to seek him in the night. **Chief priests and scribes.** The Jewish Sanhedrim. It included both the leaders of the priesthood, the leading scribes, or doctors of the law, and others. This great council of the nation condemned Jesus to die. See Matt. 26: 59-66.

19. **Shall deliver him to the Gentiles.** The Sanhedrim could condemn, but had no power to inflict capital punishment, because the government had passed into the hands of the Romans—a Gentile race. **To mock and to scourge.** For a comment on these words, see Matt. 27: 26-31. **The third day.** This expression, which occurs often, shows the sense in which the Jews understood the corresponding phrase, "three days and three nights."

20. **Then came to him the mother of Zebedee's children.** Salome, the mother of the apostles James and John, and supposed by many to be the sister of the mother of Jesus. Compare Mark 10: 32-45; Luke 18: 31-34.

21. **What wilt thou?** We learn from Mark that they asked him to grant what they wished before they stated it, after the manner of Herod to the daughter of Herodias, but he forced them to state their ambitious desire. The mother speaks for them. **Sit, one on thy right hand, and the other on the left, in thy kingdom.** They still believed that he would be an earthly monarch, notwithstanding that he had just told them of his speedy death.

22. **Ye know not what ye ask.** An illustration this of ignorant prayer. Within a month they saw the places on his right hand and on his left occupied by the two thieves in the crucifixion. **Are ye able to drink of the cup?** The *cup* is an Old Testament image of a man's lot, or portion, as holding what of life God pours out for him. **Be baptized with the baptism I am baptized with?** Baptism is the necessary condition by which one can enjoy the privileges of the church. The *cup* signifies suffering voluntarily taken, or "drunk," and the baptism what is endured at the hands of others. **We are able** They no doubt thought they were. They loved their Lord, as well as pre-eminence, and felt that they were willing to go with him through suffering. They, however, overestimated their strength.

23 And he saith unto them, Ye[a] shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye[b] know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be[c] so among you: but[d] whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but[e] to minister and to give his life a ransom for many.[f]

29 ¶ And as they departed from Jericho, a great multitude followed him.

He saith unto them, My cup 23
indeed ye shall drink: but
to sit on my right hand,
and on *my* left hand, is not
mine to give, but *it is for*
them for whom it hath been
prepared of my Father.
And when the ten heard it, 24
they were moved with indignation
concerning the
two brethren. But Jesus 25
called them unto him, and
said, Ye know that the
rulers of the Gentiles lord
it over them, and their
great ones exercise authority
over them. Not so shall 26
it be among you: but whosoever
would become great
among you shall be your
minister; and whosoever 27
would be first among you
shall be your servant: even 28
as the Son of man came
not to be ministered unto,
but to minister, and to give
his life a ransom for many.
And as they went out 29
from Jericho, a great multi-

23. Ye shall drink indeed of my cup. They cannot do it now, but in due time they shall follow him; they shall rise to their calling, and bravely meet all its risks and hardships. See Acts 12: 1, 2. **Is not mine to give.** The highest honors of his kingdom were not now to be disposed of by him to gratify the worldly ambition of any one. **For whom it is prepared.** The Father had a plan in reference to the honors of the kingdom. The lowliest would be the loftiest. They who gave up most would get most.

24. The ten . . . were moved with indignation. The indignation of the "ten" displayed the same spirit and motive as the request of the sons of Zebedee. It is very common that in the very act of condemning our brethren we are guilty of the same or worse faults than those we condemn.

25. Jesus called them to him. Evidently their indignation had been outspoken, but not in the immediate presence of the Lord. **The princes of the Gentiles exercise dominion.** In order to present the contrast between the kingdom as it would be and as they expected it, he pointed out the nature of Gentile rule. The princes "lorded over" the people.

26. It shall not be so among you. No such lordship, no such authority, can be tolerated in your fraternity. The case is a rebuke of unhallowed ambition. Men prominent in the church should be the first to heed this admonition. Such priestly despotism as the absolute rule of the Catholic, Greek, and of some Protestant churches is at variance with this principle. **Whosoever will be great . . let him be your minister.** Your *deacon*, *servant*. Greatness in the kingdom of heaven consists in *doing*, rather than in *being*, and in doing for others, rather than for self. Greatness is to be found in service. Only those men are truly great who are the servants of their race, helpers of mankind.

27. Whosoever will be chief among you, let him be your servant. In the church, the greatest one is he who serves most and best.

28. Gave his life as a ransom. Our Lord came to serve. He even gave his life. He became our ransom; that is, he redeemed us by his blood.

29. As they departed from Jericho. He had now crossed the Jordan. At Jericho he saved Zaccheus. Compare Mark 10: 46-52, and Luke 18: 35-43. Jericho stood a few miles from the southern ford of the Jordan, on the road to Jerusalem, which was about eighteen miles distant. He left Jericho for Jerusalem on Friday, just a week before his crucifixion.

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[a] Acts 12: 2; Rom. 8: 17; 2 Cor. 1: 7; Rev. 1: 9. [b] Luke 22: 25, 26. [c] 1 Pet. 5: 3. [d] Matt. 23: 11; Mark 9: 35; 10: 43. [e] Luke 22: 27; John 13: 4, 14; Phil. 2: 7. [f] Isa. 53: 5, 8, 11; Dan. 9: 24, 26; 1 Tim. 2: 6; Tit. 2: 14; Heb. 9: 28; 1 Pet. 1: 18, 19; Rev. 1: 5.

30 And,[a] behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace; but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAPTER XXI.

Christ Entering Jerusalem.

SUMMARY.—The Lord Leaves Bethany to Enter Jerusalem. The Charge to the Two Disciples. The Fulfillment of Prophecy. The Great Multitude who Prepare the Way. Hosanna to the Son of David. Jesus Enters the Temple. The Money-changers Cast Out. The Barren Fig Tree. The Controversy with the Rulers. John's Baptism. The Parable of the Two Sons. The Parable of the Vineyard and the Husbandmen. The Stone that the Builders Rejected.

1 And[b] when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

tude followed him. And 30
behold, two blind men sitting
by the wayside, when
they heard that Jesus was
passing by, cried out, saying,
Lord, have mercy on
us, thou son of David. And 31
the multitude rebuked
them, that they should hold
their peace: but they cried
out the more, saying, Lord,
have mercy on us, thou son
of David. And Jesus stood 32
still, and called them, and
said, What will ye that I
should do unto you? They 33
say unto him, Lord, that
our eyes may be opened.
And Jesus, being moved 34
with compassion, touched
their eyes: and straightway
they received their sight,
and followed him.

CHAPTER XXI.

And when they drew 1
nigh unto Jerusalem, and
came unto Bethphage, unto
the mount of Olives, then
Jesus sent two disciples,

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[a] Matt. 9: 27; Mark 10: 46; Luke 18 35. [b] Mark 11: 1; Luke 19: 29.

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30. Two blind men. Mark and Luke name only one, blind Bartimæus, probably well known and hence named.

31. Have mercy on us, thou Son of David. This was virtually acknowledging Jesus as the Christ, who was to be the Son of David.

32. Jesus stood still. He does not object now to this title. Compare Matt. 9: 27. He is now about to proclaim himself the Messiah.

34. Jesus . . . touched their eyes. The faith of the blind men had saved them. Compare Mark and Luke. Faith saved. The blind Bartimæus (1) asked about Jesus as he passed; (2) cried to him as the Son of David, the Messiah; (3) asked for mercy; (4) kept on crying when they tried to stop him; (5) when permitted, sprang up and hurried to Jesus; (6) asked of him to receive his sight. This is faith in action.

1. When they drew nigh unto Jerusalem. Jesus passed through Jericho, where he bestowed sight on Bartimæus and salvation on Zaccheus, came up the mountain pass from Jericho to Jerusalem, stopping over the Sabbath in the congenial home of Martha, Mary and Lazarus, in Bethany, and on Sunday morning made his entry into Jerusalem. Compare Mark 11: 1-11; Luke 19: 29-44, and John 12: 12-19. As they drew nigh to Jerusalem they ascended the Mount of Olives. There were three paths over the Mount of Olives: (1) on the north, in the hollow between the two crests of the hill; (2) over the summit; and (3) on the south, between the Mount of Olives and the Hill of Offence—still the most frequented and the best. Along this Jesus advanced. **To Bethphage.** Bethphage and Bethany were suburban villages near to one another, and lying on the direct line of road that led to Jerusalem from the east. **Mount of Olives.** A hill just east of Jerusalem, so called from the olive trees upon it. It was about a mile from the city. It was their open ground—for pleasure, for worship; the "Park" of Jerusalem; the thoroughfare of any going or coming in the direction of the great Jordan valley.

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet,[a] saying,

5 Tell ye the daughter of Sion,[b] Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed[c] *is* he that cometh in the name of the Lord; Hosanna in the highest.[d]

saying unto them, Go into 2
the village that is over
against you, and straightway
ye shall find an ass
tied, and a colt with her:
loose *them*, and bring *them*
unto me. And if any one 3
say aught unto you, ye shall
say, The Lord hath need of
them; and straightway he
will send them. Now this 4
is come to pass, that it
might be fulfilled which
was spoken by the prophet,
saying,

Tell ye the daughter of Zion, 5
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

And the disciples went, 6
and did even as Jesus appointed
them, and brought 7
the ass, and the colt, and
put on them their garments;
and he sat thereon.
And the most part of the 8
multitude spread their garments
in the way; and others
cut branches from the
trees, and spread them in
the way. And the multi- 9
tudes that went before him,
and that followed, cried,
saying, Hosanna to the son
of David: Blessed *is* he
that cometh in the name of
the Lord; Hosanna in the

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a Zech. 9: 9. *b* Isa. 62: 1; Mark 11: 4, &c.; John 12: 15. *c* Matt. 23: 39; Psa. 118: 26. *d* Luke 2: 14.

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2. Into the village over against you. Bethphage is in view, over against them, perhaps separated from them by a valley. **Ye shall find an ass tied.** In the East the ass is in high esteem. Every Jew expected, from the words of one of the prophets (Zech. 9: 9), that the Messiah would enter Jerusalem riding on an ass.

3. The Lord hath need of them. It is probable that the owner was a disciple.

4, 5. That it might be fulfilled which was spoken by the prophet. See Isa. 62: 11, and Zech. 9: 9. The prophet here describes him as riding upon one of the humblest of animals, and in the fulfillment we find, (1) that the animal was borrowed; (2) that he rode without a saddle on borrowed garments; (3) that it was a colt on which no man had ever before rode. Only animals hitherto unusued were regarded fit for sacred uses. See Num. 19: 2; Deut. 21: 3; 1 Sam. 6: 7. This is the only instance reported in which our Lord ever rode on any animal.

7. They set him thereon. Hitherto he had entered the holy city on foot; this day he would enter as David and the judges of Israel were wont—riding on the ass.

8. And a very great multitude spread their garments. Vast multitudes were gathered at Jerusalem at the Passover. The law required the assembling of the Jewish nation. Josephus says that several millions were wont to gather. Among these were thousands of Galileans who had heard Jesus, seen his miracles, and believed in him as their Messiah King. When the people of Bethlehem, during the war between Turkey and Egypt in 1836, sought the protection of the British consul, they "spread their garments in the way" of his horses, in order to do him honor. **Cut down branches from the trees** John (12: 12) says that these were the branches of palm trees; rather, the wide, spreading, branch-like leaves of the palm tree, well fitted to form a soft, level carpet. The only branches of the palm tree are its leafy crown.

9. Hosanna. A Greek modification of the Hebrew words rendered, "Save now, I beseech thee," in Ps. 118: 25, the next verse of which formed part of their song, "Blessed," etc. It is used as an expression of praise, like hallelujah. **That cometh in the name of the Lord.** The words are taken in part from Ps. 118: 25, 26, a hymn which belonged to the great hallelujah chanted at the end of the Paschal Supper and the Feast of Tabernacles. The people were accustomed to apply it to the Messiah.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

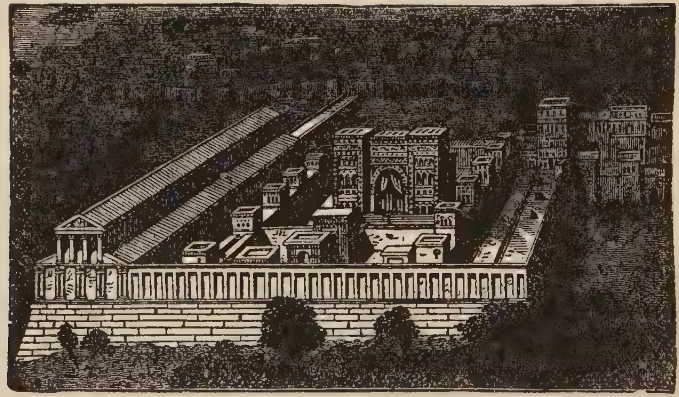
12 ¶ And[a] Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

highest. And when he was 10
come into Jerusalem, all
the city was stirred, saying,
Who is this? And the mul- 11
titudes said, This is the
prophet, Jesus, from Naza-
reth of Galilee.
And Jesus entered into 12
the temple of God, and cast
out all them that sold and
bought in the temple, and
overthrew the tables of the
money-changers, and the
seats of them that sold the

10. All the city was moved. The procession burst into full view of Jerusalem as it appeared on the Mount of Olives, 200 feet higher than the temple mount. There, as the city appeared in all its splendor, according to Luke, he stopped and wept over its coming sorrows. As the procession descended, it was in plain view of all Jerusalem, and its magnitude, shouts and songs excited the wonder of the whole city.

11. Jesus the prophet of Nazareth. The inquiry arose everywhere, "Who is this?" to which the Galileans, who composed so large a part of the procession, responded: "It is Jesus, the prophet of Nazareth, of Galilee." Of this they were sure; of his real character none but his own disciples knew, and they imperfectly. The Galileans regarded him the prophet named by Moses in Deut. 18: 18.

12. And Jesus went into the temple. According to Mark, on this day, after the triumphal entry, he entered the temple, looked around, perhaps to note the abuses, and then at eventide went out to Bethany. The next day, returning, he again entered the temple, and wrought the cleansing that is here recorded. He went into the temple, not as a worshiper, but as its Lord. **Cast out all them.** This casting of the traders out of the temple is not to be confounded with that recorded in John 2: 13-17, at the commencement of Christ's ministry. See notes there. **Them that sold and bought in the temple.** A market was held there for the sale of animals and those things necessary for the temple service. Not the less a desecration because so great a convenience. The part of the temple occupied by the traders was not the temple proper, but the Court of the Gentiles. In the accompanying plan of the temple, the open space next to the outer walls is this court. **Tables of the money-changers.** Money would be required, (1) to purchase materials for offerings; (2) to present as free-offerings to the temple treasury (Mark 12: 41; Luke 21: 1); (3) to pay the yearly temple tax of half a shekel due from every Jew, however poor. All this had to be paid in a native coin called the temple shekel, which was not generally current. Strangers, therefore, had to change their Roman, Greek, or Eastern money, at the stalls of the money-changers, to obtain the coin required. This trade gave ready means for fraud, which was only too common. Christ's act was a defiance to those who sought his death. **Of them that sold doves.** Required for poor women coming for purification (Lev. 12: 6, 8; Luke 2: 24) from all parts of the country, and for other offerings.



PLAN OF THE TEMPLE.

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[a] Mark 11: 11; Luke 19: 45, &c.; John 2: 15, &c.

13 And said unto them, It[a] is written, My house shall be called the house of prayer; but ye have made it a den of[b] thieves.

14 And the blind and the lame came to him in the temple; and[c] he healed them.

15 ¶ And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased.

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out[d] of the mouths of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning, as he returned into the city, he hungered.

19 And[e] when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered[f] away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If[g] ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed,[h] and be thou cast into the sea; it shall be done.

doves; and he saith unto 13
them, It is written, My
house shall be called a
house of prayer: but ye
make it a den of robbers.
And the blind and the 14
lame came to him in the
temple: and he healed
them. But when the chief 15
priests and the scribes saw
the wonderful things that
he did, and the children
that were crying in the
temple and saying, Hosanna
to the son of David;
they were moved with indignation,
and said unto 16
him, Hearest thou what
these are saying? And
Jesus saith unto them, Yea:
did ye never read, Out of
the mouth of babes and
sucklings thou hast perfected
praise? And he left 17
them, and went forth out
of the city to Bethany, and
lodged there.
Now in the morning as 18
he returned to the city, he
hungered. And seeing a fig 19
tree by the way side, he
came to it, and found nothing
thereon, but leaves
only; and he saith unto it,
Let there be no fruit from
thee henceforward forever.
And immediately the fig
tree withered away. And 20
when the disciples saw it,
they marvelled, saying,
How did the fig tree immediately
wither away? And 21
Jesus answered and said
unto them, Verily I say
unto you, if ye have faith,
and doubt not, ye shall not
only do what is done to the
fig tree, but even if ye shall
say unto this mountain, Be
thou taken up and cast into
the sea, it shall be done.

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a Isa. 56: 7. *b* Jer. 7: 11. *c* Isa. 35: 6. *d* Psa. 8: 2. *e* Mark 11: 13. *f* Jude 12. *g* Matt. 17: 20; Luke 17: 6; Jas. 1: 6. *h* 1 Cor. 13: 2.

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13. **It is written.** In Isa. 56: 7. **A house of prayer.** A place sacred to worship. **A den of thieves.** A cave or den of robbers. The language indicates that it was a corrupt and fraudulent traffic, which a corrupt and fraudulent priesthood had permitted to encroach on the worship of God. It is a desecration of religious institutions to use them for worldly gain.

15. **The chief priests and scribes . . . were sore displeased.** These inveterate enemies were displeased, not only at the authority he had assumed over the temple, but at the acclamations of approval, the cries of the children, and the evident favor of the people.

16. **Hearest thou what these say?** Christ's answer to the priests is a rebuke to all who would check religious enthusiasm on the part of children. The quotation is from Ps. 8: 2. The praise of the innocent child is the perfection of praise.

17. **Went out to Bethany.** Two miles east of Jerusalem. During the eventful week, he seems to have passed his nights, until Thursday, at the congenial home of Lazarus.

18. **Now in the morning.** Compare Mark 11: 12-19, and Luke 19: 45-48. This was Monday.

19. **Seeing a fig tree.** On the route from Bethany to the city. The fig is common in Palestine. **Found nothing thereon, but leaves.** Mark adds that "the time of figs was not yet;" that is, of ripe figs. The green figs ought to have appeared among the leaves in April, though the fruit began ripening in June. **Let there be no more fruit from thee.** Peter calls this a cursing (Mark 11: 21). It was doomed to death and withered. On the next morning (Tuesday) it "was dried up from the roots" (Mark 11: 20). It was a parable in action, illustrating how the fruitless Jewish nation should wither away. It had leaves, but no fruit.

21, 22. **If ye have faith.** See note on Matt. 17: 20.

22 And all things, whatsoever ye shall ask[a] in prayer, believing, ye shall receive.

23 ¶ And[b] when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By[c] what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people: for[d] all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain*[e] man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not; but afterward[f] he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

And all things, whatsoever 22
ye shall ask in prayer, believing,
ye shall receive.
And when he was come 23
into the temple, the chief
priests and the elders of
the people came unto him
as he was teaching, and
said, By what authority
doest thou these things?
and who gave thee this
authority? And Jesus answered 24
and said unto them,
I also will ask you one
question, which if ye tell
me, I likewise will tell you
by what authority I do
these things. The baptism 25
of John, whence was it?
from heaven or from men?
And they reasoned with
themselves, saying, If we
shall say, From heaven; he
will say unto us, Why then
did ye not believe him? But 26
if we shall say, From men;
we fear the multitude; for
all hold John as a prophet.
And they answered Jesus, 27
and said, We know not. He
also said unto them, Neither
tell I you by what authority
I do these things.
But what think ye? A man 28
had two sons; and he came
to the first, and said, Son,
go work to-day in the vineyard.
And he answered 29
and said, I will not: but
afterward he repented himself,
and went. And he 30
came to the second, and
said likewise. And he answered
and said, I *go*, sir:
and went not. Whether of 31
the twain did the will of his
father? They say, The first.
Jesus saith unto them, Verily
I say unto you, that the
publicans and the harlots
go into the kingdom of God

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[a] Matt. 7: 7; Mark 11: 24; Jas. 5: 16; 1 John 3: 22; 5: 14. [b] Mark 11: 27; Luke 20: 1. [c] Exod. 2: 14. [d] Matt. 14: 5. [e] Luke 15: 11, &c. [f] 2 Chron. 33: 12, 13; 1 Cor. 6: 11; Eph. 2: 1-13.

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23. **When he was come into the temple.** Compare Mark 11: 27, and Luke 20: 1. This was on Tuesday, after the discourse on the fig tree, which occurred the morning after the curse was pronounced. **The chief priests and the elders.** Mark and Luke add "the scribes." These three classes made up the Sanhedrim, and this was probably a deputation from that body. **By what authority doest thou these things?** Such acts as driving the money-changers and traders out of the temple, done the day before.

24. **I also will ask you one question.** A malicious question is often best answered by a question which will expose the questioners.

25, 26. **The baptism of John.** Though the people generally had obeyed John, they had rejected his baptism. Yet they dared not say it was of men, for fear of the people; nor that it was of heaven, because they had disobeyed it. They therefore say,

27. **We cannot tell.** Hence the Lord refuses to answer their question, but immediately addresses them in a parable. As his death approaches, his parables are unusually solemn.

28-31. **A man had two sons.** The two sons represent (verse 31) the priests, elders and scribes on the one hand, and the publicans and harlots, "the sinners," on the other. Both classes were bidden to work in the Lord's vineyard. The publicans and sinners had refused, but repented at the preaching of John. The others professed to obey, but did not. The design of the parable is to show that the publicans and harlots, whom they so much despised, were morally superior to his questioners.

32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans[a] and harlots[b] believed him: and ye, when ye had seen *it*, repented not[c] afterward, that ye might believe him.

33 ¶ Hear another parable; There was a certain householder, which[d] planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants[e] to the husbandmen, that they might receive the fruits of it.

35 And[f] the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

before you. For John came 32
unto you in the way of
righteousness, and ye believed
him not: but the
publicans and the harlots
believed him: and ye, when
ye saw it, did not even repent
yourselves afterward,
that ye might believe him.
Hear another parable: 33
There was a man that was
a householder, which planted
a vineyard, and set a
hedge about it, and digged
a winepress in it, and built
a tower, and let it out to
husbandmen, and went
into another country. And 34
when the season of the
fruits drew near, he sent
his servants to the husbandmen,
to receive his
fruits. And the husbandmen 35
took his servants, and
beat one, and killed another,
and stoned another.
Again, he sent other servants 36
more than the first:
and they did unto them in
like manner. But afterward 37
he sent unto them his
son, saying, They will rev-

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a Luke 3: 12. *b* Luke 7: 37, &c. *c* Rev. 2: 21. *d* Psa. 80: 8-16; Can. 8: 11, 12; Isa. 5: 1-7; Jer. 2: 21; Mark 12: 1; Luke 20: 9, &c. *e* 2 Kings 17: 13, &c. *f* Matt. 5: 12; 23: 34-37; 2 Chron. 36: 16; Neh. 9: 26; Jer. 25: 3-7; Acts 7: 52; 1 Thess. 2: 15; Heb. 11: 36, 37; Rev. 6: 9.

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32. **Repented not afterward.** The Greek word here translated "repent," is not the one which is used in all such commands as, "Repent, for the kingdom of heaven is at hand," "Repent and be baptized," "Repent and be converted," etc. This term means, rather, *regret* or sorrow; the word in the other passages means, "change your minds," or "hearts." The regret, or sorrow, for sin leads to repentance (2 Cor. 7: 10). The scribes and Pharisees did not regret their course, when they saw sinners repenting, so that they could come into a penitent belief.

33. **Hear another parable.** Compare Mark 12: 1-12; Luke 20: 9-19. This second parable is also a rebuke of the ruling classes that were seeking his death. **There was a certain householder.** The head of a family is here selected to represent God. In what follows is portrayed the blessings he had bestowed and the care he had taken of Israel. **Which planted a vineyard.** Our Lord draws, as was his wont, his illustration from common life and familiar objects. Palestine was emphatically a vine-growing country. **And hedged it round about.** God in his care not only planted Israel, but *hedged* the nation around by the law which separated it from the Gentiles. **Digged a wine-press in it.** The wine-press consisted of two parts: (1) the press, or trough, above, in which the grapes were placed and there trodden by the feet; (2) a smaller trough, into which the expressed juice flowed through a hole. Here the smaller trough, which was "digged" out of the earth or rock and then lined with masonry, is put for the whole apparatus, and is called a *wine*-FAT. **Built a tower.** Towers were erected in vineyards for the accommodation of keepers, who defended the vineyards from thieves and from troublesome animals. The hedge and wine-press and tower represent the various advantages conferred by God upon the Jewish people (Rom. 9: 4). **Let it out to husbandmen.** Representing the rulers of the Jews, and also the people as a whole, a nation, are included. **Went into a far country.** Better, "into another country," as in the Revised. "For a long while" (or time), adds Luke. It means that God left Israel to itself to see what use it would make of the favors he had bestowed.

34. **When the time of the fruit drew near.** Probably no definite time, but whenever any special duty was to be done, or special call to repentance made, as by the prophets. **He sent his servants.** The prophets. **That they might receive the fruits of it.** The householder's share. The rent was to be paid in a stipulated portion of the produce. The fruits were obedience, love, righteous living, teaching the true God to the nations, etc.

35. **And the husbandmen took his servants.** According to the obvious design of the whole parable, this is a lively figure for the undutiful and violent reception often given to the prophets or other divine messengers, and the refusal to obey their message. See Matt. 23: 29-31, 34, 37; Luke 11: 47-50; 13: 33, 34. Compare 1 Thess. 2: 15; Rev. 16: 6; 18: 24. **Killed another.** Some of the prophets were not merely maltreated, but actually put to death.

37. **Last of all he sent unto them his son.** This was the last and crowning effort of divine

38 But when the husbandmen saw the son, they said among themselves, This is the heir;[a] come, let us kill him, and let us seize on his inheritance.

39 And they[b] caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy[c] those wicked men, and will let out *his* vineyard unto other[d] husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The[e] stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom[f] of God shall be taken from you, and given to a nation[g] bringing forth the fruits thereof.

erence my son. But the 38
husbandmen, when they
saw the son, said among
themselves, This is the
heir; come, let us kill him,
and take his inheritance.
And they took him, and 39
cast him forth out of the
vineyard, and killed him.
When therefore the lord of 40
the vineyard shall come,
what will he do unto those
husbandmen? They say 41
unto him, He will miserably destroy those miserable men, and will let out
the vineyard unto other
husbandmen, which shall
render him the fruits in
their seasons. Jesus saith 42
unto them, Did ye never
read in the scriptures,

> The stone which the builders rejected,
> The same was made the head of the corner:
> This was from the Lord,
> And it is marvellous in our eyes?

Therefore say I unto you, 43
The kingdom of God shall
be taken away from you,
and shall be given to a nation bringing forth the

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[a] Heb. 1: 1, 2. [b] Acts 2: 23; 4: 25-27. [c] Psa. 2: 4, 5, 9; Zech. 12: 2. [d] Lu. 21:24; Rom. 9: 26; 11: 11. [e] Psa. 118: 22; Isa. 28: 16; 1 Pet. 2: 6, 7. [f] Matt. 8: 12. [g] Isa. 26: 2.

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mercy; after which, on the one side, all the resources, even of heavenly love, are exhausted; on the other, the measure of sins is perfectly filled up.

38. This is the heir. He for whom the inheritance is meant, and to whom it will in due course rightfully arrive. Christ is "heir of all things" (Heb. 1: 2). **Come, let us kill him.** The very words of Genesis (37: 20), where Joseph's brethren express a similar resolution. This resolution had actually been taken (John 11: 53). **Let us seize on his inheritance.** If Christ prevailed, Judaism must fall; if they could destroy Christ they could maintain their hold on the vineyard; or, in other words, seize the inheritance. Such was their hope.

39. Cast him out of the vineyard. This may involve an allusion to Christ suffering "without the gate" (Heb. 13: 12, 13; John 19: 17). **Slew him.** This is a prophecy of his own death at the hands of the men whom he was addressing.

40. When the lord . . . cometh, what will he do? This question is addressed to the Jews, who seem to have been so carried away by the vivid description that they answered without seeing that they pronounced their own sentence (see verse 41).

41. They say unto him, . . . and will let out his vineyard to other husbandmen. Their answer is not only their own decree of judgment upon themselves, but an unconcious prediction. The nation was nearly destroyed in the Roman war; 1,100,000 perished in the siege of Jerusalem; the Jewish polity was destroyed, and "another people," the Church of Christ, mostly Gentile aliens before, received the inheritance and the kingdom.

42. The stone which the builders rejected. "The Scripture" that speaks of this stone is Psalm 118: 22, 23—a psalm which the Jews applied to the Messiah. Peter twice applied it to him (Acts 4: 11; 1 Peter 2: 7). The figure represents a stone rejected by the builders as worthless, and then found to be the chief corner-stone of the building. The stone is Christ, rejected by the Jewish nation, but "the chief corner-stone," for this is what is meant by the "head of the corner." The "corner-stone" joined two walls. Alford thinks this is a reference to the union of Jews and Gentiles in the church. **Marvellous.** That the rejected stone should become the "chief corner-stone, elect and precious," on which the whole structure of the spiritual temple rests.

43. Given to a nation bringing forth the fruits. The kingdom was taken from the Jews and given to the "chosen nation" (1 Peter 2: 9); not any particular nation, but those chosen out of the nations to be a "peculiar people."

44 And whosoever shall fall[a] on this stone shall be broken: but on whomsoever it shall fall, it[b] will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they[c] took him for a prophet.

CHAPTER XXII.

The Marriage of the King's Son; Attempts to Entrap the Savior.

SUMMARY.—The Marriage Feast. The Invited Guests. The Invitation Rejected. Their Fate. Those in the Highways and Hedges Called. The Man with no Wedding Garment. The Pharisees and Herodians. Paying Tribute to Cæsar. The Sadducees and the Resurrection. The God of Abraham, Isaac, and Jacob. The Lawyer's Question. The Great Commandment. What Think Ye of Christ?

1 And Jesus answered, and spake unto them again by parables, and said,

2 The[d] kingdom of heaven is like unto a certain king, which made a[e] marriage for his son.

3 And[f] sent forth his servants to call them that were bidden to the wedding: and they would not come.

fruits thereof. And he that 44
falleth on this stone shall
be broken to pieces: but on
whomsoever it shall fall, it
will scatter him as dust.
And when the chief priests 45
and the Pharisees heard his
parables, they perceived
that he spake of them. And 46
when they sought to lay
hold on him, they feared
the multitudes, because
they took him for a prophet.

CHAPTER XXII.

And Jesus answered and 1
spake again in parables
unto them, saying, The 2
kingdom of heaven is likened
unto a certain king,
which made a marriage
feast for his son, and sent 3
forth his servants to call
them that were bidden to
the marriage feast: and
they would not come.

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a Isa. 8: 14, 15. *b* Heb. 2: 2, 3. *c* Luke 7: 16; John 7: 40. *d* Luke 14: 16. *e* Rev. 19: 7, 9. *f* Psa. 68: 11; Jer. 25: 4; 35: 15; Rev. 22: 17.

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44. Whosoever shall fall on this stone shall be broken. Two fates are named for opposers in this verse; those who fall on the stone shall be broken; those on whom the stone shall fall shall be ground to powder. While the principle is general, the special application is to his Jewish opposers. Their *falling upon* the Stone (Christ) was the ruin of their nation. When the Stone *fell upon them*, in the judgments he had predicted because they rejected him, they were ground to powder in the awful desolation that occurred about thirty-seven years later.

45. When the chief priests and Pharisees had heard, etc. When the application of the parable was made, they perceived that they were meant and that they had condemned themselves.

46. When they sought to lay hands on him. Jerusalem was filled with people, and the demonstration, two days before, on Sunday, showed that thousands of Galileans, at least, regarded him a prophet. Hence, they find some darker and safer way than an open assault in the day. None can oppose Christ without injury. Even the silent opposition of indifference will cause us to be "broken," unless repented of. To continue our opposition until the day of grace is over will result in irretrievable ruin. Those who are "ground to powder" are beyond hope.

1. Jesus answered and spake unto them again. Compare 13: 15-24. Mark states (12: 12) that after the parable of the wicked husbandmen, the rulers "left him and went their way;" hence this parable (peculiar to Matthew) was not spoken directly to the rulers.

2. The kingdom of heaven is like unto a certain king. Its relation to the Jews and Gentiles is likened unto a king who **made a marriage for his son.** Rendered "marriage feast" in the Revision. The scenery of this parable is drawn from the Oriental marriage feast, which assumed a much more important place in the ceremony of marriage than it does in our times. See the wedding feast at Cana, in John, chap. 2. The betrothal usually took place many months before, but the marriage rite was consummated by bringing the bride to the home of the bridegroom, and the occasion was celebrated by a feast, to which many were invited. In the parable the King is God, the Son our Lord, the bride is his church, those first invited are the Jews, those invited later are all mankind, the marriage feast is when the Lamb's Bride is taken home to the Father's house, the day named in Rev. 19: 7-9, the day of judgment and reward.

3. Sent forth his servants to call them that were bidden to the wedding. It was the custom among the ancients for the guests to be twice invited; or rather first invited, that they might prepare

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light[a] of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated[b] *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed[c] those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.[d]

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all,[e] as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to[f] see the guests, he saw there a man which had not on a wedding[g] garment:

Again he sent forth other 4
servants, saying, Tell them
that are bidden, Behold, I
have made ready my dinner:
my oxen and my fatlings
are killed, and all
things are ready: come to
the marriage feast. But 5
they made light of it, and
went their ways, one to his
own farm, another to his
merchandise: and the rest 6
laid hold on his servants,
and entreated them shamefully,
and killed them. But 7
the king was wroth; and he
sent his armies, and destroyed
those murderers,
and burned their city.
Then saith he to his servants, 8
The wedding is
ready, but they that were
bidden were not worthy.
Go ye therefore unto the 9
partings of the highways,
and as many as ye shall
find, bid to the marriage
feast. And those servants 10
went out into the highways,
and gathered together
all as many as they
found, both bad and good:
and the wedding was filled
with guests. But when the 11
king came in to behold the
guests, he saw there a man
which had not on a wed-

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a Psa. 106:24, 25; Pr. 1:24, 25; Acts 24: 25; Rom. 2: 4. *b* 1 Thes. 2:15. *c* Dan. 9: 26; Luke 19: 27. *d* Matt. 10:11, 13; Acts 13: 46; Rev. 3: 4; 22:14. *e* Matt. 13: 47. *f* Zeph. 1: 12. *g* Psa. 45: 14; Isa. 61: 10; 2 Cor. 5: 3; Eph. 4: 24; Rev. 16: 15; 19: 8.

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themselves, and then summoned a short time before the banquet, that they might be there at the proper time. The *first* invitation to the Jews was given by the prophets, down to John the Baptist; the *second* afterwards by the apostles and other disciples in succession.

4. **Again, he sent forth other servants.** This is a second invitation to those who had previously been invited and "would not come." The Jews were invited first of all, by the Savior and his apostles under the first commission, before all things were ready, but they refused the invitation and rejected Christ. Then, after all was made ready by the death and resurrection of Christ and the establishment of the kingdom, they were again invited before the apostles turned to the Gentiles. For seven years from Pentecost, the gospel was preached to Jews alone. **My oxen and my fatlings are killed.** A description drawn from an ancient feast, where the substantial portion of the repast was flesh.

5. **But they made light of it.** There were two classes that refused to heed the invitation. This is the first class, those who are indifferent.

6. **And the remnant took his servants and . . . slew them.** The indifference of the previous class was proof of disloyalty, but the second class resort to open rebellion. This was fulfilled in the persecutions of the apostles and early church stirred up by the Jews. See Acts 4: 3; 5: 18, 40; 7: 58; 8: 3; 12: 3; 14: 5, 19; 16: 23; 17: 5; 21: 30; 23: 2; also the Epistles here and there.

7. **And when the king heard thereof he was wroth.** He who insults or assails a king's heralds assails the king's majesty. **Destroyed those murderers and burned their city.** Strikingly fulfilled in the fate of the Jews. The Roman armies were chosen to inflict the retribution upon the Jewish nation.

8. **The wedding is ready, but the bidden were not worthy.** Those who reject the gospel invitation show that they are not worthy. Compare Paul, Acts 13: 46.

9. **Go ye therefore into the highways.** All are now to be invited, not one race or class alone, but the command is, "As many as ye shall find, bid to the marriage." This was fulfilled when the gospel was offered to the Gentiles as well as Jews.

10. **So those servants . . gathered all . . both good and bad.** The *bad* are invited, not to remain bad, but in order that they may become good. No one can truly come without a determination to quit sinning.

11. **Saw there a man who had not a wedding garment.** It is said to be a custom in the East, even at the present day, for the host to present his guests with robes of honor. Every saint is robed, not in

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was[a] speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him[b] away, and cast *him* into outer darkness;[c] there shall be weeping and gnashing of teeth.

14 For[d] many are called, but few *are* chosen.

15 ¶ Then[e] went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

ding garment: and he saith 12
unto him, Friend, how
camest thou in hither not
having a wedding garment?
And he was speechless.
Then the king said 13
to the servants, Bind him
hand and foot, and cast
him out into the outer darkness:
there shall be the
weeping and gnashing of
teeth. For many are called, 14
but few chosen.

Then went the Pharisees, 15
and took counsel how they
might ensnare him in *his*
talk. And they send to him 16
their disciples, with the
Herodians, saying, Master,
we know that thou art true,
and teachest the way of
God in truth, and carest
not for any one: for thou
regardest not the person of
men. Tell us therefore, 17
What thinkest thou? Is it
lawful to give tribute unto
Cæsar, or not? But Jesus 18
perceived their wickedness,
and said, Why tempt
ye me, ye hypocrites? Shew 19
me the tribute money. And
they brought unto him a
penny. And he saith unto 20
them, Whose is this image

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[a] Jer. 2: 26. [b] Isa. 52: 1; Rev. 21: 27. [c] Matt. 8: 12. [d] Matt. 7: 14; 20: 16. [e] Mark 12: 13, &c.; Luke 20: 20, &c.

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his own righteousness, but in the white robes of Christ's righteousness. "As many of you as have been baptized into Christ have put on Christ" (Gal. 3: 27). Abbott, on this passage, says: "The garments we put on when we put on the Lord Jesus Christ by faith in baptism (Rom. 13: 14; Gal. 3: 26, 27). . . . To be without the wedding garments, offered freely to him, implied that the man thought his usual attire good enough. He therefore represents one who, while professing to be for Christ, thought his own righteousness would save him without a trustful obedience to the Savior."

12. How camest thou in hither not having a wedding garment? The fact that he had not was proof that he had no right to be there. All invited might be very different before, good and bad, but they must be clothed alike when the guests of the Lord.

13. Then said the king, . . . Bind him hand and foot. It is the king's right to exclude all unfit, even at the door of the feast.

14. For many are called, but few are chosen. "The many called" embrace all who hear the gospel; the whole Jewish nation, and the Gentiles of every land where the gospel is preached. The chosen are those who choose to accept.

15. Then went the Pharisees. They were the chief element in the Sanhedrim delegation which assailed him. See last chapter. Compare Mark 12: 13-17; Luke 20: 19-26.

16. Sent to him their disciples, with the Herodians. The "disciples" were Pharisees, but young, unknown, and less likely to be suspected. The Herodians were a Jewish political party that favored the Herodian and Roman rule. **Master.** They came with flatteries in order the better to deceive.

17. Is it lawful to pay tribute to Cæsar, or not? To the Roman emperor, who had subjected Judea. If he had said "no," they expected to denounce him to the Roman governor as teaching sedition. If he had said "yes," they expected it would destroy his influence, as the people hated the Romans and the tribute.

18. Perceived their wickedness. Their deceit.

19, 20. Shew me the tribute money. The Roman coin used to pay the poll-tax. **A penny.** The Roman denarius, a silver coin worth sixteen cents. It had on it the image and the name of Tiberius Cæsar.

21 They say unto him, Cesar's. Then saith he unto them, Render[a] therefore unto Cesar the things which are Cesar's; and unto God[b] the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The[c] same day came to him the Sadducees, which[d] say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If[e] a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not[f] knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels[g] of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I[h] am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

and superscription? They 21
say unto him, Cæsar's.
Then saith he unto them,
Render therefore unto
Cæsar the things that are
Cæsar's, and unto God the
things that are God's. And 22
when they heard it, they
marvelled, and left him,
and went their way.
On that day there came 23
to him Sadducees, which
say that there is no resurrection:
and they asked
him, saying, Master, Moses 24
said, If a man die, having
no children, his brother
shall marry his wife, and
raise up seed unto his
brother. Now there were 25
with us seven brethren:
and the first married and
deceased, and having no
seed left his wife unto his
brother; in like manner 26
the second also, and the
third, unto the seventh.
And after them all the woman 27
died. In the resurrection 28
therefore whose wife
shall she be of the seven?
for they all had her. But 29
Jesus answered and said
unto them, Ye do err, not
knowing the scriptures, nor
the power of God. For in 30
the resurrection they neither
marry, nor are given
in marriage, but are as angels
in heaven. But as 31
touching the resurrection
of the dead, have ye not
read that which was spoken
unto you by God, saying,
I am the God of Abraham, 32
and the God of Isaac,
and the God of Jacob? God
is not *the God* of the dead,

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[a] Matt. 17:25-27; Rom. 3: 7. [b] Mal. 1: 6, 8; 3: 8-10. [c] Mark 12: 18, &c.; Luke 20: 27, &c. [d] Acts 23: 8. [e] Deut. 25: 5; Ruth 1: 11. [f] John 20: 9. [g] Matt. 18: 10; 1 John 3: 2. [h] Ex. 3: 6, 15, 16; Heb. 11: 16.

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21. Render to Cæsar. The use of Cæsar's coin as the current money was an acknowledgment of Cæsar. Let them return his coin when demanded. **Unto God the things that are God's.** Obedience in moral and spiritual things. Faith, love, obedience and liberal giving for God's work. We are to obey the human government over us, and to obey God. When the first requires us to disobey God, we are to obey Him, whatever may be the peril. Acts 5: 29.

23. The same day came the Sadducees. See note on Matt. 3: 5. They were materialists. **Who say there is no resurrection.** They denied the immortality of the soul. See Acts 23: 8.

24. Moses said. Deut. 25: 5.

25-28. Whose wife shall she be of the seven? They state a fictitious case that they suppose will make the doctrine of a resurrection ridiculous.

29. Ye do err. "Not knowing the Scriptures, nor the power of God."

30. Are as the angels of God. The physical relations of earthly marriage do not belong to spiritual beings. The saints when raised are like the angels. This does not deny personal intercourse or spiritual relationships, but the existence of fleshly ties.

31. As touching the resurrection of the dead. The Sadducees doubted some of the prophetic books, but accepted Moses; hence, the Lord appeals to Moses to show that he taught future existence, or *the resurrection*, which is the sense in which the latter phrase is used.

32. I am the God of Abraham. Exod. 3: 6. God does not say, "I was," but, "I *am* the God of Abraham, and of Isaac, and of Jacob." The present tense shows that he is still the God of the departed

33 And when the multitude heard *this*, they were astonished[a] at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then[b] one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou[c] shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it,[d] Thou shalt love thy neighbour as thyself.

40 On these two commandments[e] hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What[f] think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him[g] Lord, saying,

but of the living. And 33
when the multitudes heard
it, they were astonished at
his teaching.
But the Pharisees, when 34
they heard that he had put
the Sadducees to silence,
gathered themselves together.
And one of them, 35
a lawyer, asked him a
question, tempting him,
Master, which is the great 36
commandment in the law?
And he said unto him, 37
Thou shalt love the Lord
thy God with all thy heart,
and with all thy soul, and
with all thy mind. This is 38
the great and first commandment.
And a second 39
like *unto it* is this, Thou
shalt love thy neighbour as
thyself. On these two commandments 40
hangeth the
whole law, and the prophets.
Now while the Pharisees 41
were gathered together, Jesus
asked them a question,
saying, What think ye of 42
the Christ? whose son is
he? They say unto him,
The son of David. He saith 43
unto them, How then doth
David in the Spirit call him
Lord, saying,

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[a] Matt. 7: 28; Mark 12: 17. [b] Luke 10: 25, &c. [c] Deut. 6: 5; 10: 12. [d] Lev. 19: 18. [e] Rom. 13: 9; Jas. 2: 8. [f] Mark 12: 45, &c.; Luke 20: 41, &c. [g] Psa. 110: 1; Acts 2: 34, 35; Heb. 1: 13; 10: 12, 13.

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patriarchs, and that they are still in existence. Queen Victoria is not the queen of Bacon, Shakespeare and Ben Jonson, but only of her living subjects. The Savior teaches that the soul is resurrected when it leaves the body, and that there is no unconscious state between death and the final resurrection of the body.

34. The Pharisees . . . gathered. Compare Mark 28-34; Luke 10: 25-28.

35. A lawyer. An expounder of the law of Moses. A scribe (see Mark). **Tempting him.** Trying him.

36. Which is the great commandment? This was a question which, with some others, divided the Jewish teachers into rival schools, and was a constant bone of contention—one of "those strivings about the law," against which Paul warns Titus (Titus 3: 9). The Jews divided their commandments into greater and lesser, but were not agreed in particulars. Some pronounced the law of circumcision the greatest; others, that of sacrifices, or ablutions, or phylacteries. The Talmud reckoned the positive laws of Moses at 248, the negative at 365, in all 613. To keep so many laws, said the Jews, is an angel's work. So they had much question which was the great commandment, so that they might keep it in lieu of keeping the whole.

37, 38. Thou shalt love the Lord thy God, etc. Freely quoted from Deut. 6: 5. A demand for supreme love for God. **This is the great and first.** Great, because it embraces all others; first, in that it precedes the second that he is about to name. He who loves God supremely cannot live in disobedience to him.

39. The second is like. The first command sums up what man owes to God; the second, what he owes to his fellow-man. **Thou shalt love thy neighbour as thyself.** Lev. 19: 18. One who loves God supremely, will not live in disobedience; one who loves his neighbor as himself, will seek the welfare of those around him.

41. While the Pharisees were gathered. Compare Mark 12: 35-37; Luke 20: 21-44.

42. What think ye of Christ? The great question still. **Whose son?** They reply, the "Son of David," a correct but incomplete answer, as he shows by their own Scriptures.

43. Call him Lord. David then, by inspiration, calls his own Son his Lord, which shows that he is more than David's Son.

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And[a] no man was able to answer him a word; neither[b] durst any *man*, from that day forth, ask him any more *questions*.

CHAPTER XXIII.

The Last Appeal to Israel.

Summary.—The Scribes and Pharisees in Moses' Seat. The Burdens they Imposed. Their Eagerness for the Praise of Men. Religious Titles. Religious Masters. The Hypocrisy of the Scribes and Pharisees. Straining out the Gnat and Swallowing the Camel. Whited Sepulchers. Building the Tombs of Murdered Prophets. The Lamentation over Jerusalem.

1 Then spake Jesus to the multitude, and to his disciples,

2 Saying, The[c] scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for[d] they say, and do not.

4 For they bind heavy burdens,[e] and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

The Lord said unto my 44
Lord,
Sit thou on my right
hand,
Till I put thine enemies
underneath thy feet?
If David then calleth him 45
Lord, how is he his son?
And no one was able to an- 46
swer him a word, neither
durst any man from that
day forth ask him any
more questions.

CHAPTER XXIII.

Then spake Jesus to the 1
multitudes and to his disci-
ples, saying, The scribes 2
and the Pharisees sit on
Moses' seat: all things 3
therefore whatsoever they
bid you, *these* do and ob-
serve: but do not ye after
their works; for they say,
and do not. Yea, they bind 4
heavy burdens and griev-
ous to be borne, and lay
them on men's shoulders;
but they themselves will
not move them with their

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a Luke 14: 6. *b* Mark 12: 34; Luke 20: 40. *c* Mal. 2: 7. *d* Rom. 2: 21-23. *e* Acts 15: 10.

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44. The Lord. Jehovah. **Said to my Lord.** The Christ. Found in Psalm 110: 1. This psalm is quoted also in Acts 2: 34; 1 Cor. 15: 25; Heb. 1: 13; 5: 6; 7: 17, 21; 10: 13.

45. How is he his son? The answer is not given here, but plain. Christ, the Son of David, according to earthly descent, is the Son of God, God manifest in the flesh.

46. No man was able, etc. Henceforth the Pharisees argued no more, but only sought his death.

1. Jesus spake to the multitudes and to his disciples. This discourse, delivered in the courts of the temple on the Tuesday before the Lord was crucified, has never been surpassed in indignant rebuke, withering denunciation, and tearful sorrow over the coming fate of sinners who would not be saved. It contains Christ's last words to the Jewish nation. The contest had been growing fiercer, the opposition of his enemies was more bitter, their plots against his life were working, their utter perverseness was fully manifested, the time for tender appeal had passed by, and the Lord turns upon the "whited sepulchers," the "generation of vipers," the hypocritical pretenders, in a philippic that we believe has never been equalled. But even in the midst of it, like a rift of blue sky in the fearful storm-cloud, his love and pity shine forth with wonderful beauty in the pathetic exclamation of verse 37. Only a part of the discourse is found in Mark 12: 38-40; some similar sayings occur in Luke 11: 39-52, and a reference to it occurs in Luke 20: 45-47.

2. The scribes and Pharisees. Associated because almost all the scribes were of the sect of Pharisees. The scribes, the Jewish scholars, the theologians and lawyers, would naturally be of the religious sect. **Sit in Moses' seat.** Are the expounders of the law of Moses.

3. Whatsoever they bid you, that observe and do. While in Moses' seat, presenting the law of Moses. He has elsewhere taught that the traditions they added were to be rejected (Matt. chap. 15). **Do not after their works.** Do not follow their examples. The law of Moses was still in force, for the Christian dispensation was not ushered in until Christ died, and hence was still to be obeyed, but the wicked example of its teachers was to be rejected.

4. They bind heavy burdens. By the traditions they had added to the law. The law itself was a heavy yoke (Acts 15: 10), but the traditions so strenuously insisted on added to this yoke. See notes on Matt. 15: 1-6.

5 But[a] all their works they do for to be seen of men: they make broad their phylacteries,[b] and enlarge the borders of their garments,

6 And[c] love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But[d] be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: for one is your[e] Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But[f] he that is greatest among you shall be your servant.

12 And[g] whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

finger. But all their works 5
they do for to be seen of
men: for they make broad
their phylacteries, and enlarge
the borders *of their*
garments, and love the 6
chief place at feasts, and
the chief seats in the synagogues,
and the salutations 7
in the marketplaces, and to
be called of men, Rabbi.
But be not ye called Rabbi: 8
for one is your teacher, and
all we are brethren. And 9
call no man your father on
the earth: for one is your
Father, which is in heaven.
Neither be ye called masters: 10
for one is your master,
even the Christ. But he that 11
is greatest among you shall
be your servant. And whosoever 12
shall exalt himself
shall be humbled; and
whosoever shall humble
himself shall be exalted.
But woe unto you, scribes 13
and Pharisees, hypocrites!
because ye shut the kingdom
of heaven against
men: for ye enter not in
yourselves, neither suffer
ye them that are entering
in to enter.

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a Matt. 6: 1-16. *b* Num. 15: 38. *c* Mark 12: 38, &c. *d* Jas. 3: 1. *e* Matt. 6: 9. *f* Matt. 20: 26, 27. *g* Prov. 15: 33; Jas. 4: 6.

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5. To be seen of men. Instead of touching the burdens with their little finger, by an effort to keep the law in its spirit, their whole object was to appear holy before men. **Make broad their phylacteries.** A band was drawn over the forehead, or around the arm, and to this was attached a small calfskin box, in which were placed passages of Scripture. For this they quoted Exod. 13: 16. The passages worn so ostentatiously were Exod. 12: 2-10; 13: 11-21; Deut. 6: 4-9; 11: 18-21. To make them "broad" was to enlarge the case containing the Scripture so as to make it more conspicuous. **Enlarge the borders.** The fringes worn as enjoined in Num. 15: 38, to remind them "of doing all the commandments." To enlarge these would make them more conspicuous.

6. Love the uppermost rooms at feasts. Rather, "seats." The highest seats at a feast were the places of honor. **Chief seats in the synagogues.** The places where the elders sat with their faces to the congregation. They loved the pre-eminence.

7. And salutations in the markets. Being greeted by titles of honor in the public resorts. **To be called Rabbi.** A term which meant the same as Doctor of Divinity now. There were three degrees, Rab, Rabbi, and Rabboni. The last is the greatest, and means, literally, "My great teacher."

8. Be ye not called Rabbi. This prohibits all similar religious titles now. It certainly forbids such as the corresponding title of D. D. **For one is your teacher.** Christ is the common teacher of all, and all others are disciples on the same level. The spirit of this command forbids all ecclesiastical titles of honor.

9, 10. Call no man father. Another honorary title. The scribes delighted to be called *Abba*, father. So do the priests of the Roman Catholic Church. So do all who welcome such honorary titles as *Rev.*, *Right Rev.*, *Lord Bishop*, etc. These are all forbidden. No apostle was ever so called. **Master.** Also an honorary title. All such are to be avoided in the church.

11. He that is greatest. Instead of seeking chief seats at feasts or in the synagogues, and titles that will exalt him above others, let him seek to become the servant of all. Compare Matt. 20: 26.

12. Whosoever shall exalt himself, etc. A universal rule in the kingdom of God. Humility is an essential element of progress in it.

13. Woe unto you, scribes and Pharisees. Eight woes are given. They have been contrasted with the nine Beatitudes of chapter 5. **Hypocrites.** Literally, an actor. **Shut the kingdom of heaven.** By false teaching that prevents men from accepting Christ. Both their example and false teaching shut the door.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses,[a] and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child[b] of hell than yourselves.

16 Woe unto you, *ye* blind[c] guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17 *Ye* fools,[d] and blind! for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools, and blind! for whether *is* greater, the gift, or the altar that sanctifieth[e] the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him[f] that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne[g] of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for[h] ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters*[i] of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Woe unto you, scribes 15
and Pharisees, hypocrites!
for ye compass sea and
land to make one proselyte;
and when he is become
so, ye make him twofold
more a son of hell
than yourselves.
Woe unto you, ye blind 16
guides, which say, Whosoever
shall swear by the
temple, it is nothing; but
whosoever shall swear by
the gold of the temple, he
is a debtor. Ye fools and 17
blind: for whether is greater,
the gold, or the temple
that hath sanctified the
gold? And, Whosoever 18
shall swear by the altar, it
is nothing; but whosoever
shall swear by the gift that
is upon it, he is a debtor.
Ye blind: for whether is 19
greater, the gift, or the altar
that sanctifieth the gift?
He therefore that sweareth 20
by the altar, sweareth by it,
and by all things thereon.
And he that sweareth by 21
the temple, sweareth by it,
and by him that dwelleth
therein. And he that sweareth 22
by the heaven, sweareth
by the throne of God, and
by him that sitteth thereon.
Woe unto you, scribes 23
and Pharisees, hypocrites!
for ye tithe mint and anise
and cummin, and have left
undone the weightier matters
of the law, judgement,
and mercy, and faith: but
these ye ought to have
done, and not to have left

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[a] 2 Tim. 3: 6; Tit. 1: 11. [b] John 8: 44; Acts 13: 10; Eph. 2: 3. [c] Matt. 15: 14. [d] Psa. 94: 8. [e] Ex. 29: 37; 30: 29. [f] 2 Chron. 6: 2; Psa. 26: 8. [g] Matt. 5: 34; Psa. 11: 4; Isa. 66: 1. [h] Luke 11: 42. [i] Matt. 9: 13; 1 Sam. 15: 22; Jer. 22: 15, 16; Hosea 6: 6; Mic. 6: 8.

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14. **Devour widows' houses.** Devour their property under holy pretences.

15. **Ye compass sea and land.** Spare no effort. **To make a proselyte.** Induce Gentiles to become circumcised and to keep the Jewish religion. This is the sense in which "proselyte" was then always used. **Twofold more a child of hell.** Usually the proselytes of such teachers went to even more foolish sectarian extremes than their teachers.

16, 17. **Ye blind guides.** Blind, because they closed their eyes, yet professing to be leaders. **By the temple.** A common oath among the Jews. **By the gold of the temple.** In their foolish distinctions they regarded this as a binding oath. If the gold had any sacredness it was because the temple, God's house, made it so.

18-20. **The altar.** That of the temple, the only altar known in Israel. **The gift.** The offering placed on the altar.

21, 22. **By the temple.** Oaths that they did not call binding, Jesus traces to God himself. Compare Matt. 5: 35. The meaning is that all oaths are by God. There are no distinctions.

23. **Ye pay tithe of mint, anise and cummin.** Insignificant garden herbs. The Jews were bidden to pay tithes of the fruits of the field and of trees (Lev. 27: 30). The Pharisees were scrupulous in paying the tithes of garden herbs that were almost valueless, but neglected much more important duties.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for[a] ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto[b] whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore be ye witnesses unto yourselves, that ye are the children of them which killed[c] the prophets.

32 Fill[d] ye up then the measure of your fathers.

the other undone. Ye blind 24
guides, which strain out
the gnat, and swallow the
camel.
Woe unto you, scribes 25
and Pharisees, hypocrites!
for ye cleanse the outside
of the cup and of the platter,
but within they are full
from extortion and excess.
Thou blind Pharisee, 26
cleanse first the inside of
the cup and of the platter,
that the outside thereof
may become clean also.
Woe unto you, scribes 27
and Pharisees, hypocrites!
for ye are like unto whited
sepulchres, which outwardly
appear beautiful, but inwardly
are full of dead
men's bones, and of all uncleanness.
Even so ye also 28
outwardly appear righteous
unto men, but inwardly ye
are full of hypocrisy and
iniquity.
Woe unto you, scribes 29
and Pharisees, hypocrites!
for ye build the sepulchres
of the prophets, and garnish
the tombs of the righteous,
and say, If we had 30
been in the days of our
fathers, we should not
have been partakers with
them in the blood of the
prophets. Wherefore ye 31
witness to yourselves, that
ye are sons of them that
slew the prophets. Fill ye 32
up then the measure of

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[a] Mark 7: 4, &c. [b] Luke 11: 44; Acts 23: 3. [c] Acts 7: 52; 1 Thes. 2: 15. [d] Gen. 15: 16; 1 Thes. 2: 16.

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24. Ye strain at a gnat. "Strain out a gnat," as in the Revision. A forcible image of those who are very conscientious over small, and careless of great, matters.

25, 26. Ye make clean the outside, etc. The figure is plain. Its application rebukes scrupulous care of outside forms, while neglecting to have the heart pure.

27. For ye are like unto whited sepulchres. It is stated that on the 15th of the month of Adair, before the Passover, the Jews whitewashed all the spots where graves were situated. This was done both to beautify them and to mark the spots as to prevent any one from passing over them, which would occasion Levitical defilement. For this practice, Num. 19: 16 and Ezek. 39: 15 were cited. This custom gave the basis for the Savior's figure. In plain view of the Savior and his hearers, as they stood in the temple court, could be seen the whitened tombs along the western slope of Olivet, some of which are still seen at this day. **Beautiful outward, but are within full of dead men's bones.** A powerful figure to show forth the contrast between the sanctimonious professions of the Pharisees and their unholy lives.

28. Even so ye also outwardly appear righteous. It was only in appearance and profession.

29, 30. Ye build the tombs of the prophets, etc. They honored the prophets and saints by building monuments to them, instead of following their teaching, or imitating their lives. Even Herod the Great, a monster of wickedness, rebuilt the tomb of David.

31. Wherefore ye be witnesses . . . children of them which killed the prophets. They demonstrated by their hostility to Christ, by their plots and false charges, and would soon show by their murder of the Lord, that they had just the same spirit as their fathers who slew Isaiah, persecuted Jeremiah, and shed the blood of Zacharias between the altar and the temple. They were therefore their spiritual children as well as their descendants. It adds to the vividness of this denunciation that from the temple area where they were standing the crest of Olivet rose distinctly at the distance of half a mile, and upon it were clearly visible the white sepulchers of the prophets which they had rebuilded, among them the tomb of Zacharias, who is named just below as slain between "the temple and the altar."

32. Fill ye up the measure of your fathers. The language of prophecy as well as irony and

33 *Ye* serpents, *ye* generation[a] of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill[b] and crucify; and *some* of them ye shall scourge[c] in your synagogues, and persecute *them* from city[d] to city:

35 That[e] upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel[f] unto the blood of Zacharias,[g] son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O[h] Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered[i] thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

your fathers. Ye serpents, 33
ye offspring of vipers, how
shall ye escape the judgement
of hell? Therefore, 34
behold, I send unto you
prophets, and wise men,
and scribes: some of them
shall ye kill and crucify;
and some of them shall ye
scourge in your synagogues,
and persecute from
city to city: that upon you 35
may come all the righteous
blood shed on the earth,
from the blood of Abel the
righteous unto the blood of
Zachariah son of Barachiah,
whom ye slew between
the sanctuary and the altar.
Verily I say unto you, All 36
these things shall come
upon this generation.
O Jerusalem, Jerusalem, 37
which killeth the prophets,
and stoneth them that are
sent unto her! how often
would I have gathered thy
children together, even as
a hen gathereth her chickens
under her wings, and

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[a] Matt. 3: 7. [b] Acts 7: 59. [c] Acts 5: 40; 2 Chron. 11: 24, 25. [d] Heb. 11: 37. [e] Rev. 18: 24. [f] Gen. 4: 8. [g] 2 Chron. 24: 20, 21. [h] Luke 13: 34. [i] Deut. 32: 11, 12.

invective; as if he had said: Fill the measure of the guilt of your fathers to the brim. Crucify the Holy One and thus fill up the cup of iniquity.

33. Ye generation of vipers, how can ye escape? etc. Brood of vipers, full of venom, deadly as serpents, treacherous as the lurking serpent. So John had called them nearly four years before (Matt. 3: 7).

34. Wherefore, I send unto you prophets and wise men. In Luke 11: 49, is a passage much like this. The men sent were inspired apostles and evangelists. By giving the Jews still further opportunities after the sin of the cross, the guilt of those who continued to reject the crucified Lord was aggravated. **Prophets.** Inspired teachers, like the apostles, Philip, Stephen, etc. **Wise men.** Faithful, devout and learned, but uninspired preachers. **Scribes.** Usually, those who copy and teach the wisdom of others, but I suppose also embracing those who wrote the New Testament Scriptures. **Some of them ye shall kill and crucify.** Literally fulfilled in the next few years.

35. That upon you may come all the righteous blood. Thus would they fill the measure full and become guilty of all the righteous blood shed by the whole army of martyrs. **Unto the blood of Zacharias.** The reference is probably to 2 Chron. 24: 20. He was slain in the court of the house of the Lord by the people, and died exclaiming, "The Lord look upon this and require it." He was the son of Jehoiada. The Siniatic manuscript omits Barachias in this place, and the error is supposed to have crept in from the mistake of some early copyist who confused this Zacharias with Zechariah the prophet, who was the son of Barachias.

36. Verily I say unto you, All these things shall come upon this generation. As the Amorites were spared until "their iniquity was full" (Gen. 15: 16), so the iniquity of Israel was allowed to accumulate from age to age, till in that generation it came to the full, and the collected vengeance of justice broke at once upon it. So it is often in the destruction of a nation. The French revolution of 1793 is another example.

37. Jerusalem, Jerusalem, thou that killest the prophets. The intense feeling that spoke in this utterance comes out first in the redoubling of the word Jerusalem; next in the picture of the sins of the city which he draws—a city so wicked that it was not content with rejecting the messengers of God, but even slew them. I know of nothing more touching than this apostrophe. **How often would I have gathered thy children together.** Not only had the city been warned again and again by the prophets, but the Lord had visited it at least six or seven times, and had for months taught in its streets. Nor did his solicitude end with the cross. His long suffering, patience and love are shown by his charge in the commission to the apostles: "To preach repentance and remission in his name among all nations, *beginning at Jerusalem*." **Ye would not.** "Would not" explains the cause of the rejection of the gospel. It is not because God in Christ is not ready; he *would gather* them. It is not because men cannot come, but because they will not come. Christ wished the salvation of Jerusalem; his will was for them to be saved;

38 Behold, your house is left unto you desolate.[a]

39 For I say unto you, Ye shall not see me henceforth, till ye shall say,[b] Blessed *is* he that cometh in the name of the Lord.

CHAPTER XXIV.

The Judgments on the Jewish Nation.

SUMMARY.—The Temple to be Utterly Destroyed. The Questions Asked on the Mount of Olives. Wars and Rumors of Wars Predicted. False Prophets and Christs. The Sign for Flight from Jerusalem. The Great Tribulation. How the Son of Man shall Come. The Sun Darkened. The Coming of the Son of Man. This Generation. The Time of Christ's Coming Unknown. Injunction to be Always in Readiness.

1 And[c] Jesus went out, and departed from the temple: and his disciples came to *him*, for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There[d] shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the

ye would not! Behold, your 38
house is left unto you desolate. For I say unto you, 39
Ye shall not see me henceforth, till ye shall say,
Blessed *is* he that cometh
in the name of the Lord.

CHAPTER XXIV.

And Jesus went out from 1
the temple, and was going
on his way; and his disciples came to him to shew
him the buildings of the
temple. But he answered 2
and said unto them, See ye
not all these things? verily
I say unto you, There shall
not be left here one stone
upon another, that shall
not be thrown down.
And as he sat on the 3
mount of Olives, the disci-

he sought to influence their wills to make a choice of salvation, but they *would not*. So God still "is not willing that any should perish, but that all should come to repentance" (2 Peter 2: 9), but there are many "who will not come to Christ that they might have life" (John 5: 40). While God wills the salvation of men, he does not destroy free agency by coercing the human will, but says: "Whosoever will, let him come."

38. **Behold, your house is left unto you desolate.** This was the consequence of refusing to come to Christ. The temple is the house meant. God will abandon it and leave it desolate. He will no longer accept its worship.

39. **Ye shall not see me henceforth.** This seems to imply that the temple shall be deserted when he leaves it. With his departure the presence of God departs. He was the Lord of the temple. **Till ye shall say.** These were his last words in the temple precincts, but they do not shut out all hope. Even yet when the Jews shall join in the hosannahs of those who, on the Sunday before, had sung his praises, and cry, "Blessed is he that cometh in the name of the Lord," they may be permitted to behold their Messiah. Many have seen in this passage a promise of the final conversion of Israel. Zech. 12: 10, Rom. 11: 26, 2 Cor. 3: 15, seem to favor the same view. When Christ abandoned the temple in Jerusalem, it was only fit for the destroyer. If we should drive him out of his spiritual temple, the church, it would be left as dead as the body without the spirit.

1. **And Jesus went out of the temple.** Immediately after the discourse in which he pronounced the woes upon the scribes and Pharisees, upon the temple and Jerusalem. This remarkable chapter is not one upon which commentators are agreed, and the conclusions that I have reached on the points of difference will not be found identical with those of any other writer. I believe, however, that they will be found harmonious with the Scripture. Compare Mark 13: 1-37; Luke 21: 3-36. **His disciples . . . shew him the buildings of the temple.** He had just foreshadowed its destruction. With this in mind they point out its splendor, especially the amazing stones used in its construction. Compare Mark and Luke. The temple had been rebuilt in great splendor by Herod, and was not fully completed until about thirty years after the Savior's crucifixion.

2. **Not one stone upon another, etc.** Other great temples are in ruins, but their ruins indicate their former splendor. The Parthenon, the Acropolis, the temples of Karnak, Luxor, and Baalbec are examples; but to find even the foundations of the Jewish temple it is necessary to dig beneath the modern city. It has entirely disappeared from the face of the earth, and a Mahometan mosque stands on the spot where it stood.

3. **As he sat on the mount of Olives.** Passing out of the city, over the valley of Jehoshaphat, he and his disciples climbed the mount and sat down on its crest overlooking the city and temple bathed in

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[a] Zech. 11: 6. [b] Matt. 21: 9; Psa. 118: 26. [c] Mark 13: 1; Luke 21: 4. [d] 1 Kings 9: 7; Jer. 26: 18; Luke 19: 44.

disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?[a]

4 And Jesus answered and said unto them, Take[b] heed that no man deceive you:

5 For many shall come in my[c] name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars,[d] and rumors of wars; see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For[e] nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then[f] shall they deliver you up to be afflicted, and shall kill[g] you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be [h]offended, and shall betray one another, and shall hate one another.

11 And [i]many false prophets shall rise, and shall deceive[j] many.

12 And because iniquity shall abound, the love of many shall wax[k] cold.

13 But[l] he that shall endure unto the end, the same shall be saved.

ples came unto him privately, saying, Tell us,
when shall these things be?
and what *shall be* the sign
of thy coming, and of the
end of the world? And 4
Jesus answered and said
unto them, Take heed that
no man lead you astray.
For many shall come in 5
my name, saying, I am the
Christ; and shall lead many
astray. And ye shall hear 6
of wars and rumours of
wars: see that ye be not
troubled: for *these things*
must needs come to pass;
but the end is not yet. For 7
nation shall rise against
nation, and kingdom
against kingdom: and
there shall be famines and
earthquakes in divers
places. But all these things 8
are the beginning of travail. Then shall they deliver 9
you up unto tribulation,
and shall kill you: and ye
shall be hated of all the nations for my name's sake.
And then shall many stumble, and shall deliver up 10
one another, and shall hate
one another. And many 11
false prophets shall arise,
and shall lead many astray.
And because iniquity shall 12
be multiplied, the love of
the many shall wax cold.
But he that endureth to 13
the end, the same shall be

the sunset. **Tell us.** The disciples, still thinking of what the Lord had said, ask three questions: (1) When shall these things be? That is, the overthrow of the temple. (2) What shall be the sign of the coming? And (3) of the end of the world? They supposed these events would be simultaneous—a mistake. To understand what follows we must keep in mind that he has three questions to answer, nor are the answers blended.

4, 5. Take heed that no man deceive you. By pretending to be Christ. As they yet believed that Christ would surely return to reign at Jerusalem, this admonition was needed. **Come in my name.** As the Messiah. We learn from Josephus that enthusiasts did come about the time of the end of Jerusalem, claiming to be sent of God. Bar-cocheba, "the son of the star," appeared in A. D. 120. From time to time other deceivers have appeared.

6, 7. Ye shall hear of wars. The Jewish war began in A. D. 66, and ended about five years after. During this period all the Roman empire was filled with commotion. Nero, the emperor, was overthrown by Galba; six months after, Galba was overthrown by Otho; a few months after, Otho was overthrown by Vitellius; a little later, he was overthrown by Vespasian. All of these but the last, who ascended the throne shortly before Jerusalem was destroyed, died violent deaths. **Famines.** The natural result of civil wars. Tacitus, the Roman historian, says of this period: "It was full of calamities, horrible with battles, rent with seditions, savage in peace itself."

8, 9. Shall deliver you up to tribulation. To persecution. Soon literally fulfilled in the Jewish persecutions. The awful persecution of Nero also soon followed. **Ye shall be hated.** Tacitus, describing Nero's persecution begun in A. D. 64, says "the Christians were haters of mankind."

10. Then shall many be offended. Shall stumble and fall, rather than suffer for Christ. The half-hearted always do.

11. Many false prophets. False teachers. Compare Gal. 1: 7; 1 John 2: 12, 18; 4: 1; 2 Peter 2: 1; 1 Tim. 4: 1. See also Josephus, Book VI. 5, sec. 3.

12. Because iniquity shall abound, etc. Immorality eats out the heart of religion.

13. He that endures to the end, etc. The Christian Jews who endured to the end were saved by

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[a] 1 Thes. 5: 1, &c. [b] Col. 2: 8; 2 Thes. 2: 3. [c] Jer. 14: 14. [d] Dan. chap. 11. [e] Hag. 2: 21, 22. [f] Luke 21: 12. [g] John 16: 2; Acts 7: 59. [h] Matt. 13: 21. [i] 2 Pet. 2: 1; 1 John 4: 3. [j] 1 Tim. 4: 1. [k] Rev. 3: 15, 16. [l] Rev. 2: 10.

14 And this gospel of the kingdom shall be[a] preached in all the world, for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken[b] of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judea flee into the mountains;

17 Let him which is on the house-top not come down to take anything out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And[c] woe unto them that are with child, and to them that give suck, in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath-day.

21 For[d] then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but[e] for the elect's sake those days shall be shortened.

23 Then[f] if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

saved. And this gospel of 14
the kingdom shall be
preached in the whole
world for a testimony unto
all the nations; and then
shall the end come.
When therefore ye see 15
the abominations of desolation, which was spoken
of by Daniel the prophet,
standing in the holy place
(let him that readeth understand), then let them 16
that are in Judæa flee unto
the mountains: let him that 17
is on the housetop not go
down to take out the things
that are in his house: and 18
let him that is in the field
not return back to take his
cloke. But woe unto them 19
that are with child and to
them that give suck in
those days! And pray ye 20
that your flight be not in
the winter, neither on a
sabbath: for then shall be 21
great tribulation, such as
hath not been from the beginning of the world until
now, no, nor ever shall be.
And except those days had 22
been shortened, no flesh
would have been saved:
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shall say unto you, Lo, here
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[a] Matt. 28: 19; Rom. 10: 18; Rev. 14: 6. [b] Dan. 9: 27; 12: 11. [c] Luke 23: 29. [d] Dan. 12: 1. [e] Isa. 65: 8, 9. [f] Deut. 13: 1-3.

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flight to Pella, beyond the Jordan, at the signal pointed out by the Lord. The principle is generally applicable.

14. **This gospel of the kingdom, etc.** The gospel was preached throughout the Roman empire, "the world" of the New Testament, before A. D. 70. **Then the end shall come.** Of the Jewish state.

15-20. **When ye see the abomination of desolation.** This is the sign when Christians should flee from Jerusalem. See Dan. 9: 27; 11: 31; 12: 11. Luke says, "When ye shall see Jerusalem encompassed with armies" (21: 20). This was, therefore, Christ's explanation of the abomination of desolation. The Roman army, heathen, with heathen images and standards, ready to sacrifice to idols on the temple altar, working the desolation of Jerusalem and the temple, is what is meant. **In the holy place.** Mark says, "Where it ought not;" around "the holy city." See Matt. 4: 5. **Let them in Judea flee.** For refuge. **Let him on the housetop.** The flat roofs were sleeping places. All must be done without a moment's delay. **Woe to them with child.** Because not fit for flight and the hardships that must be endured. **Not in the winter.** Because the streams were then impassable torrents from the heavy rains and the weather cold and wet, hard on homeless people. **Nor on the sabbath.** Because then the gates of the cities were closed, preventing departure. History tells us that the army of Cestius Gallus enclosed Jerusalem in A. D. 67, then deterred by its strength, retired to Cæsarea. This was the signal for which the church waited, and it then fled beyond the Jordan.

21. **Great tribulation.** The account given by Josephus, the Jewish historian who witnessed and recorded the war, is almost an echo of the predictions of Christ. Women ate their own children from starvation; the Jews within the city fought each other as well as the Roman army; on August 10, A. D. 70, the city was stormed and there was a universal massacre; 1,100,000 persons perished, and 100,000 survivors were sold into slavery.

22. **No flesh would be saved.** If such awful work should continue, it would exterminate the human race. **For the elect's sake.** On their account, because there is salt to save the earth, an end shall be put to the awful work of death. The *elect* are the believers in Christ (Rom. 11: 5-7).

23-26. **Then.** During this period of tribulation, give no heed to false prophets, false Christs, or to those who say Christ is here or there

24 For there shall arise false Christs, and false prophets, and[a] shall shew great signs and wonders; insomuch that, if [b]*it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning[c] cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever[d] the carcase is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those days shall[e] the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens[f] shall be shaken:

30 And then shall appear the sign of the Son of man[g] in heaven: and then shall all the tribes of the earth mourn, and they[h] shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound[i] of a trumpet, and they shall gather together his elect[j] from the four winds, from one end of heaven to the other.

lieve *it* not. For there shall 24
arise false Christs, and
false prophets, and shall
shew great signs and won-
ders; so as to lead astray, if
possible, even the elect.
Behold, I have told you be- 25
forehand. If therefore they 26
shall say unto you, Behold,
he is in the wilderness; go
not forth: Behold, he is in
the inner chambers; be-
lieve *it* not. For as the 27
lightning cometh forth
from the east, and is seen
even unto the west; so shall
be the coming of the Son of
man. Wheresoever the car- 28
case is, there will the eagles
be gathered together.
But immediately, after 29
the tribulation of those
days, the sun shall be dark-
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a 2 Thes. 2: 9-11. *b* John 10: 28, 29. *c* Zech. 9: 14; Luke 17: 24, &c. *d* John 3: 29. *e* Isa. 13: 10; Ezek. 32: 7. Amos 5: 20; Acts 2: 20; Rev. 6: 12. *f* 2 Pet. 3: 10. *g* Dan. 7: 13; Rev. 1: 7. *h* Matt. 16: 27; Mark 13: 26; Lu. 22: 69. *i* 1 Thes. 4: 16. *j* Zech. 14: 5.

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27. For as the lightning. There will be no doubt about Christ's coming when he does come, no discussion, no need that any one shall tell it. It will be manifest as the flash of lightning across the sky. There can be no mistake. Such language shows how much those err who claim that his coming was at the destruction of Jerusalem.

28. The carcase is, there will be the eagles. The term "carcase" well represents the utterly corrupted Jewish state; the "eagles" is a fit symbol of the Roman army, every legion of which bore the eagle as its standard.

29. Immediately after the tribulation of those days. The first question, When shall these things be? has now been answered. Here begins the answer to the second, concerning the coming of the Lord. For other passages on the second coming, see 1 Thess. 2: 19; 3: 13; 4: 15; 5: 23; 2 Thess. 2: 1, 8, 9; 1 Cor. 15: 23; Jas. 5: 7; 2 Pet. 1: 16; 4; 12; 1 John 2: 28. "Immediately" after the destruction of Jerusalem (the tribulation) the series of events begins that leads to the coming of Christ. **The sun shall be darkened.** I take what follows to be symbolical, as is usual in prophecy, rather than literal. Christ is "the Sun of Righteousness." After the destruction of Jerusalem, the causes began to work that led to the great apostasy of the church and produced "the Dark Ages" of the church. **The moon shall not give her light.** The moon shines by reflected light of the sun and if it is darkened so will be the moon. So, too, the church shines by the light of Christ. When Christ's light was darkened by taking the Bible from the people the church gave forth little light during the long night of the Middle Ages. **The stars shall fall.** Stars represent great teachers of the church, apostles and evangelists. See Rev. 1: 20. When the apostles were dethroned by the Romish apostasy, "the stars fell from heaven," figuratively. Other stars, great church lights who apostatized, fell from heaven in another sense.

30. Then. After the long period of the apostasy. **Shall appear the sign of the Son of man.** Some sign of his coming that every one will recognize when it is manifested. **All the tribes of the earth mourn.** Because of their sins. **They shall see the Son of man coming.** It will be visible to every eye and will be in splendor.

32 ¶ Now learn[a] a parable of the fig-tree; When his branch is yet tender and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even*[b] at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven[c] and earth shall pass away, but my words shall not pass away.

36 ¶ But[d] of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken and the other left.

42 ¶ Watch[e] therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the

Now from the fig tree 32
learn her parable: when
her branch is now become
tender, and putteth forth
its leaves, ye know that the
summer is nigh; even so 33
ye also, when ye see all
these things, know ye that
he is nigh, *even* at the
doors. Verily I say unto 34
you, This generation shall
not pass away, till all these
things be accomplished.
Heaven and earth shall 35
pass away, but my words
shall not pass away. But 36
of that day and hour knoweth
no one, not even the angels of heaven, neither the
Son, but the Father only.
And as *were* the days of 37
Noah, so shall be the coming
of the Son of man. For 38
as in those days which were
before the flood they were
eating and drinking, marrying
and giving in marriage, until the day that
Noah entered into the ark,
and they knew not until 39
the flood came, and took
them all away; so shall be
the coming of the Son of
man. Then shall two men 40
be in the field; one is taken,
and one is left: two women 41
shall be grinding at the
mill; one is taken, and one
is left. Watch therefore: 42
for ye know not on what
day your Lord cometh. But 43
know this, that if the mas-

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a Lu. 21: 29. *b* Jas. 5: 9. *c* Psa. 102: 26; Isa. 51: 6. *d* Zech. 14: 7; 1 Thes. 5: 2. *e* Lu. 12: 39, 40; Rev. 3: 3; 16: 15.

31. With a great sound of a trumpet. Compare 1 Thess. 4: 16. **Shall gather his elect.** Before the judgment on the world. The believers will be in all countries, mingled with the population of earth, and then shall be separated. **Four winds.** The four quarters of the earth.

32, 33. Learn a parable from the fig tree. The putting forth of the leaves is the sign that summer is near. It puts forth leaves usually in April. So "all these things" show when the Lord is at hand.

34, 35. This generation shall not pass till all these things be fulfilled. Some hold that "all these things," both in verse 33 and 34, refer only to what was said of the fall of Jerusalem, ending with verse 28. Others have contended that the phrase includes the second coming, but refers directly to the end of Jerusalem, which was a type of the end of the world. I believe, rather, that "all these things" embraces all thus far predicted, and that "this generation" means the Jewish race, instead of only those then living. The Greek word so rendered is used in the sense of race in the Greek classics, and Alford points to Matt 12: 45, and Luke 16: 8, as examples of such use in the New Testament. Christ has described the awful end of the Jewish state; after such a destruction and the scattering of the remnant to the ends of the earth, all the examples of history would declare that the Jewish race would become extinct. Christ, however, declares that, contrary to all probability, it shall not pass away until he comes. They still exist, 1850 years after the prediction, distinct, but without a country.

36. Of that day and hour knoweth no one. How foolish then to be figuring out the time of the Lord's coming.

37-41. As were the days of Noah. As the deluge surprised the world, so will the Lord's coming. **Two women shall be grinding at the mill.** The hand-mills still used in the East. The grinding is done by women, usually two, as the work is hard for one. It will be the time of the separation of the evil from the good.

42. Watch therefore. Because the coming will be unexpected. Mark adds, "pray."

43. If the master of the house. The lesson of the illustration is a constant state of preparation.

house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his Lord hath made ruler over his household,[a] to give them meat in due season?[b]

46 Blessed *is* that servant whom his Lord, when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler[c] over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;

50 The Lord of that servant shall come in a day[d] when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites; there[e] shall be weeping and gnashing of teeth.

ter of the house had known
in what watch the thief
was coming, he would have
watched, and would not
have suffered his house to
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be ye also ready: for
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not the Son of man cometh.
Who then is the faithful 45
and wise servant whom
his lord hath set over his
household, to give them
their food in due season?
Blessed is that servant, 46
whom his lord when he
cometh shall find so doing.
Verily I say unto you, that 47
he will set him over all that
he hath. But if that evil 48
servant shall say in his
heart, My lord tarrieth; and 49
shall begin to beat his fellow-servants,
and shall eat
and drink with the drunken;
the lord of that servant 50
shall come in a day when
he expecteth not, and in an
hour when he knoweth not,
and shall cut him asunder, 51
and appoint his portion
with the hypocrites: there
shall be the weeping and
gnashing of teeth.

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a Jer. 3: 15. *b* Matt. 13: 52. *c* Matt. 25: 21. *d* 1 Thes. 5: 3; Rev. 3: 3. *e* Matt. 25: 30.

Elsewhere in the New Testament Christ's coming is compared to that of a thief in the night (1 Thess. 5: 1-10; Rev. 3: 3; 16: 15).

44. Be ye also ready. The duty enjoined is not to watch for Christ, but to watch ourselves to see that we are ready.

45. Who then is a faithful and wise servant? In Luke 12: 42-46, is given a similar parable in answer to a question of Peter. There the Lord speaks of "the faithful and wise steward;" here he describes a steward, but speaks of him as a servant. **Ruler.** Preachers, elders, deacons, Sunday-school superintendents, teachers. **Household.** All under their religious charge.

46, 47. Blessed is that servant, whom his lord . . . shall find so doing. This blessedness applies equally to those who are faithful unto death and those who are so found at the Lord's coming. The blessedness is in the reward the Lord will give. **He shall make him ruler over all his goods.** The parables of the talents and the pounds show that those who have been faithful to the trusts given them here shall receive additional trusts in the Savior's eternal kingdom.

48. My lord delayeth his coming. The worst enemy of Christ is the professed servant of the Lord whose practices are evil, and who supposes he can evade punishment for his crimes.

49. And shall begin to smite his fellow-servants. There is no sin more common among those who are clothed with authority than oppression. There have been no worse oppressors than priests. **And to eat and drink with the drunken.** What first disgusted Luther with the faith in which he had been reared was the profligacy of the priests and monks. It has often been the case that the Vatican was the very hot-bed of scandal.

50. The lord of that servant shall come. He will certainly come, and come when the servant is unprepared for him. The majority of the wicked who die in their sins have expected to be better prepared for the end of life.

51. And shall cut him asunder. An ancient method of punishment which was practiced among the Israelites. See 1 Sam. 5: 33, and 2 Sam. 12: 31. The idea here is that very severe punishment shall be inflicted upon him, while *weeping and gnashing* of teeth would indicate a life of intense suffering. Indeed both these expressions must be regarded as metaphors, indicating nothing more clearly than a terrible and certain punishment.

CHAPLER XXV.

The End of the World.

SUMMARY.—*The Ten Virgins.* The Foolish who Took no Oil. The Bridegroom Comes. The Doors Shut on the Foolish Virgins. Watch Therefore. The Parable of the Talents. The Manner of Using. The Reckoning when the Lord Comes. The Day of Judgment Portrayed. The Gathering of the Nations. The Great Separation. The Blessedness of those on the Right Hand. The Awful Fate of those on the Left. The Ground of the Separation. The Everlasting Punishment and Life Eternal.

1 Then shall the kingdom of heaven be likened unto ten virgins,[a] which took their lamps, and went forth to meet the bridegroom.[b]

2 And five[c] of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil[d] with them:

4 But the wise took oil[e] in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered[f] and slept.

6 And at midnight[g] there was a cry[h] made, Behold, the bridegroom cometh; go ye out[i] to meet him.

CHAPTER XXV.

Then shall the kingdom 1
of heaven be likened unto
ten virgins, which took
their lamps, and went forth
to meet the bridegroom.
And five of them were foolish, 2
and five were wise.
For the foolish, when they 3
took their lamps, took no
oil with them: but the wise 4
took oil in their vessels
with their lamps. Now 5
while the bridegroom tarried, they all slumbered
and slept. But at midnight 6
there is a cry, Behold, the
bridegroom! Come ye forth

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[a] Psa. 45: 14; Can. 6: 8, 9; 2 Cor. 11: 2. [b] John 3: 29. [c] Matt. 22: 10; Jer. 24: 2-9. [d] Isa. 48: 1. [e] 1 John 2: 20. [f] 1 Thes. 5: 6. [g] Rev. 16: 15. [h] 1 Thes. 4: 16. [i] Amos 4: 12.

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1. **The kingdom of heaven shall be likened.** The third question asked by the disciples, Matt. 24: 3, was about the end of the world. This whole chapter is an answer. The future tense is used. In most of the parables of the kingdom the present is used, because they describe its earthly features. This, however, portrays the closing events, the judgment, the closing of the heavenly gates. **Unto ten virgins.** No significance attaches to the number, nor to the fact that they are virgins. The bridesmaids of a maiden at marriage are maidens. **Which took their lamps and went forth to meet the bridegroom.** The whole imagery of the parable is drawn from Eastern marriage customs. The betrothal, which took place some time before the marriage, was a kind of solemn marriage contract, but preliminary to its final consummation. When the time for the celebration of the marriage came, the bridegroom came to the house of the bride and brought her by night to his own home. The virgin bridesmaids awaited his coming and attended the bride to the marriage feast.

2. **And five of them were wise, and five were foolish.** The quality that made the difference between them was prudent forethought on the part of the wise. Compare Matt. 7: 21-27.

3. **They that were foolish took their lamps and took no oil with them.** The Jewish lamp was a shallow vessel filled with oil, on which the wick floated. These virgins had oil in their lamps when they started, but had no oil to replenish them. They started out, apparently, all right, but did not hold out.

4. **But the wise took oil in their vessels.** In this their wisdom was displayed. They not only "let their light shine," but at the same time kept the grace renewed that was essential to the continuance of their light.

5. **While the bridegroom tarried.** This suggests that the heavenly Bridegroom will not return as soon as the church expects him. We have a hint of the same kind in Matt. 24: 48. **They all slumbered and slept.** Literally, "nodded and fell asleep." The thought is that the Bridegroom came at an unexpected moment.

6. **And at midnight there was a cry made.** Midnight is the hour of slumber and silence when an outcry is always startling and unexpected. The implication is that the cry of the coming of the Bridegroom, the trump of the archangel, will be sudden and unexpected. Compare Matt. 24: 27 and 1 Thess. 5: 23.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.[a]

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather[b] to them that sell, and buy for yourselves.

10 And while[c] they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.[d]

11 Afterward came also the other virgins, saying,[e] Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I[f] know you not.

13 Watch[g] therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For[h] *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

to meet him. Then all 7
those virgins arose, and
trimmed their lamps. And 8
the foolish said unto the
wise, Give us of your oil;
for our lamps are going
out. But the wise answered, 9
saying, Peradventure
there will not be enough
for us and you: go ye rather
to them that sell, and
buy for yourselves. And 10
while they went away to
buy, the bridegroom came;
and they that were ready
went in with him to the
marriage feast: and the
door was shut. Afterward 11
come also the other virgins,
saying, Lord, Lord, open to
us. But he answered and 12
said, Verily I say unto you,
I know you not. Watch 13
therefore, for ye know not
the day nor the hour.

For *it is* as *when* a man, 14
going into another country,
called his own servants,
and delivered unto them

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[a] Luke 12: 35. [b] Isa. 55: 1, 6. [c] Amos. 8: 12, 13. [d] Heb. 3: 18, 19; Rev. 22: 11. [e] Matt. 7: 21-23; Heb. 12: 17. [f] Hab. 1: 13. [g] Matt. 24: 42, 44; Mark 13: 33, 35; Luke 21: 36. [h] Luke 19: 12, etc.

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7. All . . arose and trimmed their lamps. The object of trimming would be to secure a brighter light. It would involve the trimming of the wick and replenishing the oil if needed. When the cry does arise there will be a wonderful lamp-trimming.

8. Give us of your oil, for our lamps are gone out. The Revision says, more correctly, "Our lamps are going out." They had kept up a flickering light to this time. Their apparent piety, though it satisfied them before, was not sufficient now. Shams disappear in the presence of death or judgment.

9. Lest there be not enough for us and you. The wise virgins had sufficient for themselves, but none to spare, hence could be of no help. No one has a fund of surplus piety that he can turn over to some one else. **Go ye, . . . buy for yourselves.** The advice is the best possible. Every one has to procure for himself the needful grace and piety.

10. And while they went to buy, the bridegroom came. They were now seeking to obtain the oil in the only legitimate way, and all would have been well if they had attended to it at the proper time, but it was now too late. There is no encouragement to death-bed repentance. **The door was shut.** The door of the marriage feast chamber. The door of the kingdom stands open now, in life, to every mortal, but it will not always be so. The day of opportunity for everything passes.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us. As Augustine says, "They came looking for mercy when it was time for judgment." Luke 13: 25 also teaches that the doors will finally be shut. The shutting of the doors teaches that the day of salvation may pass by.

12. I know you not. This means, I do not recognize you as persons entitled to enter. The claims that they might have had once had been forfeited.

13. Watch therefore, for ye know neither the day nor the hour, etc. The whole parable is an illustration of this solemn admonition.

APPLICATION.—The Bridegroom is the Son of man; the time of the *marriage* is the coming to judgment; the *tarrying* represents the long and unknown period between his ascension and his return; the *virgins* represent the waiting church; the *wise* virgins represent those church members who are always ready and whose lights are shining; the oil in their vessels is the means by which their light is supplied; the *foolish* virgins are church members who have become cold and lifeless; the *midnight cry* is the summons of death, or the trump of judgment; the *cry for oil* is death-bed repentance, or an attempt at preparation in the face of judgment; the *shut door* is a declaration that such repentance is too late to be of avail; the great lesson is to be always in a state of readiness.

14. For the kingdom of heaven is as a man travelling into a far country. Compare Mark 13: 34-36; Luke 19: 11-27. Christ's departure from the earth to heaven is referred to. **Called his own servants.** The church members or disciples. **Delivered unto them his goods.** This applies to the trust of the entire interests of the kingdom of our Savior to his servants on the earth.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability;[a] and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time[b] the lord of those servants cometh, and reckoneth[c] with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler[d] over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few

his goods. And unto one 15
he gave five talents, to another
two, to another one;
to each according to his
several ability; and he
went on his journey.
Straightway he that received 16
the five talents went
and traded with them, and
made other five talents. In 17
like manner he also that
received the two gained
other two. But he that received 18
the one went away
and digged in the earth,
and hid his lord's money.
Now after a long time the 19
lord of those servants cometh,
and maketh a reckoning
with them. And he 20
that received the five talents
came and brought other
five talents, saying, Lord,
thou deliveredst unto me
five talents: lo, I have
gained other five talents.
His lord said unto him, 21
Well done, good and faithful
servant: thou hast been
faithful over a few things,
I will set thee over many
things: enter thou into the
joy of thy lord. And he 22
that *received* the two talents
came and said, Lord, thou
deliveredst unto me two
talents: lo, I have gained
other two talents. His lord 23
said unto him, Well done,
good and faithful servant;
thou hast been faithful
over a few things, I will
set thee over many things:
enter thou into the joy of

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a Rom. 12:6; 1 Cor. 12:4, &c.; Eph. 4:11. *b* Matt. 24:48. *c* Matt. 18:23,24. *d* Luke 12:44; 22:29.

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15. **Unto one he gave five talents, to another two, and to another one.** The talent was not a coin, but a weight, and was especially applied to the weighing of the precious metals. The Hebrew talent is variously estimated to be equivalent to a weight of silver ranging from $1,500 to $2,250. **To every man according to his several ability.** The sums entrusted to the servants were graded by their capacity. The trust of the Lord to each servant is measured according to his mental ability, wealth, position, or influence.

16. **He that had received five . . . traded . . . and made them other five.** Whoever diligently uses the powers and means of grace the Lord has given is such a servant. The result is gain to himself.

18. **He that had received one went and digged in the earth, and hid his lord's money.** Before the days of banks of deposit, and still in countries where they are not established, it is a common thing to hide treasure in the earth. This servant's only care was to hold on to what he had.

19. **After a long time the lord of those servants cometh.** There is certainly a hint here that a long period would pass before the Lord's return. **And reckoneth with them.** When our race meets the Lord, every mortal, saint and sinner, good and bad, will be called on for a reckoning. Every one's opportunities, as well as the character of his life and works, will be considered.

20. **He that had received five talents, etc.** He had doubled what he had received, and in acknowledgment that all was due to his lord who had given all and whose he was, he brought all to lay at his feet.

21. **I will make thee ruler over many things.** (1) Observe here that it is God's talents that have made the ten talents. The fruitfulness of our work depends on what God has given us. (2) In God's government, promotion depends on fidelity. This is in a measure true, here and now; fulfillment of duty in a lower and lesser station is rewarded by the providence which bids to go up higher. (3) Present duties are but trials of character; God gives the talents that he may test and see who is worthy of a trust. (4) The trusts given here below, by our use of which we are to show ourselves capable of receiving the crown above, Jesus calls *a few things*. This is in contrast with the trusts we will enjoy in the heavenly kingdom.

22, 23. **He also that had received two talents, etc.** His fidelity and reward are indicated, things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man,[a] reaping where thou hast not sown,[b] and gathering where thou hast not strawed:

25 And I was afraid,[c] and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked[d] and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed;

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto[e] every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away[f] even that which he hath.

30 And cast ye the unprofitable servant into outer darkness:[g] there shall be weeping and gnashing of teeth.

31 ¶ When[h] the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

thy lord. And he also that 24
had received the one talent came and said, Lord, I
knew thee that thou art a
hard man, reaping where
thou didst not sow, and
gathering where thou didst
not scatter: and I was 25
afraid, and went away and
hid thy talent in the earth:
lo, thou hast thine own.
But his lord answered and 26
said unto him, Thou wicked and slothful servant,
thou knewest that I reap
where I sowed not, and
gather where I did not scatter; thou oughtest there- 27
fore to have put my money
to the bankers, and at my
coming I should have received back mine own
with interest. Take ye 28
away therefore the talent
from him, and give it unto
him that hath the ten talents. For unto every one 29
that hath shall be given,
and he shall have abundance: but from him that
hath not, even that which
he hath shall be taken
away. And cast ye out the 30
unprofitable servant into
the outer darkness: there
shall be the weeping and
gnashing of teeth.

But when the Son of man 31
shall come in his glory, and
all the angels with him,
then shall he sit on the

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a Job 21:15. *b* Jer. 2:31. *c* Prov. 26:13; Rev, 21:8. *d* Matt. 18:32; Job 15:5,6; Luke 19:22; Jude 15. *e* Matt. 13:12; Mark 4:25; Luke 8:18; 19:26. *f* Luke 10:42. *g* Matt. 8:12. *h* Matt. 16:27; 19:28; Dan. 7:13; Zech. 14:5; Mark. 8:38; Acts 1:11; 1 Thes. 4:16; 2 Thes. 1:7; Jude 14; Rev, 1:7.

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acknowledged and rewarded in exactly the same terms as in the case of the first servant. The final reward depends on *faithfulness*, not greatness.

24. I knew thee that thou art a hard man. The charge against the lord is insulting. The term *hard*, and the charge in the next clause, "of reaping where thou hast not sown," affirm that the lord was harsh, unfeeling, grasping, and unscrupulous about his methods of acquisition. It states the position of many of our fellow-men. Many refuse to employ their talents in Christ's service because they think it a hard, exacting service, making unreasonable demands of self-denial, self-control and self-sacrifice.

26. Thou wicked and slothful servant. The wickedness of the servant is demonstrated, not only by his unfaithfulness, but by his false and slanderous excuses.

27. Thou oughtest to have put my money to the exchangers. To the bankers. If the lord was so exacting as he supposed, he ought at least to have put his money to use with the money brokers that it might have earned something. **Usury.** Interest. The Jews were forbidden to take it from their brethren, but were allowed to take it from aliens.

28. Take therefore the talent from him. He had shown himself unworthy of the trust. He had enjoyed opportunity to serve the lord, but had utterly neglected it; therefore the opportunity was taken away. The application is easy. **Give it to him which hath ten.** Because he has shown himself worthy of great trusts.

29. To every one that hath shall be given. Every attainment of honor, wealth, knowledge, or spiritual grace helps to render further attainment more easy and more assured; while it is spiritually as well as materially true that "the destruction of the poor is their poverty" (Prov. 10:15). **Shall be taken away even that which he hath.** For every *hath* there is a richer *hath;* and in every *hath not* a deeper, poorer *hath not.*

30. Cast ye the unprofitable servant into outer darkness. A state of banishment from the presence of the Lord. Have you a trust from the Lord? Are you useful to him according to your ability?

31. When the Son of man shall come in his glory. Compare 1 Thess. 4:14-18; Rev. 20:11-15.

32 And before[a] him shall be gathered all nations; and he shall separate[b] them one from another, as a shepherd[c] divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand,[d] but the goats on the left.

34 Then shall the king say unto them on his right hand, Come, ye blessed[e] of my Father,[f] inherit the kingdom[g] prepared[h] for you from the foundation of the world:

35 For I[i] was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger,[j] and ye took me in:

36 Naked,[k] and ye clothed me: I was sick, and ye visited[l] me: I was in prison,[m] and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

throne of his glory: and before 32
him shall be gathered
all the nations: and he
shall separate them one
from another, as the shepherd
separateth the sheep
from the goats; and he 33
shall set the sheep on his
right hand, but the goats on
the left. Then shall the 34
King say unto them on his
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of my Father, inherit
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you from the foundation
of the world: for I was an 35
hungred, and ye gave me
meat: I was thirsty, and ye
gave me drink: I was a
stranger, and ye took me
in; naked, and ye clothed 36
me: I was sick, and ye visited
me: I was in prison,
and ye came unto me.
Then shall the righteous 37
answer him, saying, Lord,
when saw we thee an hungred,
and fed thee? or
athirst, and gave thee
drink? And when saw we 38
thee a stranger, and took
thee in? or naked, and
clothed thee? And when 39
saw we thee sick, or in
prison, and came unto

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[a] Rom. 14:10; 2 Cor. 5:10; Rev. 20:12. [b] Matt. 13:49; Ezek. 20:38. [c] Psa. 78:52; John 10:14,27. [d] Heb. 1:3. [e] Psa. 115:15. [f] Rom. 8:17; 1 Pet. 1:4. [g] 1 Thes. 2:12; Rev. 5:10. [h] 1 Cor, 2:9; Heb. 11:16. [i] Isa, 58:6; Ezek. 18:7. [j] 1 Pet. 4:9; 3 John 5. [k] Jas. 2:15,16. [l] Jas. 1:27. [m] 2 Tim. 1:16; Heb. 13:2.

The glorious coming at the end of the world is meant. See Matt. 24:30. **The throne of his glory.** See Rev. 20:11, for an account of the great white throne upon which sat the divine Judge from whose face heaven and earth fled away. An earthly judge was wont, in pronouncing judgment, to take his place on the "judgment seat," a kind of judicial throne (John 19:13).

32. Before him shall be gathered all nations. It will be the day of the final account of all the world. **He shall separate them.** Now for the first time the separation takes place. The two classes have been mingled on the earth; every nation, country, town and city has had its wicked as well as righteous; nay, even into the church the bad have crept, but now they are separated forever.

33. He shall set the sheep at his right hand. The sheep, who represent the righteous, are placed at the right hand, the place of honor. See Heb. 12:2.

34. Then shall the King say to them on his right hand. The King is Christ. This is the only time, save in parabolic language, that he applies the title to himself, though he speaks of his kingdom and declares he came into the world to be a king. At judgment his kingly majesty will be acknowledged by all the universe. **Come ye blessed of my Father.** Observe that his invitation on earth to mortals is to *come;* "Come ye to the waters and drink;" "Let him that is athirst come and partake of the waters of life freely." To all who have heeded his earthly invitation he gives a heavenly invitation. **Inherit the kingdom prepared for you.** The blessed are now to enter on an inheritance. On earth they were heirs and joint-heirs with Christ.

35, 36. For I was an hungered, and ye gave me meat. The reason why those on the right hand are given the kingdom is now shown. They had ministered unto the Savior. The deeds of loving kindness that the truly benevolent do to his needy disciples are named as having been done to Christ. It should be noted (1) that the duties named are such duties as every one can perform. Chrysostom says: "He said not I was sick and ye healed me; or in prison and ye set me free; but *ye visited me and came unto me.*" (2) A real, personal service of Christ is implied, one involving some sacrifice of ease, time and property.

37, 38, 39. Then shall the righteous answer him, saying, Lord, when saw we thee, etc. The saints in all ages, in lands unknown when Christ was on the earth, saints who had never seen him when he was in the flesh, he commends for feeding, visiting and entertaining him whom they had never seen in person. What more natural than for them to exclaim: "When saw we thee? When did we entertain thee?" etc.

40 And the King shall answer and say unto them, Verily, I say unto you, Inasmuch[a] as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart[b] from me, ye cursed, into everlasting[c] fire, prepared[d] for the devil and his angels:

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily, I say unto you, Inasmuch [e]as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these [f]shall go away into everlasting punishment: but the righteous into life eternal.

thee? And the King shall 40
answer and say unto them,
Verily I say unto you, Inasmuch
as ye did it unto
one of these my brethren,
even these least, ye did it
unto me. Then shall he 41
say also unto them on the
left hand, Depart from me,
ye cursed, into the eternal
fire which is prepared for
the devil and his angels:
for I was an hungred, 42
and ye gave me no meat: I
was thirsty, and ye gave
gave me no drink: I was a 43
stranger, and ye took me
not in; naked, and ye
clothed me not; sick, and
in prison, and ye visited
me not. Then shall they 44
answer, saying, Lord, when
saw we thee an hungred,
or athirst, or a stranger, or
naked, or sick, or in prison,
and did not minister unto
thee? Then shall he an- 45
swer them, saying, Verily I
say unto you, Inasmuch as
ye did it not unto one of
these least, ye did it not
unto me. And these shall 46
go away into eternal punishment:
but the righteous
into eternal life.

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[a] Prov. 19:17; Mark, 9:41; Heb. 6:10. [b] Luke 13:27. [c] Matt. 13:40,42; Rev. 14:11. [d] Jude 6; Rev. 20:10. [e] Zech. 2:8; Acts 9:5. [f] Dan. 12:2; John 5:29.

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40. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. The righteous understood well that they had often, in the name and from the love of Christ, ministered to his brethren, the poor and suffering saints, but they had never understood that their Lord accepted this as a personal service to himself. It should be distinctly noted, (1) that the saved are the *righteous*, or those whose sins have been washed away by Christ; (2) they are those who have lived and acted in the name of Christ, or have been obedient to his will; (3) they have been full of the love of Christ and have faithfully ministered to the distressed, especially to those of the household of faith. The love of Christ implies love of the brethren, and of all mankind.

41. Depart from me, ye cursed, into everlasting fire. Those that have sought the Lord on earth shall be with him forever (1 Thess. 4: 17). Those who have turned away from him shall be turned away from him forever. The punishment is everlasting banishment from his presence (2 Thess. 1: 9). **Ye cursed.** Under the Jewish law, anything irretrievably condemned and devoted to death was called *accursed* (Deut. 13: 17). The same term applied to the wicked is a sentence of eternal death. **Into everlasting fire, prepared for the devil and his angels.** Fire is probably used, as in many other places in the Scripture, as a symbol of the bitter punishment of the wicked. Note, (1) it is everlasting; (2) prepared, not for man, but for the devil and his angels. Those who choose his service will have his portion.

42, 43. For I was an hungered. The reasons of this awful fate are given. The judgment of the wicked is pronounced, not for what they have done, but what they neglected to do.

44. Then shall they also answer him, saying, Lord, when saw we thee? etc. These, too, inquire if this is possible. If they had seen him in his splendor they certainly would have denied him nothing.

45. Then shall he answer them. The answer is exactly the same as that given to the righteous, save that it introduces *not*.

46. And these shall go away into everlasting punishment: but the righteous into life eternal. We shall not enter into the discussions that have arisen over this controverted passage. These things are certain: (1) A separation between the righteous and the wicked takes place at judgment. (2) The righteous inherit the kingdom; the wicked "depart into everlasting fire." (3) The state of the righteous is "life eternal;" the state of the wicked is "everlasting punishment." (4) The duration of these two states is the same, exactly the same Greek word being used in each case (*aionios*). Then if the state of punishment has an end, so has the life.

CHAPTER XXVI.

The Preparation for the Lord's Death.

Summary.—The Declaration to the Disciples that the Time was at Hand. The Wicked Counsel of the Rulers. The Anointing at Bethany. The Alabaster Box. Judas Sells his Lord. The Feast of the Passover. The Traitor Revealed. The Lord's Supper. The Agony in the Garden. The Seizure of Jesus. The Trial before Caiaphas.

1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know[a] that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted[b] that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast-*day*, lest there be an uproar among the people.

6 ¶ Now, when Jesus was in Bethany, in the house of Simon the leper,

7 There came[c] unto him a woman having an alabaster-box of very precious ointment, and poured *it* on his head, as he sat *at meat*.

CHAPTER XXVI.

And it came to pass, when 1
Jesus had finished all these
words, he said unto his disciples,
Ye know that after 2
two days the passover cometh,
and the Son of man is
delivered up to be crucified.
Then were gathered 3
together the chief priests,
and the elders of the people,
unto the court of the
high priest, who was called
Caiaphas; and they took 4
counsel together that they
might take Jesus by subtlety,
and kill him. But 5
they said, Not during the
feast, lest a tumult arise
among the people.
Now when Jesus was in 6
Bethany, in the house of
Simon the leper, there 7
came unto him a woman
having an alabaster cruse
of exceeding precious ointment,
and she poured it
upon his head, as he sat at

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[a] Mark 14: 1, &c.; Luke 22: 1, &c.; John 13: 1, &c.; Jer. 31: 31. [b] Psa. 2: 2. [c] John 11: 1, 2; 12: 3.

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1. **Had finished all these words.** The discourses recorded in the three preceding chapters. The time was Tuesday night, after the Jewish Wednesday began; that is, after sunset. Compare Mark 14: 1-11; Luke 22: 1-6; John 12: 1-8.

2. **After two days.** After Wednesday and Thursday. The day indicated is Friday. **The passover cometh.** For origin of this feast see Exod. 12: 1-14. It was really the Jewish emancipation day, the greatest of their feasts, and the paschal lamb was a type of the slain Christ.

3. **Then were gathered together.** An official meeting of the Sanhedrim. With **the chief priests,** that is, the high priests, Annas and Caiaphas, and the heads of the twenty-four courses. **And the elders of the people,** that is, the heads of the great families, the princes of Judah. **Into the court of the high priest.** The palace of Caiaphas. The body now about to assemble, the Sanhedrim, was the supreme court of Israel. According to Jewish accounts, it was composed of seventy-one members, the high priest being president. The "chief priests," or heads of the twenty-four courses, distinguished representatives of the "scribes," and "elders of the people," the heads of great families, constituted the membership. It could try and condemn to death, but could not carry out capital punishment without the consent of the Roman authorities at this time. It was mostly composed of bitter, bigoted enemies of Jesus, determined at any cost to secure his death. In the trial the Jewish law was constantly violated. **Caiaphas.** The reigning high priest, the son-in-law of Annas, who had been high priest, but was deposed by the Romans, but was still called a high priest. Both were Sadducees.

4. **Take Jesus by subtilty.** They were afraid of the people and wished to seize Jesus secretly and deliver him to the Romans to be crucified before the people knew of their designs. See Luke 21: 38.

5. **Not during the feast.** During the passover there were millions of Jews in Jerusalem. Josephus says that in A. D. 65, three millions were present. There were often tumults at the passover, and it was feared that the arrest of Jesus would arouse one. On such occasions the Romans suppressed the disturbance without mercy.

6. **Now when Jesus was at Bethany.** On the Saturday before. Matthew goes back to an event that occurred at Bethany before the Lord's triumphal entry into Jerusalem, because he is about to relate the treachery of Judas, and it was brought to a crisis by that event. **In the house of Simon the leper.** Supposed to have been healed by Christ, and a relative of Martha, Mary and Lazarus. Compare the parallel accounts. It is not known certainly who he was.

7. **There came a woman.** Mary, the sister of Lazarus. See John 12: 3. **An alabaster box.** A

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye[a] have the poor always with you; but me[b] ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one[c] of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted[d] with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

meat. But when the disciples 8
saw it, they had indignation,
saying, To what
purpose is this waste? For 9
this *ointment* might have
been sold for much, and
given to the poor. But Jesus 10
perceiving it said unto
them, Why trouble ye the
woman? for she hath
wrought a good work upon
me. For ye have the poor 11
always with you; but me
ye have not always. For 12
in that she poured this
ointment upon my body,
she did it to prepare me for
burial. Verily I say unto 13
you, Wheresoever this gospel
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the whole world, that also
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done shall be spoken of
for a memorial of her.
Then one of the twelve, 14
who was called Judas Iscariot,
went unto the chief
priests, and said, What are 15
ye willing to give me, and
I will deliver him unto
you? And they weighed
unto him thirty pieces of
silver. And from that time 16
he sought opportunity to
deliver him *unto them.*

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a Deut. 15: 11. *b* John 14: 19; 17: 11. *c* Matt. 10: 4. *d* Matt. 27: 3; Zech. 11: 12, 13.

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vase. **Of precious ointment.** Of spikenard, very costly and precious. It was worth 300 pence, or denarii, equivalent, when we consider the change of money values, to $300 now. **Poured it on his head.** She broke the vase and emptied it. See Mark.

8. **They had indignation.** John shows that it was Judas who voiced the indignation. **Why this waste?** Judas thought that 300 pence had been squandered. Sordid men still often think what is spent for the Savior is wasted.

9. **This ointment might have been sold for much.** Mark and John say, "three hundred denarii." Pliny says a pound, the amount in the vase, was worth 400 denarii. **Given to the poor.** A pretence. Judas wanted to get the money into his bag.

10. **Why trouble ye the woman?** By your murmurs, as if she had done a sinful thing. **She has wrought a good work.** What is done for Christ from love of Christ is always a good work.

11. **Ye have the poor always.** Always opportunities to do good to them, but what was done for Christ in the flesh must be done at once.

12. **To prepare me for burial.** It was customary to anoint the dead and lay the body in spices. See John 19: 40; Luke 23: 56; 2 Chron. 16: 14. Mary was probably impelled only by her love of the Lord and desire to do him honor; but Jesus, about to die and be buried, declares the anointing a fit preparation.

13. **Wheresoever this gospel.** The gospel of a crucified Savior. **In all the world.** A prophecy that its preaching will be world-wide. **A memorial of her.** Mary's loving deed has never been forgotten, but is to-day told in every quarter of the earth.

14. **Then . . . Judas Iscariot went.** A comparison of all the accounts will show that when his avarice was thus disappointed, he went, at the first opportunity, to the priests. His Master was about to be crucified, he had not been permitted to enrich himself, there was now no probability that he would become the treasurer of Christ as an earthly king.

15. **What are ye willing to give me?** He had deliberately decided. He probably knew of their wish to seize Jesus secretly, and that they would pay for a guide that would lead them where he rested at night. **Thirty pieces of silver.** The price was agreed upon and paid. The pieces were silver shekels, temple money. The whole would contain about the amount of silver in twenty dollars, perhaps equal in value to $120 now. It was a fulfillment of Zech. 11: 12. Joseph was sold for twenty pieces of silver (Gen. 37: 28).

16. **From that time.** The time of the bargain with the priests. No one can tell certainly what day the bargain was completed.

17 ¶ Now,[a] the first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now, when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He[b] that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written[c] of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, Is it I? He said unto him, Thou hast said.

Now on the first *day* of 17
unleavened bread the disciples
came to Jesus, saying,
Where wilt thou that
we make ready for thee to
eat the passover? And he 18
said, Go into the city to
such a man, and say unto
him, The Master saith, My
time is at hand; I keep the
passover at thy house with
my disciples. And the disciples 19
did as Jesus appointed
them; and they made
ready the passover. Now 20
when even was come, he
was sitting at meat with
the twelve disciples; and 21
as they were eating, he
said, Verily I say unto you,
that one of you shall betray
me. And they were 22
exceeding sorrowful, and
began to say unto him
every one, Is it I, Lord?
And he answered and said, 23
He that dipped his hand
with me in the dish, the
same shall betray me. The 24
Son of man goeth, even as
it is written of him: but
woe unto that man through
whom the Son of man is
betrayed! good were it for
that man if he had not
been born. And Judas, 25
which betrayed him, answered
and said, Is it I,
Rabbi? He saith unto him,

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[a] Ezek. 12: 6, 18. [b] Psa. 41: 9; 55: 12-15. [c] Psa. 22: 1, &c.; Isa. 53: 3, &c.

17. **Now the first day of the feast of unleavened bread.** Strictly speaking, the 15th of Nisan (part of our March and April), after the paschal lamb was killed, but here the 14th day (Thursday). See Exod. 12: 16. This suggests one of the most difficult questions of Scripture chronology, whether the Lord ate the passover one day before the regular Jewish passover, or at the usual time. Pressense, Milman Ellicott, Townsend, Alford, Neander, Farrar, and many other great authorities, hold that he ate it the day preceding, and died on the day and about the time the Jewish passover lambs were slain. The statements of John 19: 14, that the supper was eaten, the Lord betrayed and condemned before the passover, seem positive. **Where wilt thou that we prepare the passover?** According to the directions given in Deut. 16: 1-15, the passover must be eaten in the place where the Lord's name was recorded, or where the tabernacle or temple was located.

18, 19. **Go into the city to such a man.** The disciples are directed (Mark 14: 13) to determine the place in the city by a certain sign. They do so and make ready in the guest chamber thus secured.

20. **Now when the even was come.** The lamb was slain "between two evenings" (Exod. 12: 6, margin), that is, between three and five o'clock. The supper followed on the same night. It was probably dark before the Savior and the twelve came to the guest chamber. The band that "sat down" to this supper and this occasion have furnished the subject of one of the greatest paintings ever created.

21. **One of you shall betray me.** The meal, opened with "blessing," seems to have proceeded with solemn silence after it began, until the silence was broken by these startling words.

22. **Lord, is it I?** Not one of them ventures to question the truth of the Lord's prophecy; and each asks the personal question, "Is it I?" No one accuses, even by implication, his neighbor.

23. **He that dippeth his hand with me in the dish shall betray me.** In Oriental meals, instead of plates being used, each one helps himself with his fingers from the dish as he needs. From John 13: 23-26, we learn that these words were spoken to the disciple that leaned on the Savior's bosom and were unheard by Judas and the rest.

24. **The Son of man goeth as it is written of him.** Luke, "As it hath been determined," in prophecy. **Good for that man.** A declaration of the awful judgment that would befall the traitor.

25. **Thou hast said.** In other words, "Thou art the traitor." John says that Jesus then said to

26 ¶ And as[a] they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it:

28 For this is my blood of the new testament,[b] which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.[c]

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written,[d] I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again,[e] I will go before you into Galilee.

Thou hast said. And as 26
they were eating, Jesus
took bread, and blessed,
and brake it; and he gave
to the disciples, and said,
Take, eat; this is my body.
And he took a cup, and 27
gave thanks, and gave to
them, saying, Drink ye all
of it; for this is my blood 28
of the covenant, which is
shed for many unto remission
of sins. But I say unto 29
you, I will not drink henceforth
of this fruit of the
vine, until that day when I
drink it new with you in
my Father's kingdom.

And when they had sung 30
a hymn, they went out
unto the mount of Olives.

Then saith Jesus unto 31
them, All ye shall be offended
in me this night: for it
is written, I will smite the
shepherd, and the sheep of
the flock shall be scattered
abroad. But after I am 32
raised up, I will go before

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[a] 1 Cor. 11: 23, &c. [b] Jer. 31: 31. [c] Isa. 25: 6. [d] Zech. 13: 7. [e] Matt. 28: 7, 10, 16.

Judas, "What thou doest, do quickly," and that he "immediately went out, and it was night." Judas, therefore, left before the Lord's Supper was instituted.

26. As they were eating. Before they had arisen from the paschal feast. **Jesus took bread.** That is, one of the unleavened cakes that had been placed before him as the celebrant or proclaimer of the feast. **And blessed.** As was the custom. Luke and Paul say, "gave thanks," which is the same thing. **This is my body.** Not literally, as the Catholics and Luther contend, but "represents my body." We interpret it as we do his other sayings: "The seed is the word," "The field is the world," "The reapers are the angels," "The harvest is the end of the world," "I am the door," "I am the vine." So, too, at this very feast, the Jew was wont to say of the paschal lamb, "This *is* the body of the lamb which our fathers ate in Egypt." Not the *same*, but this is meant to represent and commemorate that. He could not have meant that the bread was his real body, because his body was present at the table breaking the loaf, and he was speaking and acting in person among them. The doctrine of the "Real Presence" is every way unreasonable.

27. He then took the cup, and gave thanks. The cup was provided for the celebration of the paschal feast, and was at hand as well as the bread. **Drink ye all of it.** Observe that he simply said of the bread, "Take, eat;" but of the wine, "*Drink ye all*," as if he intended to uproot the Catholic innovation of denying the cup to the laity.

28. This is my blood. A sign or emblem of my blood. **New testament;** or, covenant. Covenant is the preferable sense here, as in most passages where the word occurs in the New Testament; the new covenant is contrasted with "the covenant which God made with our fathers" (Acts 3: 25). **Shed for many.** Shed, in one sense, for all, for the benefits of the blood are offered to all; but "many" accept it and are saved.

29. I will not drink henceforth of this fruit of the vine. He is done with earthly rites, and at this sad moment points them to a future reunion at the marriage supper of the Lamb. *Do this in remembrance of me* (Luke 22: 19) points to a permanent institution, to be observed until the Lord comes the second time. The command is therefore binding on all who believe in Christ; and disobedience to it is sin, for the unbelief that keeps men away is one of the worst of sins. The subsequent practice of the apostles (Acts 2: 42, 46; 20: 7), and still more the fact that directions for the Lord's Supper were made a matter of special revelation to Paul (1 Cor. 11: 23), seem to make it clear that Christ intended the ordinance for a perpetual one, and that his apostles so understood it.

30. When they had sung a hymn. It was customary to conclude the passover by singing the Psalms from 115th to 118th. **To the mount of Olives.** To the garden of Gethsemane, which was on the slope of that mount. This journey over the Kedron to Gethsemane was made in the darkness of the night. The Lord's Supper, a memorial of his death, has a still more tender interest, from the fact that it was established only two or three hours before he was betrayed and seized.

31. Shall be offended. Compare Mark 14: 26-31; Luke 22: 31-34; John 13: 37, 38. **It is written.** Zech. 13: 7. **The Shepherd.** Christ. **The sheep.** His disciples.

32. I will go before you into Galilee. The first announcement of the great Galilean meeting of the risen Lord with his disciples. See Matt. 28: 16: John 21: 1 Cor. 15: 6.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then[a] cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful, and very heavy.

38 Then saith he unto them, My[b] soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

you into Galilee. But Peter 33
answered and said unto
him, If all shall be offended
in thee, I will never be
offended. Jesus said unto 34
him, Verily I say unto thee,
that this night, before the
cock crow, thou shalt deny
me thrice. Peter saith unto 35
him, Even if I must die
with thee, *yet* will I not
deny thee. Likewise also
said all the disciples.
Then cometh Jesus with 36
them unto a place called
Gethsemane, and saith
unto his disciples, Sit ye
here, while I go yonder and
pray. And he took with 37
him Peter and the two sons
of Zebedee, and began to
be sorrowful and sore
troubled. Then saith he 38
unto them, My soul is exceeding
sorrowful, even
unto death: abide ye here,

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[a] Mark 14: 32, &c.; Luke 22: 39, &c.; John 18: 1, &c. [b] Psa. 116: 3; Isa. 53: 3, 10; John 12: 27.

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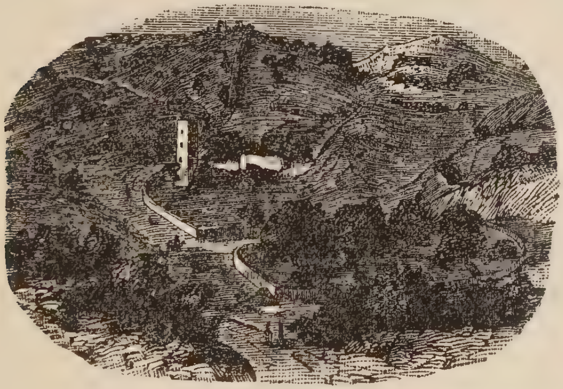
33. Peter answered. With his usual rashness.

34, 35. Thou shalt deny me thrice. The first cock crow was about twelve at night. The second about three o'clock. Before this the three-fold denial would occur. Peter and the disciples were sincere, but knew not their own weakness.

36. To a place called Gethsemane. The word means "oil-press," and would indicate that a press for making oil out of the olives, which grew in abundance on the mountain, stood there. It was on the western slope of the Mount of Olives. **Sit ye here, while I go and pray yonder.** He speaks to the eight who were to remain. These eight would form, as it were, a watch against premature surprise. **While I go and pray.** The great crisis was at hand, and it was casting its dark shadow before on the spirit of our Lord. In this hour of the power of darkness he felt that he must throw himself upon his Father's bosom.

37. And he took with him Peter and the two sons of Zebedee. The eight were left at the entrance of the garden, while the three, who had always been a kind of inner circle, who had been witnesses of his transfiguration, and of one of his greatest miracles (Mark 5: 37), were taken within. **Began to be sorrowful and very heavy.** The shadow of the cross had fallen upon him. It was not fear of the agony, or fear of death, for he bore all, when the moment came, so sublimely that a heathen officer exclaimed, "Surely he must be the son of a god." I doubt whether it is possible for a mortal to comprehend the mystery of his suffering, but I think the key is found in the declaration, "He was made sin for us."



GETHSEMANE.

38. My soul is exceedingly sorrowful, even unto death. The weight of woe was literally crushing out the Savior's life. **Tarry ye here, and watch.** He had wished his chosen disciples to be near him in his woe; and yet, as it advanced, he felt that he must retire even from them, and be alone with himself and his Father.

39 And he went a little farther, and fell on his face, and[a] prayed, saying, O my Father, if it be possible, let this cup[b] pass from me: nevertheless[c] not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41 Watch[d] and pray, that ye[e] enter not into temptation:[f] the spirit[g] indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third[h] time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

and watch with me. And 39
he went forward a little,
and fell on his face, and
prayed, saying, O my Father,
if it be possible, let this
cup pass away from me:
nevertheless, not as I will,
but as thou wilt. And he 40
cometh unto the disciples,
and findeth them sleeping,
and saith unto Peter, What,
could ye not watch with
me one hour? Watch and 41
pray, that ye enter not into
temptation: the spirit indeed
is willing, but the
flesh is weak. Again a second 42
time he went away,
and prayed, saying, O my
Father, if this cannot pass
away, except I drink it, thy
will be done. And he came 43
again and found them
sleeping, for their eyes
were heavy. And he left 44
them again, and went
away, and prayed a third
time, saying again the same
words. Then cometh he 45
to the disciples, and saith
unto them, Sleep on now,
and take your rest: behold,
the hour is at hand, and
the Son of man is betrayed
unto the hands of sinners.
Arise, let us be going: behold, 46
he is at hand that betrayeth me.

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a Heb. 5: 7. *b* Matt. 20: 22. *c* John 5: 30; 6: 38; Rom. 15: 3; Phil. 2: 8. *d* Mark 13: 33; 14: 38; Lu 22: 40; Ep. 6: 18; Rev. 16: 15. *e* Prov. 4: 14, 15. *f* Rev. 3: 10. *g* Isa. 26: 8, 9; Rom. 7: 18-25; Gal. 5: 17. *h* 2 Cor. 12: 8.

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39. And he went a little farther. About a stone's cast (Luke). **If it be possible.** If it were possible to save men, and carry out the divine work of redeeming them. **Let this cup pass from me.** *This cup* is the betrayal, the trial, the mocking, the scourging, the cross, and all besides which our thoughts cannot reach. **But as thou wilt.** This is an example of perfect faith—the faith by which alone answers to prayer can be obtained. He that insists on his will, when it is contrary to the will of God, fails in faith.

40. Findeth them asleep. Peter, James and John, soldiers placed on duty in an hour of dreadful peril and bidden to *watch*. Luke says they were sleeping from sorrow. Great sorrow stupefies. Dr. Rush says that criminals usually sleep soundly the night before execution.

41. Watch and pray, that ye enter not into temptation. Our Lord does not direct them to pray to God that no temptation might befall them, but that they might not be *overcome* by the temptations in which they must be involved. The need of such prayer was shown by Peter's denial.

42. He went away the second time and prayed. "More earnestly," says Luke, who adds the account of the bloody sweat (Luke 22: 44). His agony returned on him. The continuance of the trial he accepts as God's answer to the petition, "Let this cup pass from me." He now asks only, "Thy will be done."

43. He came and found them asleep again. The motive of this return we may reverently believe to have been, as before, the craving for human sympathy in that hour of awful agony. Our Savior, we must not forget, was human as well as divine.

44. He prayed the third time, saying the same words. The fact is suggestive as indicating that there is a repetition in prayer which indicates not formalism, but intensity of feeling.

45. Sleep on now, and take your rest. I look upon these words as reproachful. The hour when he needed their watchfulness and sympathy was past. They had failed to guard in the hour when he wished to be alone with God. Now the moment is at hand; the soldiers are approaching.

46. Rise, let us be going. It was no time for repose. Let them rouse, and go with him at once to confront the traitor and the band of enemies.

WAS CHRIST'S PRAYER ANSWERED?—The Epistle to the Hebrews (5: 7) says it was. An angel came and strengthened him (Luke 22: 43). There are two ways of answering a prayer for the removal of a burden. In one, the burden is taken away, and we remain the same; in the other, we are made so strong that the burden is no longer a burden to us; as what would crush a child, is but sport to a man.

47 ¶ And while he yet spake, lo,[a] Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign,[b] saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed[c] him.

50 And Jesus said unto him,[d] Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for[e] all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of[f] angels!

54 But how then shall the scriptures be fulfilled, that[g] thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

And while he yet spake, 47
lo, Judas, one of the twelve,
came, and with him a great
multitude with swords and
staves, from the chief
priests and elders of the
people. Now he that be- 48
trayed him gave them a
sign, saying, Whomsoever
I shall kiss, that is he: take
him. And straightway he 49
came to Jesus, and said,
Hail, Rabbi; and kissed
him. And Jesus said unto 50
him, Friend, *do* that for
which thou art come. Then
they came and laid hands
on Jesus, and took him.
And behold, one of them 51
that were with Jesus
stretched out his hand, and
drew his sword, and smote
the servant of the high
priest, and struck off his
ear. Then saith Jesus unto 52
him, Put up again thy
sword into its place: for all
they that take the sword
shall perish with the sword.
Or thinkest thou that I can- 53
not beseech my Father, and
he shall even now send me
more than twelve legions
of angels? How then should 54
the scriptures be fulfilled,
that thus it must be? In 55
that hour said Jesus to the
multitudes, Are ye come
out as against a robber
with swords and staves to
seize me? I sat daily in the
temple teaching, and ye

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a Acts 1: 16. *b* Psa. 38: 12. *c* 2 Sam. 3: 27; 20: 9; Psa. 28: 3. *d* Psa. 41: 9; 55: 13. *e* Gen. 9: 6; Ezek. 35: 5, 6; Rev. 13: 10. *f* Matt. 4: 11; 2 Kings 6: 17; Dan. 7: 10. *g* Luke 24: 26, 46.

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47. Judas, one of the twelve, came. Judas knew the place where the Lord would go to pass the night (John 18: 2). Compare Mark 14: 43-50; Luke 22: 47-53; John 18: 3-12. **A great multitude.** Roman soldiers (John 18: 3, 12), the temple guard, "the captains of the temple," and possibly some priests and scribes. **With swords,** in the hands of the soldiers. **Staves.** Clubs. The rabble with the soldiers carried these. **From the chief priests and elders.** The Sanhedrim.

48, 49. Gave them a sign. A kiss; a common method of salutation among intimate friends. A sign was needful to point Jesus out to the soldiers. Such a traitorous kiss was the depth of depravity—enmity under the guise of friendship.

50. They laid hands on him. And bound him (John 18: 12).

51. One . . . drew his sword. Peter (John 18: 26). **Smote the servant of the high priest.** As we learn from John, his name was Malchus. The Lord healed his wound. Peter asked, "Shall we fight?" and without waiting for an answer, struck the blow.

52. They that take the sword shall perish with the sword. A general law. The violent usually die violent deaths.

53, 54. Or thinkest thou not? etc. The Lord needed no human defenders, had it been the Divine purpose that he should not die. **More than twelve legions of angels?** A Roman legion contained from 6,000 men upwards. The idea here is a mighty host. He and his eleven faithful apostles are twelve. There is more than a legion for each one of them. He could have evaded his enemies had he chosen; the angels would have come to his rescue, if he had willed it, but he gave himself unto death.

55, 56. Are ye come out as against a robber? Not a thief, but a robber, a brigand. Among all the indignities heaped upon Jesus by his enemies, the only one that he complains of is that he should be bound like a robber. **Then all his disciples . . . fled.** The eleven apostles who a little while before thought they never could forsake the Lord. As soon as the Lord was seized they fled into the darkness.

56 But all this was done, that the scriptures[a] of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And[b] they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the[c] last came two false witnesses,

61 And said, This *fellow* said[d], I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But[e] Jesus held his peace. And the high priest answered and said unto him, I adjure[f] thee by the living God, that thou tell us whether thou be the Christ,[g] the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter[h] shall ye see the Son of man sitting on the right hand[i] of power, and coming in the clouds of heaven.

took me not. But all this is 56
come to pass, that the
scriptures of the prophets
might be fulfilled. Then all
the disciples left him, and
fled.
And they that had taken 57
Jesus led him away to *the*
house of Caiaphas, the high
priest, where the scribes
and the elders were gathered
together. But Peter 58
followed him afar off, unto
the court of the high priest,
and entered in, and sat
with the officers, to see the
end. Now the chief priests 59
and the whole council
sought false witness
against Jesus, that they
might put him to death;
and they found it not, 60
though many false witnesses
came. But afterward
came two, and said, This 61
man said, I am able to destroy
the temple of God,
and to build it in three
days. And the high priest 62
stood up, and said unto
him, Answerest thou nothing?
what is it which these
witness against thee? But 63
Jesus held his peace. And
the high priest said unto
him, I adjure thee by the
living God, that thou tell
us whether thou be the
Christ, the Son of God.
Jesus saith unto him, Thou 64
hast said: nevertheless I
say unto you, Henceforth
ye shall see the Son of man
sitting at the right hand of
power, and coming on the

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a Gen. 3:15; Psa. 22:1, &c.; 69:1, &c.; Isa. 53:3, &c.; Lam. 4:20; Dan. 9:24, 26; Zech. 13:7; Acts 1:16. *b* Mark 14:53, &c.; Luke 22:54, &c.; John 18:12, &c. *c* Psa. 27:12; 35:11. *d* John 2:19-21. *e* Matt. 27:12,14; Isa. 53:7. *f* 1 Sam. 14:26-28; 1 Kings 22:16. *g* Matt. 16:16; John 1:34. *h* Dan. 7:13; John 1:51; 1 Thes. 4:16; Rev. 1:7. *i* Psa. 110:1; Acts 7:55.

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57. Led him away to the house of Caiaphas, the high priest. He was first examined by Annas, the former high priest, the father-in-law of Caiaphas, probably while the Sanhedrim was assembling in the darkness of the night (John 18:13). For the trial of Christ, compare Mark 14:53-64; Luke 22:54-71; John 18:13-18. **Scribes and elders were gathered.** Mark says the "chief priests" also. It was a gathering of the Sanhedrim. Those who were favorable to Jesus, like Joseph and Nicodemus, were probably not called.

58. Peter followed . . . unto the court of the high priest. The enclosed area, open to the sky, around which the palace was constructed, was called the court. The building extended all around this.

59, 60. The whole council. The Sanhedrim. **Sought false witness.** No one could be condemned legally without at least two witnesses who agreed (Deut. 17:6; 19:15). "One witness," it was said, "was no witness." As there was no true testimony to a charge that could be punished with death, they sought false witness. **They found it not.** That is, witnesses who would testify to a capital offence and agree in their testimony. **Afterward came two.** These two gave a perverted version of what Christ had said concerning his death and the resurrection of his own body under the figure of a temple. See John 2:19. But even their testimony disagreed (Mark 14:59).

62, 63. Answerest thou nothing? Under these false charges Jesus maintained an impressive silence. "As a sheep before his shearers is dumb, so he opened not his mouth." **I adjure thee, etc.** This was the formula for an oath. The High Priest, contrary to the principle of law which forbids that a prisoner shall be compelled to criminate himself, called on Jesus to be a witness against himself. To answer yes, or no, to such a question, was to answer under oath.

64. Thou hast said. That is, thou hast said the truth in thy question. The Lord only breaks the

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.[a]

67 Then[b] did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now[c] Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

clouds of heaven. Then 65
the high priest rent his garments,
saying, He hath spoken
blasphemy: what further
need have we of witnesses?
behold, now ye
have heard the blasphemy:
what think ye? They answered 66
and said, He is
worthy of death. Then did 67
they spit in his face and
buffet him: and some
smote him with the palms
of their hands, saying,
Prophesy unto us, thou 68
Christ: who is he that
struck thee?
Now Peter was sitting 69
without in the court: and
a maid came unto him, saying,
Thou also wast with
Jesus the Galilæan. But he 70
denied before them all,
saying, I know not what

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[a] Lev. 54:16; John 19:7. [b] Isa. 50:6. [c] Mark 14:66, &c.; Luke 22:55, &c.; John 18:16, &c.

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silence to affirm his divinity under oath. It insured his death at their hands, for he was immediately condemned for the declaration. "At the very crisis of his history, when denial would have saved his life, he asserts his claim to the Divine Sonship and to a Godlike power."

65. Then the high priest rent his garments. A sign of mourning or indignation (Acts 14:14). It was a form that was always used when about to pronounce a judgment. **He hath spoken blasphemy.** He did, if not Divine; he did not, if Divine. Either he spoke the truth, or the wicked Caiaphas spoke the truth and Jesus was false. If he spoke falsehood, the purest lips that ever formed human words spoke falsehood on the eve of death, when he knew that the falsehood would send him to death. Such an affirmation, from such a prisoner, at such an hour, can only be reconciled with a consciousness of divinity.

66. He is worthy of death. This is the formal decision of the Sanhedrim to condemn the Lord to death for blasphemy. This was the second trial, the first examination being informal before Annas, and is mentioned only by John. There was a third, named only by Luke, at the dawn of day, because a decision by the Sanhedrim in the night was illegal. See Luke 22:66. This meeting only confirmed the decision reached in the night before three o'clock. It is also referred to in Matt. 27:1.

67. Then did they spit in his face. The maltreatment recorded occurred between this meeting and the one called to meet at daybreak. Spitting was considered among the Jews as an expression of the greatest contempt (Deut. 25:9; Num. 12:14). Even to spit before another was regarded as an offence, and treated as such by heathen also. **Buffeted him.** Struck him with their fists.

68. Prophesy unto us, . . . Who is he that smote thee? We learn from Mark that his face was covered, as a mark that he was a condemned man. The age was a cruel one, and Jewish bigots could not be too rough to the condemned prisoner.

69. Now Peter sat without in the palace. While the preliminary examinations were being held before Caiaphas and the Sanhedrim, Peter and John entered the court of the palace. This court was an open square, enclosed by the palace which was built in a quadrangle all around it. From it doors and windows opened into the rooms built around it, so that Peter was "without the palace," yet *in* the interior court, where he could see and hear through the open door the proceedings in the hall. Oriental houses are still built with this interior court. **And a damsel came to him, saying.** John speaks of her as the damsel who kept the door of the porch, or passage into the court. We are not told why she suspected him. He was at this time in the interior court, and is said by Luke to have been standing "among them" by the fire that had been kindled in the court-yard on account of the chilliness of the night.

70. But he denied before them all. Denied that he "was with Jesus of Galilee." But a few hours before Peter had asserted that though all others deserted the Lord he would not, and that he would die with him, and when Judas led the band into Gethsemane, Peter, refusing to consider the odds, flung himself upon them, valiant as a lion, struck and wounded Malchus, and would probably have slain him had he not swerved. He was as brave as a hero then—now is timid as a deer. The explanation is that his faith had failed when he saw his Master apparently helpless in the hands of his enemies. See Heb. 11:32-35.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the[a] word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice, and he went out and wept bitterly.

thou sayest. And when he 71
was gone out into the
porch, another *maid* saw
him, and saith unto them
that were there, This man
also was with Jesus the
Nazarene. And again he 72
denied with an oath, I
know not the man. And 73
after a little while they
that stood by came and
said to Peter, Of a truth
thou also art *one* of them;
for thy speech bewrayeth
thee. Then began he to 74
curse and to swear, I know
not the man. And straightway
the cock crew. And 75
Peter remembered the word
which Jesus had said, Before
the cock crow, thou
shalt deny me thrice. And
he went out, and wept bitterly.

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71. When he was gone out into the porch. Alarmed by the accusation, he withdrew into the porch, an arched passage that led from without into the inner court. **This fellow was also with Jesus of Nazareth.** It is another maid that follows him and makes the charge. In both cases the charges were based on conjecture.

72. He denied with an oath, I do not know the man. Peter's second denial. He even denied knowing him, and that, too, with an oath. He had entered upon the downward road, and each step called for a deeper one. So it is always with sin.

73. Thou art one of them; for thy speech bewrayeth thee. Matthew says, "After awhile;" Luke says, "About an hour after." John says that the third charge was made by a kinsman of Malchus, who asserted that he saw Peter in the garden. Mark says that they accused him of having a Galilean brogue. As most of the disciples of Jesus were Galileans, this draws attention to Peter. Different districts had their dialects, as in England, or the United States.

74. He began to curse and to swear. Peter's *third* denial. He not only, with an oath, repeats what he had said in the second, but he affirms it with imprecations of divine wrath on himself if he spake not the truth. The gradations of guilt in the denials of Peter: (1) Ambiguous evasion; (2) distinct denial with a false oath; (3) awful abjuration with solemn imprecations on himself. **Immediately the cock crew.** This was at the opening of the fourth or morning watch, at about three o'clock. The cock often crows about midnight, or not long after; and again always about the third hour after midnight, or three o'clock. This shows that the second trial of Jesus took place before the dawn.

75. Peter remembered the word of Jesus. It was at this point that the Lord turned and looked at Peter (Luke 22: 61). The hall where Jesus was being tried was probably open toward the court, and Jesus may easily have heard all the denials of Peter. Now he turns and looks at Peter, and brings to his mind what he had a few hours before foretold. **He went out and wept bitterly.** The look of Christ broke his heart. As the cock crew, his own confident assertions and the word of the Lord, "Before the cock crow twice (before the second cock crowing) thou shalt thrice deny me," rushed upon him. He rushed out into the darkness of the night to weep. Judas sinned, betrayed and sold the Lord from covetousness. Afterward he was sorry, but it was the sorrow of this world that worketh death. It was remorse, not repentance, and he went and hanged himself. Peter's repentance was attested (1) by the bitterness of his tears; (2) by his humble submission to his Lord's subsequent rebuke (John 21: 15-17); (3) by his subsequent courage in confessing Christ in the face of threatening danger (Acts 4: 8-12, 19).

The Order of Events, after the prayer at Gethsemane, for this night were as follows: After the arrest, and its incidents, (1) Jesus was taken first to the house of Annas, ex-high priest (John 18: 13). (2) Next, to the palace of Caiaphas, Peter and John following (John 18: 15). (3) Here was a preliminary examination before Caiaphas (John 18: 19-24). (4) The trial before the council illegal, because held at night—before three o'clock, the cock-crowing (Matt. 26: 59-65; Mark 14: 55-64). (5) Peter's three denials during the trial (Matt. 26: 69-75; Mark 14: 66-72). (6) After the Sanhedrim had pronounced him guilty it suspends its session till break of day. (7) During this interval Jesus is exposed to the insults of his enemies (Matt. 26: 67, 68; Mark 14: 65; Luke 22: 63-65). (8) At the dawn of day the Sanhedrim re-assembles (Matt. 27: 1; Mark 15: 1; Luke 22: 66). (9) After hearing Christ's confession again, he is formally condemned to death for blasphemy (Luke 22: 66-71). (10) He is bound and sent to Pilate (Mark 15: 1).

On the Illegal Conviction of Christ, Prof. Greenleaf, a distinguished jurist, says: "Throughout the whole course of the trial, the rules of the Jewish law of procedure were grossly violated, and the accused was

CHAPTER XXVII.

Jesus Crucified.

SUMMARY.—Christ Delivered to Pilate. Judas Hangs Himself. Jesus Before Pilate. Barabbas and Christ. Pilate's Wife's Intercession. Pilate Acquits Jesus, but Yields to the Clamor. Jesus Scourged, Mocked, Taken to Golgotha, Crucified. Mocked on the Cross. Reviled by the Thieves. It is Finished. The Veil of the Temple Rent. The Centurion's Confession. Pilate Yields the Body of Jesus to Joseph. Buried in the New Tomb. The Tomb Sealed and Guarded.

1 When the morning was come, all the chief priests and elders of the people took counsel[a] against Jesus to put him to death.

2 And when they had bound him, they led *him*[b] away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood.[c] And they said, What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged[d] himself.

CHAPTER XXVII.

Now when morning was 1
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and they bound him, and 2
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cast down the pieces of silver into the sanctuary, and
departed; and he went
away and hanged himself.

deprived of rights belonging even to the meanest citizen. He was arrested in the night, bound as a malefactor, beaten before his arraignment, and struck in open court during the trial. He was tried on a feast-day, and before sunrise. He was compelled to criminate himself, and this under an oath of solemn judicial adjuration; and he was sentenced on the same day of conviction. In all these particulars the law was wholly disregarded."

1. **When the morning was come.** Jesus had already been condemned, but another meeting of the Sanhedrim after daylight was necessary to give it legal effect, as condemnations to death could not be made in the night. That was the object of this meeting. For a fuller account of it see Luke 22: 66-71. For account of Christ before Pilate and the crucifixion, compare Mark 15: 1-47; Luke 23: 1-56; John 18: 1-38.

2. **Delivered him to Pontius Pilate the governor.** The first mention of the Roman procurator by that name. He was both military and civil commander, usually dwelt at Cæsarea, but came up to Jerusalem at the passover feasts to preserve order. The Sanhedrim could not put Jesus to death, as the Roman rulers demanded that all cases of capital punishment be referred to them.

3. **Then Judas . . . saw that he was condemned.** The annals of men record no sadder history than that of Judas, impelled by avarice and resentment to betray his Master for money, and only to awake to the nature of his awful crime when it was too late. The language here suggests that Judas had hoped that the betrayed Jesus would deliver himself from his enemies. **Repented himself.** Not, in the Greek, the word used for "repent" in Acts 2: 38, and elsewhere, but one that means, rather, *remorse.* The first means "to change the mind or purpose;" the other, "to carry a burden of sorrow over the past." One promises a change in the future; the other is born of despair; Peter repented; Judas regretted.

4. **I have sinned in that I have betrayed innocent blood.** The Jewish law demanded that if new testimony was offered after condemnation the case should again be heard. Perhaps Judas thought his testimony to the innocence of Christ might, under the circumstances, be heard. **What is that to us?** No words could more emphatically declare the utter disregard of the Jewish rulers to justice. They concerned themselves not in the slightest concerning the innocence or guilt of Christ; they cared only to procure his death.

5. **Cast down the pieces of silver in the temple.** Where he had this interview with the Sanhe-

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[a] Psa. 2: 2. [b] Matt. 20: 19. [c] 2 Kings 4: 4. [d] 2 Sam. 17: 23; Psa. 55: 23; Act 1: 18.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 (Then was fulfilled that which was spoken[a] by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value,

10 And gave them for the potter's field, as the Lord appointed me.)

11 ¶ And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? and Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered[b] nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

And the chief priests took 6
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asked him, saying,
Art thou the King of the
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him, Thou sayest. And 12
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he answered nothing. Then 13
saith Pilate unto him, Hearest
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things they witness against
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word: insomuch that the
governor marvelled great-

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[a] Zech. 11: 12, 13. [b] Matt. 26: 63.

drim. **Went and hanged himself.** So have done, since, thousands of criminals when the blackness of their crime has revealed itself to them. How often a man after the committal of a murder shoots himself!

6. **It is not lawful to put it in the treasury.** These men were not too scrupulous to send the innocent to death, to shed the blood of the innocent, but were too scrupulous to put blood money into the treasury. They could pay blood money, but could not take it back.

7. **Bought the potter's field.** A field that had been used for the purpose of making pottery until it was worthless for other purposes and could be bought cheap. Potters' fields are still found in the Kedron valley south of the city. **To bury strangers in.** A burial place for the poor. The Jews usually provided their own tombs. Peter, in Acts 1: 18, says that Judas fell down headlong and his bowels gushed out. The common explanation is that he hung himself on a tree overlooking the valley of Hinnom, that the rope gave way, and that he fell headlong upon the rocks below, a distance of forty to sixty feet.

9. **Then was fulfilled.** The prophecy is found in Zech. 11: 12. Albert Barnes shows that a change of a single letter in the original would transform Zechariah into Jeremiah, and it is supposed that some early copyist made the mistake. Another explanation is that Jeremiah, in the Jewish arrangement of the prophets, stood first, and that his name was given to the whole book of prophecy.

11. **Now Jesus stood before the governor.** In the judgment hall (John 18: 28), which the Sanhedrim did not enter for fear of defilement. It was probably about seven A. M. that they presented themselves to Pilate, hoping that he would order their condemned prisoner to death without inquiry, but on his demand for charges, they accuse Jesus of seeking to make himself King of the Jews. This charge causes Pilate to ask: **Art thou the King of the Jews?** They had condemned Jesus for blasphemy, but now make a political charge, and Pilate's question is whether Jesus is claiming a temporal kingdom. **Thou sayest.** Jesus was King, not of the Jews only, but men, and he admits the charge. He was King, however, in a spiritual sense, as he explained to Pilate (John 18: 36).

12. **He answered nothing.** He made no defence, just as he had done when before Caiaphas.

13, 14. **He gave no answer.** To their charges of seeking to establish a worldly kingdom and of stirring up sedition he returned not a word. His impressive silence moved Pilate deeply.

15 ¶ Now[a] at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy [b] they had delivered him.

19 ¶ When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that[c] just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask[d] Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why? what evil hath he done? But they cried out the more, saying, Let[e] him be crucified.

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seat, his wife sent unto
him, saying, Have thou
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righteous man: for I have
suffered many things this
day in a dream because of
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and the elders persuaded
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they cried out exceedingly,
saying, Let him be cruci-

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[a] Mark 15: 6, &c.; Luke 23: 17, &c.; John 18: 39, &c. [b] Prov. 27: 4; Eccl. 4: 4. [c] Isa. 63: 11; Zech. 9: 9; Luke 23:47; 1 Pet. 2: 22; 1 John 2: 1. [d] Acts 3: 14. [e] Matt. 21: 38, 39.

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15. **At that feast.** The passover. How the custom of releasing a prisoner at the passover arose is unknown, but such customs are common under arbitrary rule.

16. **A notable prisoner.** A leader in an insurrection in which he had committed murder (Mark and Luke). **Barabbas.** The word means "son of a father." Some have made him a type of the guilty human race which is released from punishment by the substitution of the innocent Christ.

17. **When therefore they were gathered.** After the first examination, Pilate, finding that Jesus was from Galilee, sent him to Herod, tetrarch of Galilee, then in Jerusalem, to be tried by him as belonging to his jurisdiction. Herod, however, after trying to induce him to work a miracle and mocking him, sent him back (Luke 23: 6-11). Now they had gathered after his return. **Barabbas, or Christ?** Pilate, desirous of releasing an innocent man, afraid to oppose the Sanhedrim, adopted this expedient in the hope that the increasing multitude of people would demand Christ rather than a blood-stained robber.

19. **While he was sitting on the judgment seat.** Probably while the people were deciding for which one to ask. The judgment seat was a kind of lofty official throne, placed on the pavement (John 19: 13). **His wife sent to him.** On this sad day the voice of a Gentile woman was the only one that interceded for Christ. That she should speak of Jesus as a "righteous man," shows that she knew much of him and that he had already made a wide and deep impression. **A dream.** It may have been entirely natural. She was probably already deeply interested in Jesus and knew that he was to be seized in the night. Her waking thoughts would be reflected in her sleep.

20. **Persuaded the multitudes.** To call for the release of Barabbas, instead of Christ. It is likely that few of the Galileans, so favorable to him, yet knew of his arrest. "The multitudes" were such as the authorities would summon at this early hour.

21. **They said, Barabbas.** Pilate's artifice had failed. The Jewish nation had not only rejected its Messiah, but chosen a robber instead.

22. **Let him be crucified.** This is the decision of the Jewish people. He shall suffer the fate which was due the crime of Barabbas who had been released in his stead.

23. **What evil hath he done?** Pilate's struggle between his desire to be just and to please a body demanding a crime at his hands is pitiable. He repeats the question three times and offers to appease

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his*[a] hands before the multitude, saying, I am innocent of the blood of this just person; see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged[b] Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked [c] him, saying, Hail, King of the Jews!

30 And they spit[d] upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led[e] him away to crucify *him*.

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but rather that a tumult
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and washed his hands be-
fore the multitude, saying,
I am innocent of the blood
of this righteous man: see
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blood *be* on us, and on our
children. Then released he 26
unto them Barabbas: but
Jesus he scourged and de-
livered to be crucified.
Then the soldiers of the 27
governor took Jesus into
the palace, and gathered
unto him the whole band.
And they stripped him, and 28
put on him a scarlet robe.
And they plaited a crown 29
of thorns and put it upon
his head, and a reed in his
right hand; and they
kneeled down before him,
and mocked him, saying,
Hail, King of the Jews!
And they spat upon him, 30
and took the reed and
smote him on the head.
And when they had mock- 31
ed him, they took off from
him the robe, and put on
him his garments, and led
him away to crucify him.

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[a] Deut. 21:26. [b] Isa. 53:5; Luke 18:33. [c] Psa. 69:19,20. [d] Isa. 49:7; 50:6; 53:3,7. [e] Num. 15:35; 1 Kings 21:10,13; Acts 7:58; Heb. 13:12.

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their rage by chastising the innocent (Luke 23:22). He had, however, lost his power when he began to parley with a mob. They, utterly unreasonable, only demand the more vehemently that Jesus be crucified.

24. When Pilate saw . . . that a tumult was arising. It was a dangerous time for a tumult, with more than a million Jews in Jerusalem, and probably not a thousand Roman soldiers in the castle. If one occurred, it would be reported to Rome, and he could hardly make a plausible defence to the emperor. He therefore yielded, and gave his sanction to confessed wrong, rather than endanger himself. **Washed his hands.** A symbolic act, meaning that the responsibility of the sin was upon the Jewish authorities and people instead of himself.

25. His blood be on us. That is, let us have the responsibility and suffer the punishment. A fearful legacy, and awfully inherited. The history of the Jews from that day on has been the darkest recorded in human annals.

26. Jesus he scourged. Scourging usually preceded crucifixion. It was an awful punishment, inflicted by brutal soldiers, and continued until the victim was fainting under the torture.

27. Then the soldiers . . . took Jesus into the palace. After the scourging which was inflicted in the court (Mark 15:16). Josephus says that Pilate stayed, while in Jerusalem, in Herod's palace, on the northern brow of Zion, near the Jaffa gate. **The whole band.** The cohort (from 400 to 600 men) on duty at the palace. They gathered to mock the doomed prisoner.

28. They stripped him. His clothing, stripped off at the scourging, had been replaced, but was now removed to wrap him in a mock royal mantle. Scarlet or purple were the royal colors.

29. A crown of thorns. Both in mockery and for torture. **And a reed in his right hand.** For a sceptre. Having thus arrayed him, in royal robe, crown of thorns, and mock sceptre, they kneel before him and deride him.

30. They spat on him. In order to show still greater contempt. Brutal as these heathen soldiers were, they were no more so than the Jewish Sanhedrim had been.

31. When they had mocked him. Pilate presented the bleeding prisoner once more to the people, evidently to secure their pity, and made one more effort to release him, but in vain (John 19:5). Then Jesus was led away to the cross.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 ¶ And when they were come unto a place called Golgotha, that is to say, A place of a scull,

34 They gave him vinegar to drink mingled[a] with gall: and when he had tasted *thereof*, he would not drink.

35 And[b] they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken[c] by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And, sitting down, they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS, THE KING OF THE JEWS.

38 Then were there two thieves[d] crucified with him; one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging[e] their heads.

And as they came out, 32
they found a man of Cyrene, Simon by name: him
they compelled to go *with*
them, that he might bear
his cross. And when they 33
were come unto a place
called Golgotha, that is to
say, The place of a skull,
they gave him wine to 34
drink mingled with gall:
and when he had tasted it,
he would not drink. And 35
when they had crucified
him, they parted his garments among them, casting lots: and they sat and 36
watched him there. And 37
they set up over his head
his accusation written,
THIS IS JESUS THE KING OF
THE JEWS. Then are there 38
crucified with him two robbers, one on the right hand,
and one on the left. And 39
they that passed by railed
on him, wagging their

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a Psa. 69: 21. *b* Psa. 22: 16; Mark 15: 24, &c.; Luke 23: 34, &c. *c* Psa. 22: 18. *d* Isa. 53: 12. *e* Psa. 22: 7; 106: 25.

32. As they came out. Of the city. Jesus was crucified "without the gate" (Heb. 13: 12). A company of soldiers, led by a centurion, had charge. **A man of Cyrene.** Simon by name, the father of two well-known Christians (Mark 15: 21). Cyrene was in North Africa, and was the home of many Jews. **That he might bear the cross.** At first Jesus bore his own cross, but, exhausted by scourging, sank under its weight (John 19: 17). Luke 23: 26 seems to show that Simon only bore the "after" part of the cross, the lighter end, which had been dragging on the ground.

33. When they were come unto a place called Golgotha. A Hebrew word, meaning a skull. From its Latin equivalent, *calvaria*, comes our English word Calvary, which occurs in the English New Testament only in Luke 23: 33, where it should be translated "a skull." The name was due, either to a rounded rock like a skull, or to the fact that it was a place of execution and that skulls were lying there. The locality is not certainly known.

34. They gave him wine to drink mingled with gall. A stupefying drink, intended to lessen suffering. **He would not drink.** The "tasting" implied a recognition of the kindly purpose of the act, but a recognition only. In the refusal to do more than taste, we trace the resolute purpose to drink the cup which his Father had given him to the last drop.

35. They crucified him. This was the most dreadful, terrible and shameful death known to antiquity. The Jews never crucified Jews, nor the Romans, Romans. That the Jews should demand of the Romans to inflict it on Jesus shows the intensity of their hate. **And parted his garments.** From John 19: 23 we learn that there were four soldiers at the cross, and the garments were the perquisite of the soldiers. The outer garments were divided into four parts, one to each, but the *coat*, rather the "tunic," an inner garment, was seamless, woven in one piece, probably of wool. As it would have been spoiled by dividing it, the soldiers decided to cast lots for it, thus fulfilling another prophecy (Psalm 22: 18).

36. And sitting down they watched him there. It was their duty to remain by the cross until the execution was ended by death.

37. This is Jesus the King of the Jews. It was the Roman custom to place on the cross over the criminal's head, a *titulus*, or placard, stating the crime for which he suffered. Luke (23: 38) says that the title was written in Greek, Latin, and Hebrew, the chief languages then spoken, and all spectators would be able to read it.

38. There were two robbers crucified with him. In all probability, partners in the crime of Barabbas. The mountain robbers, or banditti, were always ready to take part in such desperate risings against the Roman power.

39. They that passed by reviled him. The people going in and out of the city, on the thoroughfare near the place of crucifixion. **Wagging their heads.** Derisively and insultingly. Compare 2 Kings 19: 21; Job 16: 4; Psalm 109: 25.

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the son of God, come down from the cross.

41 Likewise also the chief priests, mocking[a] *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let[b] him deliver him now, if he will have him: for he said,[c] I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 ¶ Now from the sixth hour there was darkness[d] over all the land unto the ninth hour.

46 And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say,[e] My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled *it* with[f] vinegar, and put *it* on a reed, and gave him to drink.

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that destroyest the temple,
and buildest it in three
days, save thyself: if thou
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like manner also the chief
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some of them that stood
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said, This man calleth Elijah.
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of them ran, and took a
sponge, and filled it with
vinegar, and put it on a
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[a] Job. 13: 9; Psa. 35: 16; Isa. 28: 22; Luke 18: 32. [b] Psa. 3: 2; 22: 8; 42: 10; 71: 11. [c] John 5: 17, 18; 10: 30, 36. [d] Amos 8: 9. [e] Psa. 22: 1; Isa. 53: 10; Lam. 1: 13. [f] Psa. 69: 21.

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40. Thou that destroyest the temple. It is very remarkable that now, while this was receiving its real fulfillment, it should be made more public and more impressive by the insulting proclamation of his enemies. Hence the importance attached to it after the resurrection (John 2: 22).

41, 42. He saved others. This may be ironical, but if Christ had saved himself he could not have saved others. **If he be the King of Israel.** The language is that of taunt, and refers to the inscription upon the cross.

43. He said, I am the Son of God. It was because he said this that the Sanhedrim condemned him to death. In that he hung, seemingly helpless, on the cross, the chief priests, the very persons who voted his death, considered it demonstrated that he was not the Son of God.

44. The robbers also cast upon him the same reproach. Luke only (23: 39-43) tells of the penitence of one. Doubtless, both at first reviled him, but one was converted in the three hours that they hung side by side.

45. From the sixth hour there was darkness over all the land. Darkness from twelve until three o'clock. "Over all the land" means, not the whole earth, but Judea. Early Christian writers speak of this, and appeal to heathen testimony in support of the fact. The period of outward darkness, no doubt, coincided with that of Christ's mental agony and sense of desertion. The darkness was not total, but probably a deep gloom, such as every one remembers to have experienced in his life-time.

46. About the ninth hour. Three o'clock, after the Lord had been six hours on the cross. The cry that follows is from the 22d Psalm. **Why hast thou forsaken me?** These words can only express the idea that he was treading the wine-press alone. As he hung on the cross, "made sin for us," he was left to struggle without a sense of his Father's presence. Still, the cry, **My God, my God!** shows that he still clung to the Father as his own.

47. Some . . . said, He calleth for Elias. The resemblance between the word "Eli" and the name Elijah is very close in the original. There is here an allusion to the belief that Elijah would come before the Messiah.

48. One ran and filled a sponge. This was occasioned by our Lord's cry, "I thirst" (John 19: 28), the fifth word from the cross. **Full of vinegar.** This was the sour wine used by the soldiers; not mixed with myrrh, as in the case of the stupefying draught Jesus had refused before crucifixion.

49 The rest said, Let be; let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the vail[a] of the temple was rent[b] in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And[c] the graves were opened; and many bodies of the saints which[d] slept arose,

53 And came out of the graves[e] after his resurrection, and went into the holy city, and appeared unto many.

54 Now[f] when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which[g] followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 ¶ When[h] the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

And the rest said, Let be; 49
let us see whether Elijah
cometh to save him. And 50
Jesus cried again with a
loud voice, and yielded up
his spirit. And behold, the 51
veil of the temple was rent
in twain from the top to
the bottom; and the earth
did quake; and the rocks
were rent; and the tombs 52
were opened; and many
bodies of the saints that
had fallen asleep were
raised; and coming forth 53
out of the tombs after his
resurrection they entered
into the holy city and appeared
unto many. Now 54
the centurion, and they
that were with him watching
Jesus, when they saw
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Truly this was the Son of
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whom was Mary Magdalene,
and Mary the mother
of James and Joses, and
the mother of the sons of
Zebedee.

And when even was 57
come, there came a rich
man from Arimathæa,
named Joseph, who also
himself was Jesus' disci-

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[a] Ex. 26: 31; Lev. 16: 2, 19; 21: 23; 2 Chron. 3: 14. [b] Isa. 25: 7. [c] Isa. 25: 8; 26: 19; Hos. 13: 14. [d] Dan. 12: 2; 1 Thes. 4: 14. [e] 1 Cor. 15: 20. [f] Mark 15: 39; Luke 23: 47, &c. [g] Luke 8: 2, 3. [h] Mark 15: 42; Luke 23: 50; John 19: 38.

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49. Let be, let us see, etc. This was spoken in the way of interruption of him who was furnishing the draught of vinegar. According to Mark, he replied, and asked to be let alone.

50. When he had cried again with a loud voice. "It is finished" (John 19: 30), the sixth word from the cross. The three evangelists all dwell upon the loudness of the cry, as if it had been the triumphant note of the conqueror. The last words from the cross were those recorded in Luke 23: 46, "Father, into thy hands," etc. The first "word" is the prayer for his enemies (Luke 23: 24). **Yielded up his spirit.** He voluntarily gave up his life for his sheep, and took it back again (John 10: 17).

51. The veil of the temple was rent. The curtain before the Holy of Holies separating it from the Holy Place. It took place about the time of the evening sacrifice and showed by symbol that the real atonement, of which the yearly atonement was only a type, had been offered and that the true High Priest had entered into the true Holy of Holies. **And the earth did quake.** A common event at Jerusalem, but now significant of the sympathy of nature with the great tragedy.

52. The tombs were opened. The convulsions of the earth would naturally roll the stones from the doors of the sepulchers. **The saints . . . were raised.** Who is not stated, or whether their bodies returned to the grave again. Their rising was a testimony that the death of Christ is life to the saints.

54. The centurion. The Roman officer in charge of the execution. **Truly this was the Son of God.** Rather, "a son of a god." He was a heathen soldier, believing in many gods, and the scenes of the cross had convinced him that Jesus was more than man.

55, 56. Many women. The devoted women were still faithful, when the disciples had fled. Of the apostles we only know that John was near. **Mary Magdalene.** Mentioned first here, also in Luke 8: 2, before the resurrection. She had been healed by the Lord. **Mary the mother of James and Joses.** She was the wife of Clopas or Alphæus (John 19: 25). **The mother of the sons of Zebedee.** Salome. John (19: 25) mentions "his (Jesus') mother's sister," but does not name Salome, his own mother. Hence it is inferred that Salome was the sister of Mary, the mother of Jesus. Mary, the mother of Jesus, was also at the cross (John 19: 25).

57. There came a rich man. On the burial, compare Mark 15: 42-47; Luke 23: 50-56; John 19: 38-42.

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And[a] laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver[b] said, while he was yet alive, After[c] three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and[d] steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing[e] the stone, and setting a watch.

ple: this man went to 58
Pilate, and asked for the
body of Jesus. Then Pilate
commanded it to be given
up. And Joseph took the 59
body, and wrapped it in a
clean linen cloth, and laid 60
it in his own new tomb,
which he had hewn out in
the rock: and he rolled a
great stone to the door of
the tomb, and departed.
And Mary Magdalene was 61
there, and the other Mary,
sitting over against the
sepulchre.
Now on the morrow, 62
which is *the day* after the
Preparation, the chief
priests and the Pharisees
were gathered together
unto Pilate, saying, Sir, we 63
remember that that deceiver
said, while he was yet
alive, After three days I
rise again. Command therefore 64
that the sepulchre be
made sure until the third
day, lest haply his disciples
come and steal him
away, and say unto the
people, He is risen from
the dead: and the last error
will be worse than the first.
Pilate said unto them, Ye 65
have a guard: go your way,
make it *as* sure as ye can.
So they went, and made 66
the sepulchre sure, sealing
the stone, the guard being
with them.

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a Isa. 53:9. *b* Jno. 7:12,47; 2 Cor. 6:8. *c* Matt. 16:21; 17:23; 20:19; Lu. 24:6,7; Jno. 2:19. *d* Matt. 28:13. *e* Dan. 6:17.

Of Arimathæa. Its location is unknown. Joseph was a member of the Sanhedrim, who had not consented to the murder of Jesus (Luke 23: 50, 51; Mark 15: 43). **Jesus' disciple.** But "secretly for fear of the Jews" (John 19: 38). The death of Christ made him braver.

58. Asked for the body of Jesus. Usually, the Romans suffered the crucified to remain unburied, but Joseph, to prevent this, or any abuse of the sacred body, begged it of Pilate. The latter consented readily, probably anxious for respect for the body of him whom he vainly sought to save from death.

59. Joseph took the body. Carefully down from the cross. **Wrapped it in a clean linen cloth.** A winding sheet. Another Sanhedrist, Nicodemus, aided him (John 19: 39), and they enclosed spices in the winding sheet.

60. Laid it in his own new tomb. A rock-hewn sepulcher, cut horizontally into the cliff. **Rolled a great stone to the door.** The usual method of closing the rock-hewn tombs. Thus Christ "was buried, according to the Scriptures," in a rich man's tomb, was "with the rich in his death" (Isa. 53: 9).

61. The other Mary. The mother of James and Joses. These women saw where he was laid and returned there after the Sabbath with spices.

62. The morrow. The Sabbath. **After the day of preparation.** "That is, the day before the Sabbath" (Mark 15: 42).

63. Sir, we remember. These dignitaries had not forgotten the predictions of Christ that he would rise on the third day, even if his own disciples had.

64. Until the third day. That is, until Sunday morning. Friday would be the first day.

65. Ye have a guard. That is, ye can have a guard. He granted them a guard of Roman soldiers.

66. Sealing the stone. A cord was stretched across the stone door and sealed at each end with wax. The seal would have to be broken to remove the stone.

CHAPTER XXVIII.

The Resurrection.

Summary.—The Women at the Sepulcher. The Message of the Angel. The Risen Lord. The Report of the Guard. The Charge of the Priests. Christ Appears to the Eleven. The Meeting in Galilee. The Great Commission.

1 In[a] the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene,[b] and the other Mary, to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His[c] countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered[d] and said unto the women, Fear not ye; for[e] I know that ye seek Jesus, which was crucified.

6 He is not here; for he is risen, as he said.[f] Come, see the place where the Lord lay;

7 And go quickly, and tell his disciples that he is risen[g] from the dead; and, behold, he goeth before

CHAPTER XXVIII.

Now late on the sabbath 1
day, as it began to dawn
toward the first *day* of the
week, came Mary Magdalene
and the other Mary to
see the sepulchre. And be- 2
hold, there was a great
earthquake; for an angel
of the Lord descended from
heaven, and came and rolled
away the stone, and sat
upon it. His appearance 3
was as lightning, and his
raiment white as snow:
and for fear of him the 4
watchers did quake, and
became as dead men. And 5
the angel answered and
said unto the women, Fear
not ye: for I know that ye
seek Jesus, which hath
been crucified. He is not 6
here; for he is risen, even
as he said. Come, see the
place where the Lord lay.
And go quickly, and tell his 7
disciples, He is risen from
the dead; and lo, he goeth
before you into Galilee;

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a Isa. 52: 10; Rom. 10: 18. *b* Matt. 27: 56. *c* Psa. 104: 4; Ezek. 1: 4-14; Dan. 10: 16; Rev. 1: 14-16. *d* 1 Cor. 15: 20. *e* Psa. 105: 3, 4. *f* Matt. 27: 63. *g* Luke 24: 34; 1 Cor. 15: 4.

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1. **In the end of the sabbath.** After the Sabbath in which Jesus had lain in the tomb. **As it began to dawn.** All the gospels mark the precious moment when the great news first became known. Mark (16: 1) says they arrived at sunrise. Compare Mark 16: 1-8; Luke 24: 1-11; John 20: 1-21; 1 Cor. 15: 1-20. **The first day of the week.** The Lord's day, or Sunday. **Came Mary Magdalene and the other Mary.** Mary, the mother of James and Joses. Also Salome (Mark 16: 1). Late on Friday evening they had watched the sepulcher (Matt. 27: 56). Now, after the Sabbath, they came with spices (Mark 16: 1) in the hope that they could anoint the body. These disciples would not break the Sabbath, even to preserve the body of their beloved Lord. The Sabbath ended at sunset, so that Jesus had been dead and buried Friday night, Saturday, and Sunday morning, beginning at the previous sunset, three days according to Jewish reckoning. See 1 Sam. 30: 12, 13; 2 Chron. 10: 5, 12.

2. **Behold, there was a great earthquake.** The word rendered "earthquake" is rendered *tempest* in Matt. 8: 24. It means a "commotion." It is not needful to decide that there was more than a local disturbance. **For the angel of the Lord descended.** An angel. There is no article. All the gospels speak of the angelic appearance at the tomb, though some give details omitted by others. **Rolled back the stone.** The commotion, or earthquake, accompanied the rolling back of the stone. "It was not for him to whom (John 20: 19, 20) the stone was no hindrance, but for the women and disciples that it was rolled away."—*Alford.*

3. **His countenance was like lightning.** Was bright like lightning. Compare Exod. 34: 29; Matt. 17: 2; Rev. 1: 14. **And his raiment white as snow.** White is the emblem of purity. So was the Savior's raiment at the Transfiguration, and the robes of the saints as described in Revelation.

4. **The keepers.** The Roman soldiers placed to guard the tomb with Pilate's consent.

5. **Ye seek Jesus which was crucified.** The angel does not forget that Jesus is the crucified one, nor do the redeemed in heaven (Rev. 5: 6; 7: 9).

6. **He is not here: for he is risen, as he said.** The women had not seen him rise and had to be informed. They therefore came to the sepulcher after the resurrection. Christ had risen "as he said." For his prophecies of a resurrection see Matt. 16: 21; 17: 23; also read Luke 24: 6. **See the place where the Lord lay.** The angel does not say "your," but *the* Lord—the Lord of the angels as well as men.

7. **Tell his disciples that he is risen from the dead.** To woman it was first announced that the birth of the child whose name should be Jesus, "because he should save his people from their sins," was

you into Galilee; there[a] shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail.[b] And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren[c] that they go into Galilee, and there shall they see me.

11 ¶ Now, when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole[d] him *away* while we slept.

there shall ye see him: lo, I
have told you. And they 8
departed quickly from the
tomb with fear and great
joy, and ran to bring his
disciples word. And be- 9
hold, Jesus met them, say-
ing, All hail. And they
came and took hold of his
feet, and worshipped him.
Then saith Jesus unto 10
them, Fear not: go tell my
brethren that they depart
into Galilee, and there shall
they see me.
Now while they were go- 11
ing, behold, some of the
guard came into the city,
and told unto the chief
priests all the things that
were come to pass. And 12
when they were assembled
with the elders, and had
taken counsel, they gave
large money unto the sol-
diers, saying, Say ye, His 13
disciples came by night,
and stole him away while

near; women were the last of his disciples to linger at the cross or to watch at the sepulcher; they were the first to see the empty tomb, to hear the glad news, or to be sent to tell the story of their risen Lord. **He goeth before you into Galilee.** They are cited to Galilee to meet the Lord, not that his only appearance would be there, for that was the seventh, but because, in that country, where the largest number of his disciples lived, he proposed to reveal himself to the whole body of saints. There he was seen "by above five hundred brethren at once."

9. Jesus met them, saying, All hail! This was the second appearance of the Risen Savior. The appearances were: 1. To Mary Magdalene alone (Mark 16: 9; John 20: 11-18), near Jerusalem—Sunday, April 9. 2. To the women returning from the sepulcher (Matt. 28: 9, 10). 3. To Simon Peter alone (Luke 24: 34). 4. To the two disciples going to Emmaus (Luke 24: 13), etc. 5. To the apostles at Jerusalem, excepting Thomas, who was absent (John 20: 19). These are all the same day. 6. To the apostles at Jerusalem a second time, when Thomas was present (John 20: 26, 29)—Sunday, one week later. 7. At the Sea of Tiberias, when seven disciples were fishing (John 21: 1). 8. To the eleven disciples on a mountain in Galilee (Matt. 28: 16). 9. To above five hundred brethren at once (1 Cor. 15: 6), in Galilee, near the time of the last. It is possible that these two are identical. 10. To James only (1 Cor. 15: 7). 11. To all the apostles on Mt. Olivet at his ascension (Luke 24: 51)—Thursday, May 18. 12. We may add to these that he was seen by Saul of Tarsus (Acts 9: 3), and by John on Patmos (Rev. 1: 13).

10. Be not afraid. They had met the Lord while hastening to tell the story of his resurrection. It is when we are in the path of duty that we will enjoy his presence and his blessing. **Go tell my brethren.** This is the first time he had called the disciples his brethren.

11. Behold, some of the watch came into the city. The time when these men went into the city is noted. It was while the women were on their way to tell the disciples. It is also stated that "some of the watch" only went to the priests. How numerous the watch was we are not informed. As the watch had been set by the priests themselves (Matt. 27: 65, 66), it made its report to them instead of to Pilate.

12. When they were assembled with the elders. The chief priests and the elders, probably a secret meeting of the leading members of the Sanhedrim. They had gone too far into crime to stop.

13. His disciples came by night, etc. The improbability of this story is easily seen: 1. The soldiers would not dare to go to sleep on guard. It was death. 2. If they had gone to sleep they could testify nothing of what was done while asleep. Their testimony of what occurred then would be worthless. 3. The disciples did not expect a resurrection and would hardly believe it when it occurred. 4. They had shown themselves cowards and would not have dared to try to take his body away. 5. Had they dared, had the Roman soldiers slept, they could not have removed the stone and carried off the body without detection. It was a night lighted with the full moon and all the environs of Jerusalem were crowded with people attending the passover.

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[a] Verses 16, 17. [b] John 20: 19. [c] Heb. 2: 11. [d] Matt. 27: 64.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then[a] the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw[b] him, they worshipped him; but some doubted.

18 ¶ And Jesus came and spake unto them, saying, All[c] power is given unto me in heaven and in earth.

19 Go[d] ye therefore, and teach[e] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

we slept. And if this come 14
to the governor's ears, we
will persuade him, and rid
you of care. So they took 15
the money, and did as they
were taught: and this saying
was spread abroad
among the Jews, *and continueth* until this day.
But the eleven disciples 16
went into Galilee, unto the
mountain where Jesus had
appointed them. And when 17
they saw him, they worshipped *him:* but some
doubted. And Jesus came 18
to them and spake unto
them, saying, All authority
hath been given unto me
in heaven and on earth.
Go ye therefore, and make 19
disciples of all the nations,
baptizing them into the
name of the Father and of
the Son and of the Holy

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a Matt. 26:32. *b* Matt. 16:28. *c* Matt. 11:27; Psa. 2:6; 89:19; 110:1-3; Isa. 9:6,7; Dan. 7:14; Luke 1:32; John 17:2; Rom. 14:19; Eph. 1:20,21, Heb. 2:8, 1 Pet. 3:22; Rev. 11:15. *d* Mark 16:15. *e* Isa 52:10; Rom. 10:18.

14. If this come to the governor's ears, etc. As he had taken so little interest in the matter as to leave the watch to them it was not likely it would come to his ears at all, as we know that he was wont to spend only a few days at Jerusalem and then return to Cæsarea.

15. This saying is commonly reported . . . until this day. It was still current among the Jews when Justin Martyr wrote in the second century, at least a hundred years after Matthew penned these words.

16. The eleven disciples went away into Galilee. The time when they went to Galilee is not stated, though we learn from John 20: 26 that they remained in Judea for over a week after the resurrection. Of the appearances in Galilee we have three accounts: the brief one here, which describes the official meeting of the Lord with the entire body of disciples; the one by the sea, described in John 21, and the reference by Paul in 1 Cor. 15: 6. The eleven went into Galilee because the Lord had commanded them to do so. **Into a mountain where Jesus had appointed.** The Revision says, "the mountain," which is correct. The Lord had named the mountain where he should meet them, and had probably also appointed the time. The object of the appointment was probably to secure a general meeting of his disciples.

17. When they saw him they worshipped him. It is also stated of the women (verse 9) that they worshiped him, or kneeled at his feet. **Some doubted.** This does not, as I suppose, refer to the eleven. The doubts of all, including the skeptical Thomas, had been silenced before this. But the story that he had risen seemed so incredible, that there were those assembled on this occasion who had been doubters. These, "when they saw him," remained doubters no longer, but "worshiped him."

18. Spake unto them. To the whole assembly of five hundred brethren (1 Cor. 15: 6). A commission had been given long before to the twelve apostles (Matt. 10: 1-15), and also to the seventy, but it differed widely from the one now given. It confined the preaching to the Jews, and announced the kingdom of heaven as yet in the future. Now the preachers of Christ are sent, by the authority of the King, to make disciples of all nations. The old dispensation had ended with the cross. The new one had begun with the resurrection. **All authority.** Henceforth he was the King and Judge of the nations. The word "is given" denotes the source from whence he obtained his power, and implies that it was not inherent in the Son. Phil. 2: 9 indicates that it was given to him after, and in consequence of, his voluntary humiliation; and 1 Cor. 15: 27, shows that it is held in subjection to the Father. It was because the authority to rule the world had been placed in his hands that he issued his commands that it should be conquered.

19. Go ye therefore, and make disciples of all nations. There are several things to be noticed: 1. *Go*, implies an aggressive warfare. The Gospel army must move upon the nations. The Lord seeks universal empire, and sends forth his armies to conquer the world. Every church and every disciple must understand that they have marching orders. 2. Not only is every saint commanded to *go*, or to take steps to make the gospel go, but the object is stated. They are to make *disciples*, or pupils, and scholars of Christ; not great philosophers, but "babes in Christ Jesus," who have entered the school of Christ and are to be taught afterwards. 3. Who are to be made disciples is next indicated. Not the Jews only, but *all*

20 Teaching[a] them to observe all things whatsoever I have commanded you: and, lo, I[b] am with you alway, *even* unto the end of the world. Amen.

Ghost: teaching them to 20
observe all things whatsoever I commanded you:
and lo, I am with you alway, even unto the end of
the world.

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a Acts 2:42; 1 Cor. 11:2. *b* Matt. 18:20; Rev. 1:18.

nations. Christ came to be the Savior of the world. His is a universal religion. In the Great Commission he looks beyond Judea, and commands that the Gospel shall be offered to all nations. The test of eighteen centuries shows that Christianity is not local or national, but is adapted to the needs of all mankind. 4. It is next stated how disciples shall be made. **Baptizing them.** The rite by which those who believe upon him should be formally enlisted and enrolled in the school of Christ is baptism. It is not a baptism of the Spirit that he means, because it is one that those whom he addresses are commanded to administer. He alone baptized with the Spirit; his apostles and disciples baptized in water, and it is to this rite that he refers. Hence, when we turn to the preaching of the apostles under this commission, we find that all converts were at once baptized (Acts 2: 38-41; 8: 12-18). 5. The end or result of baptism is also given. Converts were to be baptized *into the name of the Father, and of the Son, and of the Holy Spirit.* It is a positive affirmation of the Old Testament that where the name of the Lord is recorded there will he meet his disciples, or there will be his presence. See Exod. 20: 24. The Lord declares that the three names, that of the Father, and of the Son, and of the Holy Spirit, are recorded in baptism. In this rite, then, Father, Son, and Holy Spirit meet the believer; the Father to receive him as a child, the Son to welcome him as a brother, and to cover him with the mantle of his own purity; the Holy Spirit to endow him with that Spirit by which he can say, "Abba, Father." "Into the name of" is equivalent to "into the presence of," or "into the Father, and into the Son, and into the Holy Spirit."

20. Teaching them. The second part of the commission is next given. The first part commands the making of disciples, and tells how they must be made. The second part provides for the instruction of the disciples in righteousness. This is to be done by "teaching them." **To observe all things whatsoever I have commanded you.** What must be taught by the faithful Christian teacher is prescribed. It will at once be seen that this cuts off much that is often taught. We are not to teach "untaught questions," "oppositions of science, falsely so called," dogmatic speculations, isms or human creeds. Christ has never commanded these. On the other hand, we are to teach *all things* he has commanded. Some of these things we have recorded in the Gospels; others we have in the Acts and in the Epistles. They embrace the various duties of Christian life. **I am with you alway.** It was an arduous work he had commanded his disciples to undertake; a few uninfluential and unlettered laboring men to undertake the moral and religious conquest of a world that had just crucified their Master. There was, however, an assurance that they should be equal to the task, for, (1) All power, or authority, in heaven and earth was in the hands of their crucified Lord. (2) He now declares, *I am with you always.* He who has all power will be present with them, a help in time of need. He is a mighty, present and helping Savior. **Even unto the end of the world.** Until the close of the Christian dispensation, coming of the Lord, and the day of Judgment.

INTRODUCTION TO MARK.

The Second Gospel was written by Mark, the kinsman of Barnabas, and the companion of Paul in his first missionary journey. When and where it was written is uncertain. Of its author the following facts are gathered from the New Testament: He is first named in Acts 12 : 12. His mother's name was Mary, and we learn from Col. 4 : 10, that she was a sister of Barnabas. She dwelt in Jerusalem, and this city was probably Mark's early home. He was converted by Peter (1 Peter 5 : 13), it has been supposed, at the great ingathering on the day of Pentecost. He became a minister (Acts 12 : 25), attended Paul and Barnabas on their first missionary journey, did not prove satisfactory to Paul (Acts 15 : 38), and as Barnabas insisted on taking him, he and Paul parted company on the second missionary journey. That Paul and Mark were afterwards intimate is shown by the subsequent history. We find him by Paul's side during his first imprisonment at Rome, A. D. 61–63; and he is acknowledged by him as one of his few fellow-laborers who had been a "comfort" to him during the weary hours of his imprisonment (Col. 4: 10, 11; Philemon 24). We next have traces of him in 1 Peter 5: 13. "The church that is in Babylon . . . . saluteth you, and so doth Marcus, my son." From this we infer that he joined his spiritual father, the friend of his mother, at Babylon, then and for some hundred years afterwards one of the chief seats of Jewish culture. From Babylon he would seem to have returned to Asia Minor; for during his second imprisonment, A. D. 68, Paul, writing to Timothy, charges him to bring Mark with him to Rome, on the ground that he was "profitable unto him for the ministry" (2 Tim. 4: 11). From this point we gain no further information from the New Testament respecting the Evangelist. It is most probable, however, that he did join the Apostle at Rome, whither also Peter would seem to have proceeded, and suffered martyrdom along with Paul. After the death of these two great pillars of the Church, ecclesiastical tradition affirms that Mark visited Egypt, founded the Church of Alexandria, and died by martyrdom. This tradition is, however, very uncertain. Mark was not one of the twelve, and there is no reason to believe that he was an eye and ear witness of the events which he has recorded; but an almost unanimous testimony of the early fathers indicates Peter as the source of his information. The most important of these testimonies is that of Papias, who says, "He, the presbyter (John) said: Mark, being the interpreter of Peter, wrote exactly whatever he remembered; but he did not write in order the things which were spoken or done by Christ. For he was neither a hearer nor a follower of the Lord, but, as I said, afterward followed Peter, who made his discourses to suit what was required, without the view of giving a connected digest of the discourses of our Lord. Mark, therefore, made no mistakes when he wrote down circumstances as he recollected them; for he was very careful of one thing, to omit nothing of what he heard, and to say nothing false in what he related." Thus Papias writes of Mark. This testimony is confirmed by other witnesses. Tradition affirms that Mark wrote for the benefit of Gentile Christians, and this view is confirmed by the fact that he often explains Jewish customs, where Matthew, writing for Jews, omits the explanation as if well understood. In the comments on Mark references will be found to the parallel passages in Matthew, where full explanatory notes will be found.

THE GOSPEL ACCORDING TO

MARK.

CHAPTER I.

The Beginning of the Ministry of Christ.

SUMMARY.—The Mission of John the Baptist. His Preaching in the Wilderness. His Baptism in the Jordan. The Baptism of Jesus and the Anointing. The Temptation. Christ's Ministry in Galilee Begun. The Call of Four Apostles. An Unclean Spirit Cast Out. The Increased Fame of Jesus. Peter's Wife's Mother. Solitary Prayer. Preaching Throughout Galilee. Healing the Leper.

1 The beginning of the gospel of Jesus Christ, the[a] Son of God;

2 As it is written in the prophets,[b] Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The[c] voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John[d] did baptize in the wilderness, and preach the baptism of repentance for the remission[e] of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing[f] their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts[g] and wild honey;

7 And preached, saying, There[h] cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize[i] you with the Holy Ghost.

CHAPTER I.

The beginning of the gos- 1
pel of Jesus Christ, the Son
of God.
Even as it is written in 2
Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;
The voice of one crying 3
in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;
John came, who baptized 4
in the wilderness and
preached the baptism of
repentance unto remission
of sins. And there went 5
out unto him all the country of Judæa, and all they
of Jerusalem; and they
were baptized of him in
the river Jordan, confessing their sins. And John 6
was clothed with camel's
hair, and *had* a leathern
girdle about his loins, and
did eat locusts and wild
honey. And he preached, 7
saying, There cometh after
me he that is mightier than
I, the latchet of whose
shoes I am not worthy to
stoop down and unloose. I 8
baptized you with water;
but he shall baptize you
with the Holy Ghost.

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a Heb. 1:1,2. *b* Mal. 3:1. *c* Isa. 40:3. *d* Matt. 3:1; Luke 3:3; John. 3:23. *e* Acts 22:16. *f* Lev. 26:40-42; Psa. 32:5; Prov. 28:13; 1 John 1: 8-10. *g* Lev. 11:22. *h* Matt. 3:11; John 1:27; Acts 13:25. *i* Joel 2:28; Acts 1:5; 2:4; 10:45; 11:15, 16; 1 Cor. 12: 13.

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1. **The beginning of the gospel of Jesus Christ.** This is a sort of title. The whole history of Jesus is an unfolding of the gospel. **Gospel.** Good news. **Jesus.** The personal name given by the angel (Matt. 1: 21), meaning "Savior." **Christ.** The official title of the Lord. It means the anointed. Kings and priests were anointed in Israel, and Jesus, "the Lord's Anointed," is our Priest and King. They were anointed with oil; Jesus with the Holy Spirit.

2, 3. **As it is written in the prophets.** Isa. 40: 3 and Mal. 3: 1. See notes on Matt. 3: 3 and 11: 10.

4. **John did baptize in the wilderness.** Of Judea. See note on Matt. 3: 1, for account of the wilderness and of John the Baptist. **And preached the baptism of repentance.** He preached, as well as baptized. Only those who repented were fit subjects of baptism. Hence it was called the "baptism of repentance." Repentance signifies, not only sorrow for sin, but the resolve to sin no more. **For remission of sins.** This indicates the object of the repentance and baptism. Those who repented and were baptized were pardoned. Both were needful to remission. Compare Acts 2: 38.

5. **There went out to him.** See notes on Matt. 3: 5, 6.

6. **John was clothed with camel's hair.** See note on Matt. 3: 4.

7, 8. **There cometh one after me.** See note on Matt. 3: 11. **Shall baptize you with the Holy Ghost.** See note on Matt. 3: 11.

9 ¶ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized[a] of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit[b] like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son,[c] in whom I am well pleased.

12 ¶ And immediately the Spirit driveth him into the wilderness.

13 And[d] he was there in the wilderness forty days tempted of Satan; and was with the wild beasts: and the angels ministered unto him.

14 ¶ Now, after that John was put in prison, Jesus[e] came into Galilee, preaching the gospel[f] of the kingdom of God,

15 And saying, The time[g] is fulfilled, and the kingdom of God is at hand: repent[h] ye, and believe[i] the gospel.

16 ¶ Now,[j] as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they were fishers.)

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue, and taught.

And it came to pass in 9
those days, that Jesus came
from Nazareth of Galilee,
and was baptized of John
in the Jordan. And straightway 10
coming up out of the
water, he saw the heavens
rent asunder, and the Spirit
as a dove descending upon
him: and a voice came out 11
of the heavens, Thou art
my beloved Son, in thee I
am well pleased.
And straightway the Spirit 12
driveth him forth into
the wilderness. And he 13
was in the wilderness forty
days tempted of Satan; and
he was with the wild
beasts; and the angels ministered
unto him.
Now after that John was 14
delivered up, Jesus came
into Galilee, preaching the
gospel of God, and saying, 15
The time is fulfilled, and
the kingdom of God is at
hand: repent ye, and believe
in the gospel.
And passing along by the 16
sea of Galilee, he saw Simon
and Andrew the brother
of Simon casting a net
in the sea: for they were
fishers. And Jesus said 17
unto them, Come ye after
me, and I will make you to
become fishers of men.
And straightway they left 18
the nets, and followed him.
And going on a little further, 19
he saw James the *son*
of Zebedee, and John his
brother, who also were in
the boat mending the nets.
And straightway he called 20
them: and they left their
father Zebedee in the boat
with the hired servants,
and went after him.
And they go into Capernaum: 21
and straightway on
the sabbath day he entered
into the synagogue and

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a Matt. 3:13; Luke 3:21. *b* Isa. 42:1; John 1 32. *c* Psa. 2:7. *d* Matt. 4:1,&c.; Luke 4: 1,&c. *e* Matt. 4:23. *f* Luke 8:1. *g* Dan. 2:44; 9:25; Gal. 4:4; Eph. 1:10. *h* Acts 2:38. *i* Rom. 16:26. *j* Matt. 4:18,&c.

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9. In those days. When John had been preaching and baptizing about six months. For the account of the baptism of Jesus see Matt. 3: 13-17, and the notes.

10. Coming up straightway out of the water. The Greek preposition translated "out of," is *ek*, which means out from within. This could only be true of an immersion. Thus all great and candid Pedo-baptist scholars concede that Christ was baptized.

12, 13. Tempted of Satan. See Matt. 4: 1-11, and the notes.

14. Now after John was put into prison. Mark proceeds to the account of the Savior's public ministry in Galilee. Between Christ's baptism and this occurred the events narrated in John, chapters 2, 3 and 4. For notes on this ministry see Matt. 4: 12-25.

16. He saw Simon. For notes on the call of the four apostles see Matt. 4: 18-22.

21. They went into Capernaum. For account of Capernaum see note on Matt. 4: 13. **Entered into the synagogue.** For description of a Jewish synagogue see note on Matt. 4: 23.

22 And[a] they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 ¶ And[b] there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ And[c] forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ¶ And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

taught. And they were astonished 22
at his teaching:
for he taught them as having
authority, and not as
the scribes. And straightway 23
there was in the synagogue
a man with an unclean
spirit; and he cried
out, saying, What have we 24
to do with thee, thou Jesus
of Nazareth? art thou come
to destroy us? I know thee
who thou art, the Holy One
of God. And Jesus rebuked 25
him, saying, Hold thy
peace, and come out of
him. And the unclean 26
spirit, tearing him and crying
with a loud voice, came
out of him. And they were 27
all amazed, insomuch that
they questioned among
themselves, saying, What
is this? a new teaching!
with authority he commandeth
even the unclean
spirits, and they obey him.
And the report of him went 28
out straightway everywhere
into all the region of Galilee
round about.

And straightway, when 29
they were come out of the
synagogue, they came into
the house of Simon and Andrew,
with James and
John. Now Simon's wife's 30
mother lay sick of a fever;
and straightway they tell
him of her: and he came 31
and took her by the hand,
and raised her up; and the
fever left her, and she ministered
unto them.

And at even, when the 32
sun did set, they brought
unto him all that were sick,
and them that were possessed
with devils. And all the 33
city was gathered together
at the door. And he healed 34
many that were sick with
divers diseases, and cast
out many devils; and he
suffered not the devils to
speak, because they knew
him.

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a Matt. 7:28. *b* Luke 4:33, &c. *c* Matt. 8:14; Luke 4:34.

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22. **They were astonished at his doctrine.** See note on Matt. 7: 28. **Scribes.** For account of scribes see notes on Matt. 5: 20.

23. **A man with an unclean spirit.** See note on Matt. 8: 28. Compare Luke 4: 31-37. The New Testament plainly teaches that demoniac possession was a real and actual possession of the soul by a fallen spirit.

24. **What have we to do with thee?** A common Jewish way of saying, "Do not trouble us." **Art thou come to destroy us?** An admission that Christ came to destroy the devil and his works. **I know thee.** The demon made a better confession than most of the Jews.

26. **He came out of him.** At the command. The whole account shows that there was a real possession by an evil spirit.

27. **They were all amazed.** Those in the synagogue.

28-34. For notes on the increasing fame of Christ see Matt. 4: 25; for the healing of Peter's wife's mother, Matt. 8: 14.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore[a] came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And[b] there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately[c] the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things[d] which Moses commanded, for a testimony[e] unto them.

45 But he went out and began to[f] publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and[g] they came to him from every quarter.

CHAPTER II

The First Conflict with the Scribes and Pharisees.

SUMMARY.—The Palsied Man Healed. The Charge of Blasphemy. The Calling of Matthew. The Feast at the House of Matthew. Not the Whole but the Sick Need a Physician. Fasting. New Wine in Old Bottles. Plucking Corn on the Sabbath Day. The Son of Man Lord of the Sabbath.

1 And again he entered into Capernaum after *some*

And in the morning, a 35
great while before day, he
rose up and went out, and
departed into a desert
place, and there prayed.
And Simon and they that 36
were with him followed after
him; and they found 37
him, and say unto him, All
are seeking thee. And he 38
saith unto them, Let us go
elsewhere into the next
towns, that I may preach
there also; for to this end
came I forth. And he 39
went into their synagogues
throughout all Galilee,
preaching and casting out
devils.
And there cometh to him 40
a leper, beseeching him,
and kneeling down to him,
and saying unto him, If
thou wilt, thou canst make
me clean. And being moved 41
with compassion, he
stretched forth his hand,
and touched him, and saith
unto him, I will; be thou
made clean. And straightway 42
the leprosy departed
from him, and he was
made clean. And he strictly 43
charged him, and
straightway sent him out,
and saith unto him, See 44
thou say nothing to any
man: but go thy way, shew
thyself to the priest, and
offer for thy cleansing the
things which Moses commanded,
for a testimony
unto them. But he went 45
out, and began to publish
it much, and to spread
abroad the matter, insomuch
that Jesus could no
more openly enter into a
city, but was without in
desert places: and they
came to him from every
quarter.

CHAPTER II.

And when he entered 1
again into Capernaum after

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[a] Isa. 61:1,2; John 17:8. [b] Matt. 8:2; Luke 5:12. [c] Isa. 33:9; John 15:3. [d] Lev. 14:2-32. [e] Rom. 15:4; 1 Cor. 10:11. [f] Psa. 77:11,12; Titus 1:10. [g] Mark 2:13.

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35. **And in the morning.** See note on Matt. 8: 17.

36. **Simon.** Peter and the other disciples.

38. **Let us go into the next towns.** The villages of Galilee.

39. **Throughout all Galilee.** This was the first missionary circuit of Galilee. Galilee was then densely peopled. Josephus says it contained 240 towns and villages.

40. **There came a leper.** See notes on Matt. 8: 2-4. Compare also Luke 5: 12-15. This miracle occurred after the Sermon on the Mount. Leprosy, that terrible scourge of the East, is not unknown in our times, or even in the United States.

44. **Shew thyself to the priest.** At Jerusalem. **Those things which Moses commanded.** See Lev. 14: 4-7, and note on Matt. 8: 4.

45. **Came to him from every quarter.** Not only to see and hear, but to be healed.

1. **Again he entered Capernaum.** After his first missionary circuit of Galilee.

days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached[a] the word unto them.

3 ¶ And[b] they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith,[c] he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins[d] but God only?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power[e] on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We [f]never saw it on this fashion.

13 ¶ And he went forth again by the seaside; and all the multitude resorted unto him, and he taught them.

14 And[g] as he passed by, he saw Levi the *son* of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

some days, it was noised that he was in the house.
And many were gathered 2
together, so that there was no longer room *for them*, no, not even about the door: and he spake the word unto them. And they 3
come, bringing unto him a man sick of the palsy, borne of four. And when they 4
could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus 5
seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven. But 6
there were certain of the scribes sitting there, and reasoning in their hearts,
Why doth this man thus 7
speak? he blasphemeth: who can forgive sins but one, *even* God? And 8
straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things
in your hearts? Whether is 9
easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk?
But that ye may know that 10
the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, 11
take up thy bed, and go unto thy house. And he 12
arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

And he went forth again 13
by the sea side; and all the multitude resorted unto him, and he taught them.
And as he passed by, he 14
saw Levi the *son* of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose

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[a] Psa. 40: 9. [b] Matt. 9: 1, &c.; Luke 5: 18, &c. [c] Acts 14: 9; Eph. 2: 8. [d] Isa. 43: 25; Dan. 9: 9. [e] Acts 5: 31. [f] John 7: 31; 9: 32. [g] Matt. 9: 9; Luke 5: 27.

2-12. **Many were gathered together.** For notes on the healing of this paralytic see Matt. 9: 2-8. Compare Luke 5: 17-26. As we learn from Luke, among those gathered were Pharisees and scribes from Judea, Jerusalem and Galilee, evidently gathered by a preconcerted arrangement. The whole incident illustrates: (1) The Divine power of Christ. He could assert that he forgave sins without blasphemy. (2) The difference between Christ and his apostles, none of whom claimed to forgive sins (see Acts 8: 22-24). (3) It affords a test for all priests who claim to pardon sin. If they possessed power to forgive sins they would have power also to relieve the body of the physical consequences of sin.

14. **He saw Levi the son of Alphæus.** Matthew Levi; the apostle after this, but now a publican. On the call of Matthew and Matthew's feast see notes on Matt. 9: 9-17, and compare also Luke 5: 27-39.

15 ¶ And[a] it came to pass, that, as Jesus sat at meat in his house, many publicans[b] and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They[c] that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners[d] to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom is with them? as long as they have the bridegroom[e] with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then[f] shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled and the bottles will be marred[g]; but new wine must be put into new bottles.

23 ¶ And[h] it came to pass, that he went through the corn-fields on the sabbath day, and his disciples began, as they went, to pluck[i] the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did[j], when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God, in the

and followed him. And it 15
came to pass, that he was
sitting at meat in his house,
and many publicans and
sinners sat down with Jesus
and his disciples: for
there were many, and they
followed him. And the 16
scribes of the Pharisees,
when they saw that he was
eating with the sinners and
publicans, said unto his
disciples, He eateth and
drinketh with publicans
and sinners. And when Jesus 17
heard it, he saith unto
them, They that are whole
have no need of a physician,
but they that are sick:
I came not to call the righteous,
but sinners.

And John's disciples and 18
the Pharisees were fasting:
and they come and say
unto him, Why do John's
disciples and the disciples
of the Pharisees fast, but
thy disciples fast not? And 19
Jesus said unto them, Can
the sons of the bride-chamber
fast, while the bridegroom
is with them? as long
as they have the bridegroom
with them, they cannot
fast. But the days will 20
come, when the bridegroom
shall be taken away from
them, and then will they
fast in that day. No man 21
seweth a piece of undressed
cloth on an old garment:
else that which should fill
it up taketh from it, the
new from the old, and a
worse rent is made. And 22
no man putteth new wine
into old wine-skins: else
the wine will burst the
skins, and the wine perisheth,
and the skins: but *they
put* new wine into fresh
wine-skins.

And it came to pass, that 23
he was going on the sabbath
day through the cornfields;
and his disciples began,
as they went, to pluck
the ears of corn. And the 24
Pharisees said unto him,
Behold, Why do they on
the sabbath day that which
is not lawful? And he said 25
unto them, Did ye never
read what David did, when
he had need, and was an
hungered, he, and they that
were with him? How he 26
entered into the house of

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a Matt. 9: 10, &c. *b* Luke 15: 1-5. *c* Matt. 9: 12, 13; Luke 5: 31, 32. *d* Isa. 1: 18; 55: 7; Matt. 18: 11; Luke 19: 10; 1 Cor. 6: 9-11; 1 Tim. 1: 15. *e* Matt. 25: 1. *f* Acts 13: 2. *g* Job 32: 19; Psa. 119: 80, 83. *h* Matt. 12: 1, &c; Luke 6: 1, &c. *i* Deut. 23: 25. *j* 1 Sam. 21: 6.

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15. **Sat at meat.** At a meal. **In his house.** Matthew's. **Many publicans.** Gatherers of the Roman tax. **Sinners.** Persons excommunicated from the synagogue.

18. **Why do the disciples of John . . . fast?** See notes on Matt. 9: 14, 15.

21. **No man seweth, etc.** On this figure and that of old and new bottles see notes on Matt. 9: 16, 17.

23. **He went through the fields on the sabbath day.** See notes on Matt. 12: 1-8. Compare Luke 6: 1-11.

26. **In the days of Abiathar, the high priest.** In 1 Sam. 21: 1-9, Ahimelech is represented as the

days of Abiathar the high priest, and did eat the shew-bread[a], which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man,[b] and not [c]man for the sabbath:

28 Therefore[d] the Son of man is Lord also of the sabbath.

CHAPTER III.

Blasphemy Against the Holy Spirit.

SUMMARY.—The Man with the Withered Hand. The Pharisees and the Herodians in Counsel. The Great Physician Healing. The Twelve Apostles Appointed. The Blasphemy of Ascribing His Divine Power to Beelzebub. The Sin that Hath no Forgiveness. Christ's Mother and Brethren.

1 And[e] he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched[f] him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith to the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life,[g] or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

God when Abiathar was
high priest, and did eat the
shew-bread, which it is not
lawful to eat save for the
priests, and gave also to
them that were with him?
And he said unto them, 27
The sabbath was made for
man, and not man for the
sabbath: so that the Son of 28
man is lord even of the sabbath.

CHAPTER III.

And he entered again 1
into the synagogue; and
there was a man there
which had his hand withered.
And they watched 2
him, whether he would heal
him on the sabbath day;
that they might accuse him.
And he saith unto the man 3
that had his hand withered,
Stand forth. And he saith 4
unto them, Is it lawful on
the sabbath day to do good,
or to do harm? to save a
life, or to kill? But they
held their peace. And 5
when he had looked round
about on them with anger,
being grieved at the hardening
of their heart, he
saith unto the man, Stretch
forth thy hand. And he
stretched it forth: and his

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[a] Ex. 29: 32, 33; Lev. 24:9. [b] Neh. 9: 14; Isa. 58: 13; Ezek. 20: 12, 20. [c] Col. 2: 16. [d] John 9: 14; Eph. 1: 22; Rev. 1: 10. [e] Matt. 12: 9, &c.; Luke 6: 6, &c. [f] Luke 14: 1. [g] Hos. 6: 6.

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high priest. Abiathar was his son and successor. The Revised Version gives the text of the best MSS. by omitting "the high priest."

27. The sabbath was made for man. The Sabbath rest; that is, a rest of one day in seven was made for man, not for Jews only. This implies that it is to be a universal institution; that the good of man requires it, and that it is not an arbitrary enactment, but a wise and benevolent provision for the welfare of the race. Experience shows that men are happiest, most moral, most prosperous and healthiest where it is devoutly observed.

28. The Son of man is Lord also of the sabbath. This affirms the Divine nature of Jesus. None but the Divine is Lord of a divine institution. Since Christ is Lord of the Sabbath day, he has the right to modify it, to adapt it to the new dispensation, and to change the time of its observance from the last day of the week to the first, so as to make it the memorial of the beginning of the New Creation, instead of commemorating the rest from the first creation.

1. He entered again into the synagogue. Of Capernaum. Compare Matt. 12: 9-14; Luke 6: 6-11. For fuller notes see Matthew.

2. They watched him. The same critics who had found fault in the preceding chapter. There was present a man whose right hand was withered, and they watched to see whether the Lord would heal him on the Sabbath.

3. Stand forth. He read their thoughts and determined to give prominence to the good work. He would heal him on the Sabbath; heal him in the synagogue, heal him before all.

4. Is it lawful . . . to save life, or to kill? A home thrust at the fault-finders. They were harboring murderous thoughts; he was seeking to save life. Which was breaking the Sabbath?

5. Looked on them with anger. Indignation. **Hardness of heart.** Shown by their fault finding, evil thoughts, and silence to his questions.

6 And the Pharisees went forth, and straightway took counsel with the[a] Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great[b] multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him:

10 For he had healed many,[c] insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And[d] unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.[e]

13 And[f] he goeth up into a mountain, and calleth *unto him* whom he[g] would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon[h] he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is, The sons of thunder:[i])

hand was restored. And 6
the Pharisees went out, and
straightway with the Herodians
took counsel against
him, how they might destroy
him.
And Jesus with his disciples 7
withdrew to the sea:
and a great multitude from
Galilee followed: and from
Judæa, and from Jerusalem, 8
and from Idumæa,
and beyond Jordan, and
about Tyre and Sidon, a
great multitude, hearing
what great things he did,
came unto him. And he 9
spake to his disciples, that
a little boat should wait on
him because of the crowd,
lest they should throng
him: for he had healed 10
many; insomuch that as
many as had plagues pressed
upon him that they
might touch him. And the 11
unclean spirits, whensoever
they beheld him, fell
down before him, and
cried, saying, Thou art the
Son of God. And he 12
charged them much that
they should not make him
known.
And he goeth up into the 13
mountain, and calleth unto
him whom he himself
would: and they went unto
him. And he appointed 14
twelve, that they might be
with him, and that he
might send them forth to
preach, and to have authority 15
to cast out devils: and 16
Simon he surnamed Peter;
and James the *son* of Zebedee, 17
and John the brother
of James: and them he surnamed
Boanerges, which

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[a] Matt. 22:16, [b] Luke 6:17. [c] Matt. 12:15; 14:14. [d] Mark 1:24; Matt. 14:33; Luke 4:41; Jas. 2:19. [e] Mark 1:25,34. [f] Matt. 10:1. [g] John 15:16. [h] John 1:42. [i] Isa. 58:1; Jer. 23:29.

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6. **Pharisees.** See note on Matt. 3: 7. **Herodians.** See note on Matt. 22: 16. **Took counsel.** Already these inveterate enemies were resolved to destroy Jesus. They took counsel *how* it might be done. As they went to the partisans of Herod, who ruled in Galilee, they probably sought to persuade them to have Herod put him to death.

7. **Jesus withdrew himself.** See fuller notes on the popularity described in verses 7-12 under Matt. 12: 15-21. **The sea.** Of Galilee. Also consult map for the localities named.

8. **Idumæa.** More anciently called Edom. Southeast of the Jordan, and south of the Dead Sea. That country was occupied by the descendants of Esau. Herod the Great was, on his father's side, an Idumæan. **Tyre and Sidon.** See note on Matt. 11: 21.

9. **A small ship.** A fishing boat. The Revision correctly renders the term by the word boat.

11. **Unclean spirits.** See note on Matt. 8: 28.

13. **Goeth up into a mountain.** Compare Matt. 10: 1-4, and Luke 6: 12-16. The selection of the apostles occurred before the Sermon on the Mount (Luke 6: 13). Matthew gives it out of order. See notes on Matt. 10: 1-4.

14. **Ordained twelve, that they should be with him.** They were to attend him in order to be specially prepared to preach Christ.

16. **Simon he surnamed Peter.** He did this previously (John 1: 42).

17. **Boanerges.** Why this title was bestowed on James and John we are not told. Possibly from their power as preachers.

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so[a] much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He[b] is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, He[c] hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No[d] man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All[e] sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost[f] hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ There[g] came then his brethren and his mother, and, standing without, sent unto him, calling him.

is, Sons of thunder: and 18
Andrew, and Philip, and
Bartholomew, and Matthew,
and Thomas, and
James the *son* of Alphæus,
and Thaddæus, and Simon
the Cananæan, and Judas 19
Iscariot, which also betrayed
him.

And he cometh into a 20
house. And the multitude
cometh together again, so
that they could not so much
as eat bread. And when his 21
friends heard it, they went
out to lay hold on him: for
they said, He is beside himself.
And the scribes which 22
came down from Jerusalem
said, He hath Beelzebub,
and, By the prince of
the devils casteth he out
the devils. And he called 23
them unto him, and said
unto them in parables, How
can Satan cast out Satan?
And if a kingdom be divided 24
against itself, that
kingdom cannot stand.
And if a house be divided 25
against itself, that house
will not be able to stand.
And if Satan hath risen up 26
against himself, and is divided,
he cannot stand, but
hath an end. But no one 27
can enter into the house of
the strong *man*, and spoil
his goods, except he first
bind the strong *man;* and
then he will spoil his house.
Verily I say unto you, All 28
their sins shall be forgiven
unto the sons of men, and
their blasphemies wherewith
soever they shall blaspheme:
but whosoever 29
shall blaspheme against the
Holy Spirit hath never forgiveness,
but is guilty of an
eternal sin: because they 30
said, He hath an unclean
spirit.

And there come his 31
mother and his brethren;
and, standing without,
they sent unto him, calling

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a Mark 6:31. *b* Hos. 9:7; John 10:20. *c* Matt. 9:34; 10:25; 12:24; Luke 11:15. *d* Isa. 49:24-26; 61:1; Matt. 12:29. *e* Matt. 12:31; Luke 12:10. *f* Heb. 10:29. *g* Matt. 12:46-48; Luke 8:19-21.

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19. **They went into a house.** On the return to Capernaum.

20. **Could not so much as eat.** The multitudes were so eager to hear, or be healed, and Jesus so ready to bless them, that there was no time for meals.

21. **His friends.** Probably his relatives. See verse 31. His brethren were not yet counted among his disciples. **He is beside himself.** Carried away by an unwise enthusiasm.

22. **The scribes . . . said.** For notes on the charge of the scribes, Beelzebub, and the sin of blasphemy against the Holy Spirit, see Matt. 12:22-37. Compare Luke 11:14-23. **From Jerusalem.** The men who were leaders in this effort to destroy the influence of Jesus were a delegation from the very religious bodies at Jerusalem that finally sent him to death.

30. **Because they said he had an unclean spirit.** This was a sin against the Holy Spirit because Jesus did mighty works in the power of the Holy Spirit, and they ascribed the power to an unclean spirit.

31. **Then came his mother and his brethren.** See notes on Matt. 12:46-50. Compare Luke 8:19. The natural inference is that the "brethren" were the sons of Mary and the half-brothers of Jesus. No other idea would ever have been maintained had it not been that the doctrine of the perpetual virginity of Mary arose some centuries after the apostles.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do[a] the will of God, the same is my brother, and my sister, and mother.

him. And a multitude was 32
sitting about him; and they
say unto him, Behold, thy
mother and thy brethren
without seek for thee. And 33
he answereth them, and
saith, Who is my mother
and my brethren? And 34
looking round on them
which sat round about him,
he saith, Behold, my mother
and my brethren! For 35
whosoever shall do the will
of God, the same is my
brother, and sister, and
mother.

CHAPTER IV.

Teaching in Parables.

SUMMARY.—The Sower, The Good Seed, The Hard, Stony, Thorny and Good Soil. The Parable Explained. The Candle Under a Bushel. The Seed Growing Secretly. The Grain of Mustard Seed. The Storm on the Sea.

1 And[b] he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables,[c] and said unto them in his doctrine,

3 Hearken,[d] Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the wayside, and the[e] fowls of the air came and devoured it up.

5 And some fell on stony[f] ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and[g] because it had no root, it withered away.

7 And some fell among thorns,[h] and the thorns grew up and choked it, and it yielded no fruit.

8 And other fell on good[i] ground, and did yield fruit[j] that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 ¶ And[k] when he was alone, they that were about him with the twelve asked of him the parable.

CHAPTER IV.

And again he began to 1
teach by the sea side. And
there is gathered unto him
a very great multitude, so
that he entered into a boat,
and sat in the sea; and all
the multitude were by the
sea on the land. And he 2
taught them many things
in parables, and said unto
them in his teaching,
Hearken: Behold, the sower 3
went forth to sow: and 4
it came to pass, as he sowed, some *seed* fell by the
way side, and the birds
came and devoured it. And 5
other fell on the rocky
ground, where it had not
much earth; and straightway it sprang up, because
it had no deepness of
earth: and when the sun 6
was risen, it was scorched;
and because it had no root,
it withered away. And 7
other fell among the
thorns, and the thorns
grew up, and choked it,
and it yielded no fruit.
And others fell into the 8
good ground, and yielded
fruit, growing up and increasing; and brought
forth, thirtyfold, and sixtyfold, and a hundredfold.
And he said, Who hath 9
ears to hear, let him hear.
And when he was alone, 10
they that were about him
with the twelve asked of

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[a] James 1: 25; 1 John 2: 17. [b] Matt. 13: 1, &c.; Luke 8: 4, &c. [c] Psa. 78: 2. [d] Mark 7: 16. [e] Gen. 15: 11. [f] Ezek. 11:19; 36: 26. [g] Psa. 1:4; Jas. 1: 11. [h] Jer. 4:3. [i] Heb. 6:7, 8. [j] Col. 1:6. [k] Matt. 13:10, &c.

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1. **He began to teach by the seaside.** This is the first recorded teaching in parables. For notes on the parable of the Sower see Matt. 13: 1-23. Compare Luke 8: 4-15. Mark's report is nearly that of Matthew, word for word, as well as of the explanation that follows. Matthew gives much the fullest account of this day's teaching, reporting a number of parables not found elsewhere.

11 And he said unto them, Unto[a] you it is given to know the mystery of the kingdom of God: but unto them that are without,[b] all *these* things are done in parables:

12 That[c] seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower[d] soweth the word.

15 And these are they by the way-side, where the word is sown; but, when they have heard, Satan cometh[e] immediately, and taketh away[f] the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root[g] in themselves, and so endure but[h] for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately[i] they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the[j] cares of this world, and the deceitfulness[k] of riches, and the[l] lusts of other things entering in, choke the word, and it becometh unfruitful.[m]

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit,[n] some thirty-fold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For[o] there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he saith unto them, Take heed what[p] ye

him the parables. And he 11
said unto them, Unto you
is given the mystery of the
kingdom of God; but unto
them that are without, all
things are done in parables:
that seeing they may 12
see, and not perceive; and
hearing they may hear, and
not understand; lest haply
they should turn again,
and it should be forgiven
them. And he saith unto 13
them, Know ye not this
parable? and how shall ye
know all the parables? The 14
sower soweth the word.
And these are they by the 15
way side, where the word
is sown; and when they
have heard, straightway
cometh Satan, and taketh
away the word which hath
been sown in them. And 16
these in like manner are
they that are sown upon
the rocky *places*, who,
when they have heard the
word, straightway receive
it with joy; and they have 17
no root in themselves, but
endure for a while; then,
when tribulation or persecution
ariseth because of
the word, straightway they
stumble. And others are 18
they that are sown among
the thorns; these are they
that have heard the word,
and the cares of the world, 19
and the deceitfulness of
riches, and the lusts of
other things entering in,
choke the word, and it becometh
unfruitful. And 20
those are they that were
sown upon the good
ground; such as hear the
word, and accept it, and
bear fruit, thirtyfold, and
sixtyfold, and a hundredfold.

And he said unto them, 21
Is the lamp brought to be
put under the bushel, or under
the bed, *and* not to be
put on the stand? For 22
there is nothing hid, save
that it should be manifested;
neither was *anything*
made secret, but that it
should come to light. If 23
any man hath ears to hear,
let him hear. And he said 24
unto them, Take heed what
ye hear: with what meas-

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a Eph. 1: 9. *b* Col. 4: 5; 1 Thes. 4: 12; 1 Tim. 3: 7. *c* Isa. 6: 9, 10; John 12: 40; Acts 28: 26, 27; Rom. 11: 8.
d Isa. 32:20; 1 Pet. 1:25. *e* 1 Pet. 5:8; Rev. 12:9. *f* Heb. 2:1. *g* Job 19:28. *h* Job 27:10. *i* 2 Tim. 1:15.
j Luke 14: 18-20; 1 Tim. 6: 9, 17; 2 Tim. 4: 10. *k* Prov. 23: 5. *l* 1 John 2: 16, 17. *m* Isa. 5: 2. 4.
n Rom. 7: 4; Col. 1: 10; 2 Pet. 1: 8. *o* Eccl. 12: 14; Matt. 10: 26; Luke 12: 2; 1 Cor. 4: 5.
p 1 Pet. 2: 2.

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12. That seeing they may see. Matthew gives this saying more fully and clearly. See note on Matt. 13: 13.

21. Is the lamp put under a bushel? The Jews used lamps instead of candles. These were set on, not a candlestick, but a light stand. See note on Matt. 5: 15. It is possible that these words, as well as verse 24, were not spoken on this day, but borrowed from the Sermon on the Mount, because they are parables of a certain kind.

24. Take heed what you hear. Luke 8: 18 says, "*How* you hear." Both admonitions are very hear: with[a] what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, from[b] him shall be taken even that which he hath.

26 ¶ And he said, So[c] is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself;[d] first[e] the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he[f] putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It*[g] *is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater[h] than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as[i] they were able to hear *it*.

34 But without a parable spake he not unto them:

ure ye mete it shall be
measured unto you: and
more shall be given unto
you. For he that hath, to 25
him shall be given: and he
that hath not, from him
shall be taken away even
that which he hath.
And he said, So is the 26
kingdom of God, as if a
man should cast seed upon
the earth; and should sleep 27
and rise night and day, and
the seed should spring up
and grow, he knoweth not
how. The earth beareth 28
fruit of herself; first the
blade, then the ear, then
the full corn in the ear.
But when the fruit is ripe, 29
straightway he putteth
forth the sickle, because
the harvest is come.
And he said, How shall 30
we liken the kingdom of
God? or in what parable
shall we set it forth? It is 31
like a grain of mustard
seed, which, when it is
sown upon the earth,
though it be less than all
the seeds that are upon the
earth, yet when it is sown, 32
groweth up, and becometh
greater than all the herbs,
and putteth out great
branches; so that the birds
of the heaven can lodge
under the shadow thereof.
And with many such par- 33
ables spake he the word
unto them, as they were
able to hear it: and with- 34
out a parable spake he not

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[a] Matt. 7: 2. [b] Luke 8: 18. [c] Matt. 13: 24. [d] Gen. 1: 11, 12. [e] Eccl. 3: 1, 11. [f] Rev. 14: 15. [g] Matt. 13: 31, 32; Luke 13: 18, 19. [h] Prov. 4: 18; Isa. 11: 9; Dan. 2: 44; Mal. 1: 11. [i] John 16: 12.

important. Our ears should be deaf to evil counsel. We should hear attentively, earnestly and devoutly the word of the Lord.

26. So is the kingdom of God. This parable is given only by Mark, but its general lesson is enforced by parallel passages, *e. g.*, Isa. 55: 10, 11; Jas. 5: 7, 8; 1 Pet. 1: 23-35. In the kingdom of grace, as in nature, we are laborers together with God; the results of our work depend on him, and for the perfection of these results he takes his own time (1 Cor. 3: 6-9). Hence, (1) it is ours to sow the seed (the truth), his to give it growth; (2) having sown, we are to wait for time and God to perfect it; (3) this he does according to a definite order of development—first the blade, then the ear, then the full corn in the ear: (4) not until there has been time for the development, are we to expect to reap. The lesson is one of trust and hope. **Should cast seed.** The word of God, the Gospel.

27. Should sleep and rise, etc. While giving the seed sown time to germinate and come forth.

28. First the blade. There is a law of orderly development in natural growth, so also is it in reference to spiritual growth. Compare 1 John 2: 12-14. Some growths are quicker than others, but in all there is *growth*. And we have no right to look for the end at the beginning, the ripened Christian experience in the young convert, the full corn in the first appearance of the blade. Observe, too, that we can know that *there is a growth* by its results, though we know not the *how*, and that each stage of the growth is more apparent than the preceding stage.

29. Immediately he putteth in the sickle. The time of harvest is when the fruit is ripe; in this instance when the word has produced faith, repentance and obedience. Then those who exhibit the fruit are to be gathered into the church.

31. Like a grain of mustard seed. See note on Matt. 13: 31-35. Compare Luke 13: 18, 19.

34. Without a parable, etc. See notes on Matt. 13: 36-43.

and when they were alone, he expounded all things to his disciples.

35 ¶ And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And[a] there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master,[b] carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And[c] the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful?[d] how is it that ye have no faith?

41 And they feared[e] exceedingly, and said one to another, What manner of man is this, that even the wind and the sea[f] obey him?

CHAPTER V.

Healing the Afflicted.

SUMMARY.—In the Country of the Gadarenes. The Fierce Demoniac. The Demons and the Swine. The Gadarenes do not Wish Jesus. The Preacher in Decapolis. Jesus Again in Capernaum. The Daughter of Jairus. The Woman with the Issue of Blood. Healed by Faith. The Dead Damsel Made Alive.

1 And [g]they came over unto the other side of the sea, into the country of the Gadarenes.

unto them: but privately to
his own disciples he expounded all things.
And on that day, when 35
even was come, he saith
unto them, Let us go over
unto the other side. And 36
leaving the multitude, they
take him with them, even
as he was, in the boat. And
other boats were with him.
And there ariseth a great 37
storm of wind, and the
waves beat into the boat,
insomuch that the boat was
now filling. And he him- 38
self was in the stern, asleep
on the cushion: and they
awake him, and say unto
him, Master, carest thou
not that we perish? And 39
he awoke, and rebuked the
wind, and said unto the
sea, Peace, be still. And
the wind ceased, and there
was a great calm. And he 40
said unto them, Why are ye
fearful? have ye not yet
faith? And they feared ex- 41
ceedingly, and said one to
another, Who then is this,
that even the wind and the
sea obey him?

CHAPTER V.

And they came to the oth- 1
er side of the sea, into the
country of the Gerasenes.

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[a] Matt. 8:24; Luke 8:23. [b] Psa. 10:1; Isa. 40:27; Lam. 3:8. [c] Psa. 89:8; Lam. 3:31,32. [d] Psa. 46:1,2; Isa. 43:2. [e] Jonah 1:10,16. [f] Job 38:11. [g] Matt. 8:28, &c; Luke 8:26, &c.

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35. **On the same day.** The day the parables were uttered. **Unto the other side.** Of the Sea of Galilee.

37. **There arose a great storm.** See notes on Matt. 8:23-27. Compare Luke 8:22-25. The Sea of Galilee lies 600 feet below the level of the Mediterranean, and has a tropical climate. Only a short distance north are the high mountains of Lebanon. The heated air about the sea invites the rush of cold waves from the mountains.

41. **They feared exceedingly.** The disciples in the boat. Such an astounding display of power, the control of the storm in which men are as helpless as infants, filled them with awe. What manner of being could he be whom storm, wind, and sea obeyed? They had not yet learned that the word which the sea obeyed was the word in obedience to which the world itself was made.

1. **They came to the other side.** After the storm. **Into the country of the Gerasenes.** Matthew in the parallel account says *Gadarenes*. The explanation is easy. Gerasa, a town whose modern name is Gersa, stood on the southeast shore of the sea, while Gadara, the chief city of the district, was south about seven or eight miles. As the capital city of the district, "the country of the Gadarenes" embraced Gerasa and its vicinity.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit.

3 Who had *his* dwelling[a] among the tombs; and no man could bind him, no, not with chains:

4 Because he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always night and day he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped[b] him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come[c] out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion:[d] for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there, nigh unto the mountains, a great herd of swine[e] feeding.

12 And all the devils besought[f] him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave[g] them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

And when he was come out 2
of the boat, straightway
there met him out of the
tombs a man with an unclean
spirit, who had his 3
dwelling in the tombs: and
no man could any more
bind him, no, not with a
chain; because that he had 4
been often bound with fetters
and chains, and the
chains had been rent asunder
by him, and the fetters
broken in pieces: and no
man had strength to tame
him. And always, night 5
and day, in the tombs and
in the mountains, he was
crying out, and cutting
himself with stones. And 6
when he saw Jesus from
afar, he ran and worshipped
him; and crying out 7
with a loud voice, he saith,
What have I to do with
thee, Jesus, thou Son of the
Most High God? I adjure
thee by God, torment me
not. For he said unto him, 8
Come forth, thou unclean
spirit, out of the man. And 9
he asked him, What is thy
name? And he saith unto
him, My name is Legion;
for we are many. And he 10
besought him much that he
would not send them away
out of the country. Now 11
there was there on the
mountain side a great herd
of swine feeding. And 12
they besought him, saying,
Send us into the swine, that
we may enter into them.
And he gave them leave. 13
And the unclean spirits
came out, and entered into
the swine: and the herd
rushed down the steep into
the sea, *in number* about
two thousand; and they
were choked in the sea.
And they that fed them 14
fled, and told it in the city,
and in the country. And
they came to see what it
was that had come to pass.

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a Isa. 65:4. *b* Psa. 72:9. *c* Acts 16:18; Heb. 2:14; 1 John 3:8. *d* Matt. 12:45. *e* Lev. 11:7,8; Deut. 14:8. *f* Job 1:10-12; 2:5,6. *g* Rev. 13:7; 1 Pet. 3:22.

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2. **There met him out of the tombs.** The tombs are still seen in the cliff near Gersa. For notes on demoniacal possession and this account see Matt. 8: 28-33, and compare Luke 8: 26-39.

3. **Dwelling in the tombs.** The tombs of that age were either natural or artificial caves in a rocky hillside, and hence would afford shelter. They are now sometimes the homes of the poorer classes. **No man could bind him.** Modern lunatics in their frenzy often exhibit almost superhuman strength.

10. **Besought . . that he would not send them out of the country.** In other words, "Do not send us back to the place of perdition from whence we came." They confess the power of Christ.

11. **Mountain side.** At Gersa the mountain rises near the sea. **A great herd of swine.** Either the property of Gentiles, or of Jews who disobeyed the law of Moses for gain.

13. **Ran . . down a steep place.** The declivity at the base of the mountain at Gersa is almost perpendicular.

15 And they come to Jesus, and see him that was possessed with the devil, and[a] had the legion, sitting, and clothed, and in his right mind; and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart[b] out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not; but saith unto him, Go home to thy friends, and[c] tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.

22 And,[d] behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point[e] of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 ¶ And a certain woman, which had an issue[f] of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing[g] bettered, but rather grew worse,

And they come to Jesus, 15
and behold him that was
possessed with devils sitting,
clothed and in his
right mind, *even* him that
had the legion: and they
were afraid. And they that 16
saw it declared unto them
how it befell him that was
possessed with devils, and
concerning the swine. And 17
they began to beseech him
to depart from their borders.
And as he was entering 18
into the boat, he that
had been possessed with
devils besought him that
he might be with him. And 19
he suffered him not, but
saith unto him, Go to thy
house unto thy friends, and
tell them how great things
the Lord hath done for
thee, and *how* he had mercy
on thee. And he went 20
his way, and began to publish
in Decapolis how great
things Jesus had done for
him: and all men did marvel.

And when Jesus had 21
crossed over again in the
boat unto the other side, a
great multitude was gathered
unto him: and he was by
the sea. And there cometh 22
one of the rulers of the synagogue,
Jairus by name;
and seeing him, he falleth
at his feet, and beseecheth 23
him much, saying, My little
daughter is at the point of
death: *I pray thee*, that thou
come and lay thy hands on
her, that she may be made
whole, and live. And he 24
went with him; and a great
multitude followed him,
and they thronged him.

And a woman, which had 25
an issue of blood twelve
years, and had suffered 26
many things of many physicians,
and had spent all
that she had, and was nothing
bettered, but rather

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a Job 13:11; Psa. 14:5; 2 Tim. 1:7. *b* Job 21:14; Luke 5:8; Acts 16:39. *c* Psa. 66:16; Isa. 38:19. *d* Matt. 9:18, &c.; Luke 8:41, &c. *e* Psa. 107:18. *f* Lev. 15:19, &c. *g* 2 Kings 13:21; Matt. 14:36; Acts 5:15; 10:12,

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17. They began to pray him to depart. Christ does not stay where he is not wanted. He never visited the country of the Gadarenes again.

20. Decapolis. A district so called from its ten cities, of which Gadara was one. The first preacher of Christ there was one who could testify of his power.

21. When Jesus was passed . . . to the other side. Sailed back across the sea to Capernaum.

22. One of the rulers of the synagogue. The office of ruler in the synagogue was somewhat similar to that of an elder in a Christian congregation.

23. At the point of death. In verse 35 the word comes to the ruler that his daughter is dead. Matthew in his account condenses the two reports and says, "She is dead."

25. And a certain woman. For notes on this miracle see Matt. 9:20-22. Compare Luke 8:41-56. **An issue of blood.** A hemorrhage of the womb or bowels.

26. Suffered many things of many physicians. The medical art in Judea in that age was in a very crude condition. Lightfoot gives, from the Rabbinical books, the remedy for a female hemorrhage

27 When she had heard of Jesus, came in the press behind, and touched his garment:

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue[a] had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told[b] him all the truth.

34 And he said unto her, Daughter, thy faith[c] hath made thee whole; go[d] in peace, and be whole of thy plague.

35 ¶ While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead;[e] why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he said unto the ruler of the synagogue, Be not afraid, only[f] believe.

37 And he suffered no man to follow him, save[g] Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.[h]

grew worse, having heard 27
the things concerning Jesus,
came in the crowd behind,
and touched his garment.
For she said, If I 28
touch but his garments, I
shall be made whole. And 29
straightway the fountain
of her blood was dried up;
and she felt in her body
that she was healed of her
plague. And straightway 30
Jesus, perceiving in himself
that the power *proceeding*
from him had gone
forth, turned him about in
the crowd, and said, Who
touched my garments? And 3
his disciples said unto him,
Thou seest the multitude
thronging thee, and sayest
thou, Who touched me?
And he looked round about 32
to see her that had done
this thing. But the woman 33
fearing and trembling,
knowing what had been
done to her, came and fell
down before him, and told
him all the truth. And he 34
said unto her, Daughter,
thy faith hath made thee
whole; go in peace, and be
whole of thy plague.

While he yet spake, they 35
come from the ruler of the
synagogue's *house*, saying,
Thy daughter is dead: why
troublest thou the Master
any further? But Jesus, not 36
heeding the word spoken,
saith unto the ruler of the
synagogue, Fear not, only
believe. And he suffered no 37
man to follow with him,
save Peter, and James, and
John the brother of James.
And they come to the house 38
of the ruler of the synagogue;
and he beholdeth a
tumult, and *many* weeping
and wailing greatly. And 39
when he was entered in, he
saith unto them, Why make
ye a tumult, and weep? the
child is not dead, but sleep-

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a Luke 6:19. *b* Psa. 30:2. *c* Mark 10:52; Acts 14:9. *d* 1 Sam. 1:17; 20:42; 1 Kings 5:19. *e* John 5:25; 11:25. *f* 2 Chron. 20:20; John 11:40. *g* Matt. 9:2; 14:33. *h* John 11:11-13.

"Let them dig seven ditches, in which let them burn some cuttings of vines under four years old. Let her take in her hand a cup of wine; let them lead her away from this ditch and make her sit over that. Let them remove her from that and sit her over another. At each removal you must say to her, 'Arise for thy flux.'" This is an illustration of what this woman suffered.

30. Perceiving that power. Christ, conscious of the approach and condition of this woman, voluntarily healed her. His language that follows is to bring out the moral lesson. He cured her, not by touch or word, as was usual with him, but by act of will. By his question he called out her public confession. Faith saves. It may not be intelligent faith, for this woman was not well instructed, but is a faith strong enough to lead to action.

35. While he yet spake, . . . Thy daughter is dead. For notes on this example of Christ's power over death see Matt. 9: 18, 19 and 23: 26. Compare Luke 8: 41, 42 and 49: 56.

37. Suffered no man to follow him. Into the house of the ruler. The mourners were excluded and only the parents and three apostles, the same three that saw him transfigured, and in the agony of Gethsemane, were allowed to enter. Matthew omits this fact.

38. Many weeping and wailing greatly. At a Jewish funeral were professional mourners. Called by Matthew "minstrels." It is still the funeral fashion in the East.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise.[a]

42 And straightway the damsel arose and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged[b] them straitly that no man should know it; and commanded that something should be given her to eat.

eth. And they laughed him 40
to scorn. But he, having
put them all forth, taketh
the father of the child and
her mother and them that
were with him, and goeth
in where the child was.
And taking the child by the 41
hand, he saith unto her,
Talitha cumi; which is, be-
ing interpreted, Damsel, I
say unto thee, Arise. And 42
straightway the damsel rose
up, and walked; for she
was twelve years old. And
they were amazed straight-
way with a great amaze-
ment. And he charged 43
them much that no man
should know this: and he
commanded that *something*
should be given her to eat.

CHAPTER VI.

The First Commission.

Summary.—Christ in Nazareth. Teaching in the Synagogue. Rejected by the Nazarenes. The Twelve Sent Forth to Preach. Their Preaching and Work. King Herod's Opinion of Jesus. Account of the Death of John the Baptist. Feeding the Five Thousand in the Desert Place. Praying in the Mountain Alone. The Disciples in the Storm. Christ Cometh and Saves. Healing.

1 And he went out from thence, and came into his own country; and his disciples follow him.

2 And[c] when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him*, were astonished, saying, From[d] whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James,[e] and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended[f] at him.

CHAPTER VI.

And he went out from 1
thence; and he cometh into
his own country; and his
disciples follow him. And 2
when the sabbath was
come, he began to teach in
the synagogue: and many
hearing him were aston-
ished, saying, Whence hath
this man these things? and,
What is the wisdom that is
given unto this man, and
what mean such mighty
works wrought by his
hands? Is not this the car- 3
penter, the son of Mary, and
brother of James, and Jo-
ses, and Judas, and Simon?
and are not his sisters here
with us? And they were

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a Acts 9:40. *b* Mark 3:12; Matt. 8:4; 12:16-18; Luke 5:14. *c* Matt. 13:54,&c.; Luke 4:16,&c; *d* John 6:42. *e* Gal. 1:19. *f* Matt. 11:6.

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41. Talitha cumi. Words from the common language of the people of Palestine in that age, meaning, "Damsel, arise."

42. Straightway. The restoration was immediate.

43. That no man should know it. That is, that it should not be published abroad. It was often needful for Jesus to restrain the fame of his miracles for various reasons, one of which was the wrath they excited in the Jewish authorities. It was needful for him to delay exciting them to the point of putting him to death till his time had come.

There are three cases, besides his own resurrection, of Christ raising the dead. This case is immediately after death; another, that of the son of the widow of Nain (Luke 7: 11-15), at least twenty-four hours after death; the third, that of Lazarus (John, chapter 11), several days after death, when corruption would naturally have begun; in one case privately; in the second, publicly; in the third, before bitter enemies.

1. Went from thence. From Capernaum. **Came into his own country.** Nazareth, where he had been brought up.

2. When the sabbath day was come. For notes on his reception at Nazareth see Matt. 13: 53-58. This was the second time he was rejected here (Luke 4: 14-29).

3. Is not this the carpenter? Matthew reads: "The carpenter's son." This shows that Jesus also had worked at the trade. It was the custom for every Jew to be taught some trade by his parents.

4 But Jesus said unto them,[a] A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And[b] he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And[c] he went round about the villages, teaching.

7 ¶ And[d] he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod[e] with sandals;[f] and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake[g] off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.[h]

13 And they cast out many[i] devils, and anointed with oil[j] many that were sick, and healed *them*.

14 ¶ And[k] king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others[l] said, That it is Elias. And others

offended in him. And Je- 4
sus said unto them, A
prophet is not without honour, save in his own country, and among his own
kin, and in his own house.
And he could there do no 5
mighty work, save that he
laid his hands upon a few
sick folk, and healed them.
And he marvelled because 6
of their unbelief. And he
went round about the villages teaching.
And he called unto him 7
the twelve, and began to
send them forth by two and
two; and he gave them authority over the unclean
spirits; and he charged 8
them that they should take
nothing for *their* journey,
save a staff only; no bread,
no wallet, no money in
their purse; but *to go* shod 9
with sandals: and, *said he*,
put not on two coats. And 10
he said unto them, Wheresoever ye enter into a
house, there abide till ye
depart thence. And what- 11
soever place shall not receive you, and they hear
you not, as ye go forth
thence, shake off the dust
that is under your feet for
a testimony unto them.
And they went out, and 12
preached that *men* should
repent. And they cast out 13
many devils, and anointed
with oil many that were
sick, and healed them.
And king Herod heard 14
thereof; for his name had
become known: and he
said, John the Baptist is
risen from the dead, and
therefore do these powers
work in him. But others 15
said, It is Elijah. And oth-

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a Matt. 13:57; John 4:44. *b* Mark 9:23; Gen. 19:22. *c* Isa. 59:16; Jer. 2:11. *d* Mark 3:13,&c.; Matt. 10:1,&c.; Luke 9:1,&c.; 10:3,&c. *e* Eph. 6:15. *f* Acts 12:8. *g* Neh. 5:13; Acts 13:51. *h* Luke 24:47; Acts 2:38; 3:19. *i* Luke 10:17. *j* Jas. 5:14. *k* Matt. 14:1,&c.; Luke 9:7,&c. *l* Mark 8:28; Matt. 16:14.

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5. **He could do there no mighty work.** Matthew states the reason: "Because of their unbelief." It was not from want of power, but of the conditions that he required. Those in need of help must either have faith enough to seek his help, or their friends must have faith. As faith is the condition of the salvation of the soul, so Christ required it as a condition of the salvation of the body from disease or death.

6. **He marvelled at their unbelief.** See note on Matt. 8: 10. **Went round about the villages.** See note on Matt. 9: 35.

7. **He called unto him the twelve.** For the commission of the twelve see notes on Matt. 10: 1-42, and compare Luke 9: 1-6. Matthew's account is much the fullest.

8. **Save a staff only.** Only the staff that each had already. Matthew forbids a supply for future use.

9. **Be shod with sandals.** Matthew forbids shoes, instead of which they were to wear sandals. The ancient shoe resembled the modern; the sandal was a sole tied on the foot. The latter was usually worn by the common people and they were to dress like them.

13. **Anointed with oil.** Matthew says nothing of this. Oil was a symbol of the Divine grace; to anoint with it, of the Holy Spirit. Its use implied that God was the healer.

14. **And king Herod heard of him.** For Herod's opinion of Christ and the death of John the Baptist see notes on Matt. 14: 1-12. Compare Luke 9: 7-9.

said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.

18 For John had said unto Herod, It is not lawful[a] for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared[b] John, knowing that he was a just man, and an holy, and observed him: and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod, on his[c] birth-day, made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced,[d] and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever[e] thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by in a charger, the head[f] of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison;

ers said, *It is* a prophet,
even as one of the prophets.
But Herod, when he heard 16
thereof, said, John, whom I
beheaded, he is risen. For 17
Herod himself had sent
forth and laid hold upon
John, and bound him in
prison for the sake of Herodias,
his brother Philip's
wife: for he had married
her. For John said unto 18
Herod, It is not lawful for
thee to have thy brother's
wife. And Herodias set 19
herself against him, and
desired to kill him; and she
could not; for Herod feared 20
John, knowing that he
was a righteous man and a
holy, and kept him safe.
And when he heard him,
he was much perplexed;
and he heard him gladly.
And when a convenient 21
day was come, that Herod
on his birthday made a supper
to his lords, and the
high captains, and the chief
men of Galilee; and when 22
the daughter of Herodias
herself came in and
danced, she pleased Herod
and them that sat at meat
with him; and the king said
unto the damsel, Ask of me
whatsoever thou wilt, and I
will give it thee. And he 23
sware unto her, Whatsoever
thou shalt ask of me, I will
give it thee, unto the half
of my kingdom. And she 24
went out, and said unto her
mother, What shall I ask?
And she said, The head of
John the Baptist. And she 25
came in straightway with
haste unto the king, and
asked, saying, I will that
thou forthwith give me in
a charger the head of John
the Baptist. And the king 26
was exceeding sorry; but
for the sake of his oaths,
and of them that sat at
meat, he would not reject
her. And straightway the 27
king sent forth a soldier of
his guard, and commanded
to bring his head: and he
went and beheaded him in

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[a] Lev. 18:16. [b] Ex. 11:3; Ezek. 2:5-7. [c] Gen. 40:20. [d] Isa. 3:16. [e] Esther 5:3,6; 7:2. [f] Psa. 37:14.

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17. **For Herodias' sake.** This states why John was cast into prison, on account of the instigation of the adulterous woman, a fact omitted by Matthew.

19. **Would have killed him.** The wicked woman sought his murder, but could not kill kim because Herod refused to consent.

20. **Herod feared John.** Was in awe of him as a holy man, and feared the indignation of the people if he slew him.

21. **When a convenient day was come.** For the execution of the plans of the vengeful woman.

27. **Sent an executioner.** One of his body guard. Under Oriental monarchs the captain of the guard was the executioner.

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they[a] came and took up his corpse, and laid it in a tomb.

30 ¶ And[b] the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing; and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ¶ And Jesus, when he came out, saw much people, and was moved with compassion toward them, because[c] they were as sheep not having a shepherd: and he began to teach them many things.

35 And[d] when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed;

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they said unto him, Shall we[e] go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he[f] commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed,[g] and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they[h] did all eat, and were filled.

the prison, and brought his 28
head in a charger, and gave
it to the damsel; and the
damsel gave it to her mother.
And when his disciples 29
heard *thereof*, they came
and took up his corpse, and
laid it in a tomb.
And the apostles gather 30
themselves together unto
Jesus; and they told him
all things, whatsoever they
had done, and whatsoever
they had taught. And he 31
saith unto them, Come ye
yourselves apart into a desert
place, and rest a while.
For there were many coming
and going, and they
had no leisure so much as
to eat. And they went away 32
in the boat to a desert place
apart. And *the people* saw 33
them going, and many
knew *them*, and they ran
there together on foot from
all the cities, and outwent
them. And he came forth 34
and saw a great multitude,
and he had compassion on
them, because they were as
sheep not having a shepherd:
and he began to
teach them many things.
And when the day was now 35
far spent, his disciples
came unto him, and said,
The place is desert, and the
day is now far spent: send 36
them away, that they may
go into the country and villages
round about, and buy
themselves somewhat to
eat. But he answered and 37
said unto them, Give ye
them to eat. And they say
unto him, Shall we go and
buy two hundred pennyworth
of bread, and give
them to eat? And he saith 38
unto them, How many
loaves have ye? go *and* see.
And when they knew, they
say, Five, and two fishes.
And he commanded them 39
that all should sit down by
companies upon the green
grass. And they sat down 40
in ranks, by hundreds, and
by fifties. And he took the 41
five loaves and the two fishes,
and looking up to heaven,
he blessed, and brake
the loaves; and he gave to
the disciples to set before
them; and the two fishes
divided he among them all.
And they did all eat, and 42

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a Acts 8:2. *b* Luke 9:10. *c* 1 Kings 22:17. *d* Matt. 14:15,&c.; Luke 9:12,&c.; John 6:5,&c. *e* Num. 11:13,22; 2 Kings 4:43. *f* Mark 8:6; Matt. 15 35. *g* 1 Sam. 9:13; Matt. 26:26; Luke 24:30. *h* Deut. 8:3.

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31. Come ye apart into a desert place. For notes on the feeding of the five thousand see Matt. 14: 14-21. Compare Luke 9: 10-17 and John 6: 5-14. All the four gospels give this account.

32. Departed into a desert place. An uninhabited place; in this case the small plain of Butaiha, just east of where the Jordan enters the lake of Galilee.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 ¶ And straightway[a] he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he[b] departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling[c] in rowing: (for the wind was contrary unto them:) and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed[d] by them.

49 But when they saw him walking[e] upon the sea, they[f] supposed it had been a spirit, and cried out:

50 (For they all saw him, and were troubled:) and immediately he talked with them, and saith unto them, Be of good cheer:[g] it is I; be not afraid.

51 And he went up unto them into the ship; and the[h] wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart[i] was hardened.

53 And[j] when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him.

55 And ran[k] through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch[l] if it were but the border[m] of his garment: and as many as touched him were made whole.

CHAPTER VII.

Making Void the Law of God.

Summary.—The Scribes and Pharisees from Jerusalem. Eating with Unwashen Hands. Making Void the Law of God by Tradition. What Defileth a Man. In the Borders of Tyre and Sidon. The Syrophenician Woman. Healing in Decapolis.

1 Then came[n] together unto him the Pharisees,

were filled. And they took 43
up broken pieces, twelve
basketfuls, and also of the
fishes. And they that ate 44
the loaves were five thou-
sand men.

And straightway he con- 45
strained his disciples to en-
ter into the boat, and to go
before *him* unto the other
side to Bethsaida, while he
himself sendeth the multi-
tude away. And after he 46
had taken leave of them, he
departed into the moun-
tain to pray. And when 47
even was come, the boat
was in the midst of the sea,
and he alone on the land.
And seeing them distressed 48
in rowing, for the wind was
contrary unto them, about
the fourth watch of the
night he cometh unto them,
walking on the sea; and he
would have passed by
them: but they, when they 49
saw him walking on the
sea, supposed that it was an
apparition, and cried out:
for they all saw him, and 50
were troubled. But he
straightway spake with
them, and saith unto them,
Be of good cheer: it is I; be
not afraid. And he went 51
up unto them into the boat;
and the wind ceased: and
they were sore amazed in
themselves; for they under- 52
stood not concerning the
loaves, but their heart was
hardened.

And when they had cross- 53
ed over, they came to the
land unto Gennesaret, and
moored to the shore. And 54
when they were come out
of the boat, straightway *the*
people knew him, and ran 55
round about that whole re-
gion, and began to carry
about on their beds those
that were sick, where they
heard he was. And where- 56
soever he entered, into vil-
lages, or into cities, or into
the country, they laid the
sick in the marketplaces,
and besought him that they
might touch if it were but
the border of his garment:
and as many as touched
him were made whole.

CHAPTER VII.

And there are gathered 1
together unto him the Phar-

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[a] Matt. 14:22, &c.; John 6:17, &c. [b] Mark 1:35; Matt. 6:6; Luke 6:12. [c] Jonah 1:13. [d] Luke 24:28. [e] Job 9:8. [f] Luke 24:37. [g] Isa. 43:2. [h] Psa. 93:3,4. [i] Isa. 63:17. [j] Matt. 14:33. [k] Mark 2:1-3; Matt. 4:24. [l] Mark 5:27,28; Matt. 9:20; Acts 19:12. [m] Num. 15:38,39. [n] Matt. 15:1, &c.

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45. To go to the other side before unto Bethsaida. John says, "toward Capernaum." Capernaum was the ultimate point to be reached; but on the way there they were to sail along the coast in a northwest direction, and touch at Bethsaida, take into the boat Jesus, who would go there by land, and then sail southwest to Capernaum. The ruins of a Bethsaida are found near where the Jordan empties into the Sea of Galilee, and not very far distant from the scene of the miracle. For notes on the storm and Christ walking on the sea see Matt. 14: 22-32. Compare John 6: 15-21.

1. Then came together unto him the Pharisees. This sharp controversy, which contains the and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition[a] of the elders.

4 And *when they come* from the market, except they wash,[b] they eat not. And many other things there be which they have received to hold, *as* the washing of cups, and pots, brazen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied[c] of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For, laying[d] aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

isees, and certain of the
scribes, which had come
from Jerusalem, and had 2
seen that some of his disciples
ate their bread with
defiled, that is, unwashen,
hands. For the Pharisees, 3
and all the Jews, except
they wash their hands diligently,
eat not, holding the
tradition of the elders: and 4
when they come from the
marketplace, except they
wash themselves, they eat
not: and many other things
there be, which they have
received to hold, washings
of cups, and pots, and brasen
vessels. And the Phar- 5
isees and the scribes ask
him, Why walk not thy disciples
according to the tradition
of the elders, but eat
their bread with defiled
hands? And he said unto 6
them, Well did Isaiah
prophesy of you hypocrites,
as it is written,

This people honoureth
me with their lips,
But their heart is far
from me.
But in vain do they wor- 7
ship me,
Teaching *as their* doc-
trines the precepts of
men.

Ye leave the commandment 8
of God, and hold fast the
tradition of men. And he 9
said unto them, Full well
do ye reject the commandment
of God, that ye may

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[a] Gal. 1:14; Col. 2:8,22,23. [b] Job. 9:30,31. [c] Isa. 29:13. [d] Isa. 1:12.

sternest rebuke that Christ had thus far paid to the Pharisaical system, is recorded also by Matt. 15: 1-20, where see notes. Mark, for the benefit of Gentile readers, adds a few words concerning Jewish customs. **Come from Jerusalem.** Probably formally sent by the Sanhedrim to investigate the work and teaching of Jesus.

2. **Eat bread with defiled hands.** Not dirty, but "unwashen." The "tradition of the elders" required them to always wash before eating lest they might have touched something ceremonially unclean.

3. **For the Pharisees . . . except they wash diligently, eat not.** The duty of washing before meat is not inculcated in the law, but only in the traditions of the scribes. So rigidly did the Jews observe it, that Rabbi Akiba, being imprisoned, and having water scarcely sufficient to sustain life given him, preferred dying of thirst to eating without washing his hands.

4. **When they come from the market, except they wash, they eat not.** Not in the Greek the word rendered "wash" elsewhere in this passage, but *baptize.* Abbott renders it "plunge" and says: "Apparently, in the ritual of the Pharisees, washing by pouring on water sufficed for those who remained at home, but *immersion* of the hands in water was required of those who had gone abroad." **Many other things.** They not only insisted on washing the hands, because of the tradition, but also, many other things. Geikie says: "The law of Moses required purifications in certain cases (Lev. 12: 15), but the rabbis had perverted the spirit of Leviticus in this as in other things, for they taught that food and drink could not be taken with a good conscience when there was the possibility of ceremonial defilement. If every conceivable precaution had not been taken, the person or the vessel used might have contracted impurity, which would thus be conveyed to the food, and through the food to the body, and by it to the soul. Hence it had been long a custom, and latterly a strict law, that before every meal not only the hands, but even the dishes, couches, and tables, should be scrupulously washed."

5. **The Pharisees and scribes asked him.** On the Savior's discourse that follows, as far as verse 23, consult notes on Matt. 15: 1-20.

10 For Moses said, Honour[a] thy father and thy mother; and, Whoso curseth[b] father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban,[c] that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:[d]

15 There is nothing from without a man, that entering into him, can defile him: but the things which come out of him, those are they that defile the man.

16 If any[e] man have ears to hear, let him hear.

17 And when[f] he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but[g] into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from[h] within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And from[i] thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it:* but he[j] could not be hid.

25 For a *certain* woman, whose young daughter

keep your tradition. For 10
Moses said, Honour thy
father and thy mother;
and, He that speaketh evil
of father or mother, let him
die the death: but ye say, 11
If a man shall say to his
father or his mother, That
wherewith thou mightest
have been profited by me is
Corban, that is to say, Given
to God; ye no longer suffer 12
him to do aught for his
father or his mother; making 13
void the word of God
by your tradition, which ye
have delivered: and many
such like things ye do. And 14
he called to him the multitude
again, and said unto
them, Hear me all of you,
and understand: there is 15
nothing from without the
man, that going into him
can defile him: but the
things which proceed out
of the man are those that
defile the man. And when 17
he was entered into the
house from the multitude,
his disciples asked of him
the parable. And he saith 18
unto them, Are ye so without
understanding also?
Perceive ye not, that whatsoever
from without goeth
into the man, *it* cannot defile
him; because it goeth 19
not into his heart, but into
his belly, and goeth out
into the draught? *This he
said,* making all meats
clean. And he said, That 20
which proceedeth out of
the man, that defileth the
man. For from within, out 21
of the heart of men, evil
thoughts proceed, fornications,
thefts, murders, adulteries, 22
covetings, wickednesses,
deceit, lasciviousness,
an evil eye, railing,
pride, foolishness: all these 23
evil things proceed from
within, and defile the man.
And from thence he 24
arose, and went away into
the borders of Tyre and Sidon.
And he entered into
a house, and would have
no man know it: and he
could not be hid. But 25
straightway a woman,

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a Ex. 20: 12; Deut. 5: 16. *b* Ex. 21: 17; Lev. 20: 9; Prov. 20: 20. *c* Matt. 15: 5; 23: 18. *d* Prov. 8: 5; Isa. 6: 9; Acts 8: 30. *e* Matt. 11: 15. *f* Matt. 15: 15, &c. *g* 1 Cor. 6: 13. *h* Gen. 6: 5; Psa. 14: 1, 3; 53: 1, 3; Jer. 17:9. *i* Matt. 15: 21, &c. *j* Mark 2: 1.

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24. From thence he arose, and went into the borders of Tyre and Sidon. Consult the notes on Matt. 15: 21-28, where this incident of the "woman of Canaan" is fully given.

had an unclean spirit, heard of him, and came and fell at his feet:

26 (The woman was a Greek, a Syrophenician by nation;) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for[a] it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the[b] dogs under the table eat of the children's crumbs.

29 And he said unto her, For[c] this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone[d] out, and her daughter laid upon the bed.

31 ¶ And again,[e] departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he[f] spit, and touched his tongue;

34 And, looking[g] up to heaven, he[h] sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway[i] his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And were beyond measure astonished,[j] saying, He hath done all things well: he maketh[k] both the deaf to hear, and the dumb to speak.

whose little daughter had
an unclean spirit, having
heard of him, came and
fell down at his feet. Now 26
the woman was a Greek, a
Syrophœnician by race.
And she besought him that
he would cast forth the
devil out of her daughter.
And he said unto her, Let 27
the children first be filled:
for it is not meet to take
the children's bread and
cast it to the dogs. But she 28
answered and saith unto
him, Yea, Lord: even the
dogs under the table eat of
the children's crumbs. And 29
he said unto her, For this
saying go thy way; the
devil is gone out of thy
daughter. And she went 30
away unto her house, and
found the child laid upon
the bed, and the devil gone
out.

And again he went out 31
from the borders of Tyre,
and came through Sidon
unto the sea of Galilee,
through the midst of the
borders of Decapolis. And 32
they bring unto him one
that was deaf, and had an
impediment in his speech;
and they beseech him to
lay his hand upon him.
And he took him aside 33
from the multitude privately, and put his fingers into
his ears, and he spat, and
touched his tongue; and 34
looking up to heaven, he
sighed, and saith unto him,
Ephphatha, that is, Be
opened. And his ears were 35
opened, and the bond of
his tongue was loosed, and
he spake plain. And he 36
charged them that they
should tell no man: but
the more he charged them,
so much the more a great
deal they published it. And 37
they were beyond measure
astonished, saying, He hath
done all things well: he
maketh even the deaf to
hear, and the dumb to
speak.

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a Matt. 7: 6; 10: 5, 6. *b* Rom. 15: 8, 9; Eph. 2: 12-14. *c* Isa. 66: 2. *d* 1 John 3: 8. *e* Matt. 15: 29, &c. *f* Mark 8:23; John 9: 6. *g* Mark 6: 41; John 11: 41; 17: 1. *h* John 11: 33, 38. *i* Matt. 8: 3, 15. *j* Psa. 139: 14; Acts 14: 11, *k* Ex. 4: 10, 11.

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31. **He came . . . through the midst of the coasts of Decapolis.** A district east of the Sea of Galilee and the Jordan, so called because it contained ten cities. Only Mark gives the account of the following miracle.

32. **One that was deaf and had an impediment in his speech.** Probably had not been born deaf, as he was not dumb.

33, 34. **Put his fingers in his ears.** The manner of the Lord in this miracle was peculiar. I understand that he used signs instead of words in order to arouse faith in the deaf man. He touched the organs that had lost their office and then looked to heaven. This would be deeply significant to one who had learned to understand by signs. **Ephphatha.** A word in the common language of Judea at that time, meaning "Be opened."

35. **His ears were opened.** At once both his difficulties were removed.

36. **He charged them that they should tell no man.** Consult note on Matt. 8: 4.

37. **He hath done all things well.** Compare Gen. 1: 31. **He maketh both the deaf to hear and the dumb to speak.** Christ, ever since, has been engaged, spiritually, in the same work.

CHAPTER VIII.

In the Coasts of Cæsarea Philippi.

SUMMARY.—The Four Thousand Fed. At Dalmanutha. Seeking a Sign from Heaven. The Blind Man Healed at Bethsaida. Peter's Confession at Cæsarea Philippi. The Death and Burial of the Son of Man. Peter Rebuked. Taking the Cross and Following Christ.

1 In those[a] days, the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion[b] on the multitude, because they have now been with me three days, and have nothing to eat;

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence[c] can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed,[d] and commanded to set them also before *them.*

8 So they did eat, and were[e] filled: and they[f] took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he[g] entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees[h] came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and, entering into the ship again, departed to the other side.

CHAPTER VIII.

In those days, when there 1
was again a great multitude, and they had nothing
to eat, he called unto him
his disciples, and saith unto
them, I have compassion 2
on the multitude, because
they continue with me now
three days, and have nothing to eat: and if I send 3
them away fasting to their
home, they will faint in the
way; and some of them are
come from far. And his 4
disciples answered him,
Whence shall one be able
to fill these men with bread
here in a desert place? And 5
he asked them, How many
loaves have ye? and they
said, Seven. And he com- 6
mandeth the multitude to
sit down on the ground:
and he took the seven
loaves, and having given
thanks, he brake, and gave
to his disciples, to set before them; and they set
them before the multitude.
And they had a few small 7
fishes: and having blessed
them, he commanded to set
these also before them.
And they did eat, and were 8
filled: and they took up of
broken pieces that remained over, seven baskets.
And they were about four 9
thousand: and he sent them
away. And straightway he 10
entered into the boat with
his disciples, and came into
the parts of Dalmanutha.
And the Pharisees came 11
forth, and began to question with him, seeking of
him a sign from heaven,
tempting him. And he 12
sighed deeply in his spirit,
and saith, Why doth this
generation seek a sign? verily I say unto you, There
shall no sign be given unto
this generation. And he 13
left them, and again entering into *the boat* departed
to the other side.

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a Matt. 15: 32, &c. *b* Psa. 145: 8, 15; Heb. 5: 2. *c* Mark 6: 36, 37, &c. *d* Matt. 14: 19. *e* Psa. 107: 5, 6; 145: 16. *f* 1 Kings 17: 14-16; 2 Kings 4: 2-7, 42-44. *g* Matt. 15: 39. *h* Matt. 12: 38; 16: 1, &c.; John 6: 30.

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1. In those days. While Christ was in Decapolis. For notes on the feeding of the four thousand see Matt. 15: 32-38. This is not the same event as the feeding of the five thousand (Matt. 14: 13-21; Mark 6: 32-44; Luke 9: 10-17; John 6: 1-14). In Mark 8: 19, 20, the Lord refers to both miracles.

10. Into the parts of Dalmanutha. Matt. 15: 39 says "Magdala." Neither place exists now, but they are supposed to have been near each other on the western shores of the Sea of Galilee. Abbott suggests that they were two different names for the same place, a common circumstance.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware[a] of the leaven[b] of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye because ye have no bread? perceive[c] ye not yet, neither understand? have ye your heart[d] yet hardened?

18 Having eyes,[e] see ye not? and having ears, hear ye not? and do ye not remember,[f]

19 When I brake the five loaves[g] among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven[h] among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.[i]

23 And he took the blind man by the hand, and led him out of the town; and when he had spit[j] on his eyes, and put his hands upon him, he asked him if he saw ought?

24 And he looked up, and said, I[k] see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up; and he was restored, and saw[l] every man clearly.

And they forgot to take 14
bread; and they had not in
the boat with them more
than one loaf. And he 15
charged them, saying, Take
heed, beware of the leaven
of the Pharisees and the
leaven of Herod. And they 16
reasoned one with another,
saying, We have no bread.
And Jesus perceiving it 17
saith unto them, Why reason
ye, because ye have no
bread? do ye not perceive,
neither understand? have
ye your heart hardened?
Having eyes, see ye not? 18
and having ears, hear ye
not? and do ye not remember?
When I brake the five 19
loaves among the five thousand,
how many baskets
full of broken pieces took
ye up? They say unto him,
Twelve. And when the 20
seven among the four thousand,
how many basketfuls
of broken pieces took ye
up? And they say unto
him, Seven. And he said 21
unto them, Do ye not yet
understand?
And they come unto Bethsaida. 22
And they bring to
him a blind man, and beseech
him to touch him.
And he took hold of the 23
blind man by the hand,
and brought him out of the
village; and when he had
spit on his eyes, and laid
his hands upon him, he
asked him, Seest thou
aught? And he looked up, 24
and said, I see men; for I
behold *them* as trees, walking.
Then again he laid 25
his hands upon his eyes;
and he looked stedfastly,
and was restored, and saw

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[a] Prov. 19: 27; Luke 12: 1.
[b] Ex. 12: 20; Lev. 2: 11; 1 Cor. 5: 6-8.
[c] Mark 6: 52.
[d] Mark 3: 5; 16: 14.
[e] Isa. 44: 18.
[f] 2 Pet. 1: 12.
[g] Mark 6: 38, 44; Matt. 14: 17-21; Luke 9: 12-17.
[h] Mark 1: 9; Matt. 15: 34, 38.
[i] Isa. 35: 5, 6; Matt. 11:5.
[j] Mark 7:33.
[k] Judges 9:36; Isa. 29:18; 1 Cor. 13:11, 12.
[l] Prov. 4:18; Isa. 32:3; 1 Pet. 2:9.

11-13. The Pharisees came . . . seeking of him a sign from heaven. See notes on Matt. 16: 1-4.

14-21. The disciples had forgotten to take bread. For notes on the warning against the leaven of the Pharisees and Herod see Matt. 16: 5-12. Matthew says "Sadducees" instead of "Herod." Herod was a Sadducee and the Sadducees generally were his supporters.

22. He cometh to Bethsaida. Near the mouth of the upper Jordan into the lake. It was upon the eastern bank of the river. The account of the miracle that follows is only given by Mark. **And they bring a blind man unto him.** The people, not the disciples, brought him. He was brought, (1) either because he could not find the way alone, or (2) because he had not faith that would induce him to go, and so was brought by the faith of his friends. This man was not born blind. He had evidently seen men and trees aforetime.

23. Led him out of town. As he had taken the deaf man out of the crowd (Mark 7: 33). The Lord often sought to escape publicity. **When he had spit on his eyes.** I suppose that this unusual course was intended to develop in the man the faith which the Lord made the usual condition of healing.

24. I see men; for I behold them as trees, walking. Certain moving forms about him, but without the power of discerning their shape or magnitude; trees he should have accounted them from their height, but men from their motion.

25. Then again he laid his hands upon his eyes. This is the only example of a *progressive*

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus[a] went out and his disciples into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John[b] the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou[c] art the Christ.

30 And he charged them that they should tell no man of him.

31 ¶ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked[d] Peter, saying, Get thee behind me, Satan:[e] for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him*, with his disciples also, he said unto them, Whosoever[f] will come after me, let him deny himself, and take up his cross, and follow me.

35 For[g] whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever[h] therefore shall be ashamed of me,

all things clearly. And he 26
sent him away to his home,
saying, Do not even enter
into the village.
And Jesus went forth, 27
and his disciples, into the
villages of Cæsarea Philippi: and in the way he asked his disciples, saying
unto them, Who do men
say that I am? And they 28
told him, saying, John the
Baptist: and others, Elijah;
but others, One of the
prophets. And he asked 29
them, But who say ye that I
am? Peter answereth and
saith unto him, Thou art
the Christ. And he charged 30
them that they should tell
no man of him. And he 31
began to teach them, that
the Son of man must suffer
many things, and be rejected by the elders, and the
chief priests, and the
scribes, and be killed, and
after three days rise again.
And he spake the saying 32
openly. And Peter took
him, and began to rebuke
him. But he turning 33
about, and seeing his disciples, rebuked Peter, and
saith, Get thee behind me,
Satan: for thou mindest
not the things of God, but
the things of men. And he 34
called unto him the multitude with his disciples, and
said unto them, If any man
would come after me, let
him deny himself, and take
up his cross, and follow
me. For whosoever would 35
save his life shall lose it;
and whosoever shall lose
his life for my sake and
the gospel's shall save it.
For what doth it profit a 36
man, to gain the whole
world, and forfeit his life?
For what should a man 37
give in exchange for his
life? For whosoever shall 38
be ashamed of me and of

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a Matt. 16:13, &c.; Luke 9:18, &c. *b* Matt. 14:2. *c* John 1:41-49; 6:69; 11:27; Acts 8:37; 1 John 5:1. *d* Rev. 3:19. *e* 1 Cor. 5:5. *f* Matt. 10:38; 16:24; Luke 9:23; 14:27; Tit. 2:12. *g* Esth. 4:14; Matt. 10:39; 16:25; Luke 9:24; 17:33; John 12:25; 2 Tim. 2:11; 4:6, 8; Rev. 2:10; 7:14, 17. *h* Luke 12:9. 2 Tim. 1-8.

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cure. I suppose that it was an example of progressive faith. The Lord could have healed him with a word, but he wished to save the soul as well as the body.

26. Sent him away to his house. Evidently he did not live in Bethsaida, as he was forbidden to go into the town, or to tell the story there.

27-30. Jesus went forth . . . into the villages of Cæsarea Philippi. For notes on Peter's confession of Christ see Matt. 16: 21-28. Compare Luke 9: 22-27. Cæsarea Philippi was a heathen town, in the extreme north of Palestine, near the foot of Mount Hermon, and one of the sources of the Jordan.

31-38. He began to teach them, etc. For the first announcement of the suffering of our Lord, the rebuke of Peter, and the lesson concerning the cross, and saving the soul, see notes on Matt. 16: 21-28. Compare Luke 9: 22-27. Verse 38 is peculiar to Mark in this connection, though given in Matt. 10: 32, 33, on which see notes.

and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

CHAPTER IX.

The Transfiguration.

SUMMARY.—The Coming of the Kingdom. The Transfiguration. Moses and Elias. The Elias that Must Come. The Boy with the Dumb Spirit. The Condition of Receiving Christ's Help. The Disciples Taught of Christ's Sufferings. Who Shall be Greatest? The Narrowness of His Disciples Rebuked. A Cup of Cold Water in the Name of Christ. The Offending Hand or Eye.

1 And he said unto them, Verily,[a] I say unto you, That there be some of them that stand here which shall not[b] taste of death, till they have seen the kingdom of God come with power.

2 ¶ And[c] after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white[d] as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here:[e] and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist[f] not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This[g] is my beloved Son; hear[h] him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

my words in this adulterous
and sinful generation,
the Son of man also shall
be ashamed of him, when
he cometh in the glory of
his Father with the holy
angels.

CHAPTER IX.

And he said unto them, 1
Verily I say unto you,
There be some here of
them that stand *by*, which
shall in no wise taste of
death, till they see the
kingdom of God come with
power.
And after six days Jesus 2
taketh with him Peter, and
James, and John, and
bringeth them up into a
high mountain apart by
themselves: and he was
transfigured before them:
and his garments became 3
glistening, exceeding
white; so as no fuller on
earth can whiten them.
And there appeared unto 4
them Elijah with Moses:
and they were talking with
Jesus. And Peter answereth 5
and saith to Jesus, Rabbi,
it is good for us to be
here: and let us make three
tabernacles; one for thee,
and one for Moses, and one
for Elijah. For he wist not 6
what to answer; for they
became sore afraid. And 7
there came a cloud overshadowing
them: and there
came a voice out of the
cloud, This is my beloved
Son: hear ye him. And 8
suddenly looking round
about, they saw no one any
more, save Jesus only with
themselves.
And as they were coming 9
down from the mountain,
he charged them that they
should tell no man what
things they had seen, save
when the Son of man
should have risen again

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[a] Matt. 16:28; Jude 9:27. [b] John 8:52; Heb. 2:9. [c] Matt. 17:1, &c.; Luke 9:28, &c. [d] Dan. 7:9; Matt. 28:3. [e] Psa. 63:2; 84:10. [f] Dan. 10:15; Rev. 1:17. [g] Psa. 2:7; Matt. 3:17; 2 Pet. 1:17. [h] Deut. 18:15.

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1. **Till they have seen the kingdom of God come with power.** Compare Matt. 16:28 and Luke 9:27. Matthew says, "Till they have seen the Son of man coming in his kingdom;" Luke, "Till they have seen the kingdom of God." A comparison shows that the reference is to "the coming of the kingdom in power" on the day of Pentecost. Of the twelve, one at that time was dead; the others had not tasted of death.

2. **After six days.** After six days intervening. Luke says, "About eight days," he counting the one before and after the six days that intervened. For notes on the Transfiguration see Matt. 17:1-13, and compare Luke 9:28-36.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.[a]

11 ¶ And they asked him, saying, Why say the scribes that Elias[b] must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written[c] of the Son of man, that he must suffer many things, and be[d] set at nought.

13 But I say unto you, That[e] Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and, running to *him*, saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb[f] spirit:

18 And wheresoever he taketh him, he teareth him; and he foameth,[g] and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless[h] generation, how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.[i]

22 And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.

23 Jesus said unto him, If[j] thou canst believe, all things *are* possible to him that believeth.

from the dead. And they 10
kept the saying, questioning
among themselves
what the rising again from
the dead should mean.
And they asked him, saying, 11
The scribes say that
Elijah must first come. And 12
he said unto them, Elijah
indeed cometh first, and
restoreth all things: and
how is it written of the Son
of man, that he should suffer
many things and be set
at nought? But I say unto 13
you, that Elijah is come,
and they have also done
unto him whatsoever they
listed, even as it is written
of him.
And when they came to 14
the disciples, they saw a
great multitude about them,
and scribes questioning
with them. And straightway 15
all the multitude, when
they saw him, were greatly
amazed, and running to
him saluted him. And he 16
asked them, What question
ye with them? And one of 17
the multitude answered
him, Master, I brought unto
thee my son, which hath a
dumb spirit; and wheresoever 18
it taketh him, it dasheth
him down: and he
foameth, and grindeth his
teeth, and pineth away:
and I spake to thy disciples
that they should cast it out:
and they were not able.
And he answereth them 19
and saith, O faithless generation,
how long shall I
be with you? how long shall
I bear with you? bring him
unto me. And they brought 20
him unto him: and when
he saw him, straightway
the spirit tare him grievously;
and he fell on the
ground, and wallowed
foaming. And he asked his 21
father, How long time is it
since this hath come unto
him? And he said, From a
child. And oft-times it hath 22
cast him both into the fire
and into the waters, to destroy
him: but if thou canst
do anything, have compassion
on us, and help us.
And Jesus said unto him, 23
If thou canst! All things
are possible to him that be-

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a Acts 17:18. *b* Mal. 4: 5; *c* Psa. 22: 1, &c.; Isa. 53: 3. &c.; Dan. 9: 26; Zech. 13: 7. *d* Psa. 74: 22; Luke 23: 11; Phil. 2: 7. *e* Matt. 11: 14; Luke 1: 17. *f* Matt. 12: 22; Luke 11: 14. *g* Jude 13. *h* Deut. 32: 20; Psa. 78: 8; Heb. 3:10. *i* Job 5: 7; Psa. 51: 5. *j* Mark 11: 23; 2 Chron. 20: 20; Matt. 17: 20; Luke 17:6 ; John 11: 40; Heb. 11: 6.

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14 **When he came to his disciples.** After the transfiguration. **He saw a multitude** For notes on this miracle see Matt. 17: 14-21. Compare Luke 9: 37-42. Mark's account is the fullest. According to the Revision, Matthew says that the youth was an epileptic, and the symptoms given by Mark are those of epilepsy. Mark also states that he had been afflicted from childhood.

23. **If thou canst.** The question is not whether Jesus can, but whether the afflicted father can. Can he have the needful faith in Christ? Faith is the great need.

24 And straightway the father of the child cried out, and said with tears,[a] Lord, I believe; help[b] thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent[c] him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the[d] hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by[e] prayer and fasting.[f]

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask[g] him.

33 ¶ And[h] he came to Capernaum: and, being in the house, he asked them, What was it that ye disputed among yourselves by the way?

lieveth. Straightway the 24
father of the child cried out, and said, I believe; help thou mine unbelief.
And when Jesus saw that 25
a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter
no more into him. And 26
having cried out, and torn him much, he came out: and *the child* became as one dead; insomuch that the more part said, He is dead.
But Jesus took him by the 27
hand, and raised him up;
and he arose. And when 28
he was come into the house, his disciples asked him privately, *saying*, We could
not cast it out. And he 29
said unto them, This kind can come out by nothing, save by prayer.

And they went forth from 30
thence, and passed through Galilee; and he would not that any man should know
it. For he taught his disci- 31
ples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall
rise again. But they un- 32
derstood not the saying, and were afraid to ask him.

And they came to Caper- 33
naum: and when he was in the house he asked them, What were ye reasoning in

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a Psa. 126:5. *b* Heb. 12:2. *c* Rev. 12:12. *d* Isa. 41:13. *e* Eph. 6:18. *f* 1 Cor. 9:27. *g* John 16:19. *h* Matt. 18:1, &c. Luke 9:46, &c.; 22:24, &c.

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24. **Lord, I believe; help thou mine unbelief.** The spark of faith has been kindled; if his faith is not strong, he prays the Lord to give him stronger faith. So should always pray the doubting Christian. If your faith is weak, cry for help.

26. **The spirit cried and rent him sore.** The evil spirit obeys most reluctantly and seeks to destroy one whom it can no longer use. The paroxysm of departure was fearful, and left the boy exhausted and as dead. The touch of Jesus completed the cure.

28, 29. **Why could we not cast him out?** His answer first was, according to Matthew (17:20), "Because of your unbelief." The whole difficulty centered in their want of faith. No demon could defy them if only they had faith enough. And then Jesus illustrates the power of faith by showing that even a small amount of active, living faith, like a grain of mustard-seed, could remove "this mountain," perhaps pointing to Mount Hermon, at whose base they were, and which towered in its grandeur above them. **Can come forth by nothing, but by prayer.** (*Fasting* is omitted in the New Version, but placed in the margin.) The faith which will be effectual must be a faith exercised in prayer. The work of the Church is still to cast out devils, the unclean spirits of worldliness, selfishness, greed, infidelity, lust, intemperance, Sabbath-breaking. These still defy the ordinary efforts and faith of God's people. We have faith enough for ordinary duties, for some giving, for prayer-meetings, for building churches; but there is a work which ordinary faith cannot do. How shall we get that higher faith? By prayer and fasting. By such an earnestness that we forget the needs of the body.

31, 32. **The Son of man is delivered.** See notes on Matt. 17:22, 23. Compare Luke 9:43-45.

33. **What was it that ye disputed among yourselves?** See notes on Matt. 18:1-9. Compare Luke 9:46-50.

34 But they held their peace: for by the way they had disputed among themselves who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If[a] any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever[b] shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw[c] one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

39 But Jesus said, forbid him not: for there[d] is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For[e] he that is not against us is on our part.

41 For[f] whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, He shall not lose his reward.

42 And whosoever shall offend[g] one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And[h] if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched;

the way? But they held 34
their peace: for they had
disputed one with another
in the way, who *was* the
greatest. And he sat down, 35
and called the twelve; and
he saith unto them, If any
man would be first, he shall
be last of all, and minister
of all. And he took a little 36
child, and set him in the
midst of them: and taking
him in his arms, he said
unto them, Whosoever
shall receive one of such 37
little children in my name,
receiveth me: and whosoever
receiveth me, receiveth
not me, but him that
sent me.
John said unto him, Mas- 38
ter, we saw one casting out
devils in thy name: and we
forbade him, because he
followed not us. But Jesus 39
said, Forbid him not: for
there is no man which shall
do a mighty work in my
name, and be able quickly
to speak evil of me. For 40
he that is not against us is
for us. For whosoever 41
shall give you a cup of
water to drink, because ye
are Christ's, verily I say
unto you, he shall in no
wise lose his reward. And 42
whosoever shall cause one
of these little ones that believe
on me to stumble, it
were better for him if a
great millstone were hanged
about his neck, and he
were cast into the sea. And 43
if thy hand cause thee to
stumble, cut it off: it is
good for thee to enter into
life maimed, rather than
having thy two hands to go
into hell, into the un-

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[a] Mark 10:43; Matt. 20:26, 29. [b] Luke 9:48. [c] Num. 11:26-28. [d] 1 Cor. 12:3. [e] Matt. 12:30. [f] Matt. 10:42; 25:40. [g] Matt. 18:6; Luke 17:1, 2. [h] Deut. 13:6; Matt. 5:29.

35. **Servant of all.** The two conditions of true greatness are humility and service; not to be the servant of friends, or kindred, or of a class, or even of church members, but of *all*, like Christ.

38. **John answered him, we saw one.** The disciples had shortly before returned to Christ from their first missionary tour, in which they were empowered to cast out devils (Matt. 10:8). The man here referred to they probably met during this tour. He must have been a disciple of Christ, who was enabled by his faith, yet without a commission, to cure the possessed.—*Abbott.* **Casting out devils in thy name.** Really, and not in a wrong spirit, as did the Jewish exorcists (Acts 19:13, 14); for it was done *in thy name.* Such workers as this man believed in him, or they would not have used his name. **He followeth not us.** Did not join himself to the apostles as one of their followers.

39. **Forbid him not.** He neither praises nor blames him for following an independent course, and not working with his disciples. He simply declares that he must not be forbidden, and that those who work the same kind of work that we do should be regarded, not as enemies, but allies. Thousands, in every period of church history, have spent their lives in copying John's mistake. They have labored to stop every man who will not work for Christ in their way from working for Christ at all.—*Ryle.*

42. **Cause one of these little ones . . . to stumble.** See notes on Matt. 18:6-10.

43. **The fire that never shall be quenched.** See note on Matt. 5:29. The fires that were occasionally lit in the literal Gehenna, or Tophet, were necessarily only temporary. They died out for want of fuel. It was to be otherwise with the "fire" of the other and ulterior Tophet. The "fire" referred to is, of course, a mere symbol of the sum total of certain dreadful realities, for which there are no adequate representations in human language.

44 Where[a] their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched;

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire;

48 Where their worm dieth not, and the fire[b] is not quenched.

49 For every one shall be salted with fire, and every sacrifice[c] shall be salted with salt.

50 Salt *is* good: but if the salt[d] have lost his saltness, wherewith will ye season it? Have[e] salt in yourselves, and have[f] peace one with another.

CHAPTER X.

Christ's Law of Divorce.

SUMMARY.—Beyond Jordan En route to Jerusalem. Dispute with the Pharisees About Divorce. The Law of Moses and That of Christ. Blessing the Little Children. The Rich Young Ruler. The Danger of Riches. Reward of Those who Forsake All for the Gospel. The Ambitious Mother and Sons. The Baptism of Suffering. Blind Bartimæus Healed.

1 And[g] he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came unto him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses[h] command you?

quenchable fire. And if 45
thy foot cause thee to stumble,
cut it off: it is good for
thee to enter into life halt,
rather than having thy two
feet to be cast into hell.
And if thine eye cause thee 47
to stumble, cast it out: it is
good for thee to enter into
the kingdom of God with
one eye, rather than having
two eyes to be cast into
hell; where their worm 48
dieth not, and the fire is
not quenched. For every 49
one shall be salted with
fire. Salt is good: but if 50
the salt have lost its saltness,
wherewith will ye
season it? Have salt in
yourselves, and be at peace
one with another.

CHAPTER X.

And he arose from 1
thence, and cometh into
the borders of Judæa and
beyond Jordan: and multitudes
come together unto
him again; and, as he was
wont, he taught them
again. And there came unto 2
him Pharisees, and asked
him, Is it lawful for a man
to put away *his* wife?
tempting him. And he answered 3
and said unto them,
What did Moses command

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[a] Isa. 66: 24; Rev. 14: 11. [b] Luke 16: 24. [c] Lev. 2: 13; Ezek. 43: 24. [d] Matt. 5: 13; Luke 14: 34. [e] Col. 4: 6. [f] Psa. 34: 14; 2 Cor. 13: 11; Heb. 12: 14. [g] Matt. 19: 1, &c.; John 10: 40.

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48. **Worm dieth not, . . fire is not quenched.** An expression borrowed from the last verse of Isaiah, and probably in current use among the Jews of our Savior's time, as applied to the state of future retribution.

49. **For.** Our Lord is alluding to the pervading idea of verses 45-48. These sacrifices of hand, foot, eye, must be made; *for*—**every one shall be salted with fire.** Fire is used in the Scripture to denote suffering, persecution, trial, distress of any kind. Salt is used to denote permanence, preservation from corruption. *Every one*, good and bad, *must suffer*.

50. **Have salt in yourselves.** The spirit of self-sacrifice, and thus you will "have peace with one another."

1. **He arose from thence.** From Capernaum. His Galilean ministry was now terminated. He was about to start on his last journey to Jerusalem. See notes on Matt. 19: 1, 2.

2-11. **The Pharisees came to him.** Somewhere on the east of the Jordan, while on his way. For notes on this conversation about marriage and divorce see Matt. 19: 3-13. Compare Luke 16: 18.

4 And they said, Moses[a] suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept:

6 But from the beginning of the creation God made[b] them male and female.

7 For[c] this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one[d] flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them,[e] Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And[f] they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much[g] displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such[h] is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And[i] when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one,[j] *that is* God.

19 Thou knowest the[k] commandments, Do not

you? And they said, Moses 4
suffered to write a bill of
divorcement, and to put
her away. But Jesus said 5
unto them, For your hardness
of heart he wrote you
this commandment. But 6
from the beginning of the
creation, Male and female
made he them. For this 7
cause shall a man leave his
father and mother, and
shall cleave to his wife;
and the twain shall become 8
one flesh: so that they are
no more twain, but one
flesh. What therefore God 9
hath joined together, let
not man put asunder. And 10
in the house the disciples
asked him again of this
matter. And he saith unto 11
them, Whosoever shall put
away his wife, and marry
another, committeth adultery
against her: and if she 12
herself shall put away her
husband, and marry another,
she committeth adultery.

And they brought unto 13
him little children, that he
should touch them: and the
disciples rebuked them.
But when Jesus saw it, he 14
was moved with indignation,
and said unto them,
Suffer the little children to
come unto me; forbid them
not: for of such is the
kingdom of God. Verily I 15
say unto you, Whosoever
shall not receive the kingdom
of God as a little child,
he shall in no wise enter
therein. And he took them 16
in his arms, and blessed
them, laying his hands
upon them.

And as he was going forth 17
into the way, there ran one
to him, and kneeled to him,
and asked him, Good Master,
what shall I do that I
may inherit eternal life?
And Jesus said unto him, 18
Why callest thou me good?
none is good save one, *even*
God. Thou knowest the 19
commandments, Do not

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a Deut. 24: 1; Matt. 5: 31. *b* Gen. 1: 27; 5: 2; Mal. 2: 15. *c* Gen. 2: 24. *d* 1 Cor. 6: 16; Eph. 5: 31. *e* Matt. 5: 32; 19: 9. *f* Matt. 19: 13; Luke 18: 15. *g* Eph. 4: 26. *h* Matt. 18: 10; 1 Cor. 14: 20; 1 Pet. 2: 2; Rev. 14: 5. *i* Matt. 19: 16, &c.; Luke 18: 18, &c. *j* Psa. 86: 5; 119: 68. *k* Ex. chap. 20; Rom. 13: 9.

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12. If a woman shall put away her husband. This was allowed by the Greek and Roman law (1 Cor. 7: 13), but not by the Jewish. Christ applies his principles to either sex on the same footing.

13-16. They brought unto him little children. See notes on Matt. 19: 13-15. Compare Luke 18: 15-17. See also notes on Matt. 18: 3, 4.

17-22. There came one running. See notes on Matt. 19: 16-22. Compare Luke 18: 18-23. Mark adds that the young man came "running," and "kneeled" in the way. He alone tells us that "Jesus beholding him loved him."

commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all[a] these have I observed from my youth.

21 Then Jesus, beholding him, loved him, and said unto him, One[b] thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure[c] in heaven: and come, take up the cross and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust[d] in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men *it is* impossible, but not with God: for[e] with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's,

30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But[f] many *that are* first shall be last; and the last first.

32 ¶ And[g] they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed they were

kill, Do not commit adultery, Do not steal, Do not
bear false witness, Do not
defraud, Honour thy father
and mother. And he said 20
unto him, Master, all these
things have I observed
from my youth. And Jesus 21
looking upon him loved
him, and said unto him,
One thing thou lackest: go,
sell whatsoever thou hast,
and give to the poor, and
thou shalt have treasure in
heaven: and come, follow
me. But his countenance 22
fell at the saying, and he
went away sorrowful: for
he was one that had great
possessions.
And Jesus looked round 23
about, and saith unto his
disciples, How hardly shall
they that have riches enter
into the kingdom of God!
And the disciples were 24
amazed at his words. But
Jesus answereth again, and
saith unto them, Children,
how hard is it for them
that trust in riches to enter
into the kingdom of God!
It is easier for a camel to 25
go through a needle's eye,
than for a rich man to enter
into the kingdom of
God. And they were astonished 26
exceedingly, saying
unto him, Then who
can be saved? Jesus looking 27
upon them saith, With
men it is impossible, but
not with God: for all things
are possible with God. Peter 28
began to say unto him,
Lo, we have left all, and
have followed thee. Jesus 29
said, Verily I say unto you,
There is no man that hath
left house, or brethren, or
sisters, or mother, or father,
or children, or lands, for
my sake, and for the gospel's
sake, but he shall receive 30
a hundredfold now
in this time, houses, and
brethren, and sisters, and
mothers, and children, and
lands, with persecutions;
and in the world to come
eternal life. But many *that* 31
are first shall be last; and
the last first.
And they were in the 32
way, going up to Jerusalem;
and Jesus was going
before them: and they were
amazed; and they that fol-

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a Isa. 58:2; Ezek. 33:31, 32; Matt. 3:8; Rom. 7:9; Phil. 3:6. *b* Jas. 2:10. *c* Matt. 6:19,20; Luke 12:33; 16:9. *d* Job 31:24; Psa. 52:7; 62:10; Hab. 2:6; 1 Tim. 6:17; Rev. 3:17. *e* Gen. 18:14; Job 42:2; Jer. 32:17; Luke 1:37. *f* Matt. 20:16; Luke 13:30. *g* Matt. 20:17, &c.; Luke 18:31, &c.

23-31. How hardly shall they that have riches. For notes on the Lord's words concerning riches see Matt. 19:23-30. Compare Luke 18:24-30. Mark adds one sentence that furnishes the key to the interpretation of the whole discourse: "How hard it is for them that *trust* in riches," etc.

32-34. They were amazed; . . . afraid. For they now distinctly perceived that their Master intended to proceed with the pilgrims to Jerusalem, and they held back in dismay, knowing that his destruction had been determined on by the ruling authorities there. They seemed to hang back as men afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we[a] go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And[b] they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye[c] know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism[d] that I am baptized with?

39 And they say unto him, We can. And Jesus said unto them, Ye[e] shall indeed drink of the cup[f] that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.[g]

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye[h] know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But[i] so shall it not be among you: but whosoever will be great among you, shall be your minister;

44 And whosoever of you will be the chiefest, shall be servant of all.

lowed were afraid. And he
took again the twelve, and
began to tell them the
things that were to happen
unto him, *saying*, Behold, 33
we go up to Jerusalem; and
the Son of man shall be
delivered unto the chief
priests and the scribes; and
they shall condemn him to
death, and shall deliver
him unto the Gentiles: and 34
they shall mock him, and
shall spit upon him, and
shall scourge him, and shall
kill him; and after three
days he shall rise again.
And there come near 35
unto him James and John,
the sons of Zebedee, saying
unto him, Master, we would
that thou shouldest do for
us whatsoever we shall ask
of thee. And he said unto 36
them, What would ye that
I should do for you? And 37
they said unto him, Grant
unto us that we may sit,
one on thy right hand, and
one on *thy* left hand, in thy
glory. But Jesus said unto 38
them, Ye know not what ye
ask. Are ye able to drink
the cup that I drink? or to
be baptized with the baptism
that I am baptized
with? And they said unto 39
him, We are able. And Jesus
said unto them, The
cup that I drink ye shall
drink; and with the baptism
that I am baptized
withal shall ye be baptized:
but to sit on my right hand 40
or on *my* left hand is not
mine to give: but *it is for
them* for whom it hath been
prepared. And when the 41
ten heard it, they began to
be moved with indignation
concerning James and
John. And Jesus called 42
them to him, and saith
unto them, Ye know that
they which are accounted
to rule over the Gentiles
lord it over them: and their
great ones exercise authority
over them. But it is not 43
so among you: but whosoever
would become great
among you, shall be your
minister: and whosoever 44
would be first among you,

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[a] Acts 20: 22. [b] Psa. 22: 6; 7: 13. [c] Jas. 4: 3. [d] Luke 12: 50. [e] Matt. 10: 25; John 17: 14. [f] Mark 14: 36.
[g] Matt. 25: 34; Heb. 11: 16. [h] Luke 22: 25. [i] Mark 9: 35; Matt. 20: 26, 28; Luke 9: 48.

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foreboding peril, and were amazed that their Master should throw himself into such danger. **He began to tell them.** To their terror lest he should be put to death at Jerusalem, he responded that he was going there to die. He had told them at least twice before, but they were unable, as yet, to understand it. See notes on Matt. 20: 17-19. Compare Luke 18: 31-34.

35-45. James and John come unto him. For notes on this ambitious request see Matt. 20: 20-28. We learn from Matthew that Salome, the mother, came with her sons and spoke for them.

38. Ye know not what you ask. Prayer is often unwise in its requests from ignorance. Before many days they saw places on his right and left occupied by two robbers on the cross.

45 For even the Son of man came not to be ministered unto, but[a] to minister, and to[b] give his life a ransom for many.

46 ¶ And[c] they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more[d] a great deal, *Thou* son of David, have mercy[e] on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he[f] calleth thee.

50 And he, casting[g] away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy[h] faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

The Royal Entrance Into Jerusalem.

SUMMARY.—The Official Entrance into Jerusalem. The Barren Fig Tree Cursed. The Second Cleansing of the Temple. The Indignation of the Jewish Rulers. The Power of Faith. The Demand of the Rulers for His Authority. Their Mouths Closed by a Question Concerning the Baptism of John.

1 And[i] when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

shall be servant of all. For 45
verily the Son of man came
not to be ministered unto,
but to minister, and to give
his life a ransom for many.
And they come to Jeri- 46
cho: and as he went out
from Jericho, with his dis-
ciples and a great multi-
tude, the son of Timæus,
Bartimæus, a blind beggar,
was sitting by the way side.
And when he heard that it 47
was Jesus of Nazareth, he
began to cry out, and say,
Jesus, thou son of David,
have mercy on me. And 48
many rebuked him, that he
should hold his peace: but
he cried out the more a
great deal, Thou son of
David, have mercy on me.
And Jesus stood still, and 49
said, Call ye him. And
they call the blind man,
saying unto him, Be of
good cheer; rise, he calleth
thee. And he, casting away 50
his garments, sprang up,
and came to Jesus. And 51
Jesus answered him, and
said, What wilt thou that I
should do unto thee? And
the blind man said unto
him, Rabboni, that I may
receive my sight. And Je- 52
sus said unto him, Go thy
way; thy faith hath made
thee whole. And straight-
way he received his sight,
and followed him in the
way.

CHAPTER XI.

And when they draw 1
nigh unto Jerusalem, unto
Bethphage and Bethany, at
the mount of Olives, he
sendeth two of his disci-
ples, and saith unto them, 2
Go your way into the vil-
lage that is over against
you: and straightway as ye
enter into it, ye shall find a
colt tied, whereon no man
ever yet sat; loose him, and

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[a] John 13:14; Phil. 2:7. [b] Isa. 53:11, 12; Dan. 9:26; 2 Cor. 5:21; Gal. 3:13; 1 Tim. 2:6; Titus 2:14. [c] Matt. 20:29, &c.; Luke 18: 35, &c. [d] Jer. 29: 13. [e] Psa. 62: 12. [f] John 11: 28. [g] Phil. 3: 7-9. [h] Matt. 17: 20; Luke 17: 6. [i] Matt. 21: 1, &c.; Luke 19: 29; John 12: 14, &c.

46-51. They came to Jericho. They had now crossed the Jordan into Judea. For Jericho and the healing of the blind man, see notes on Matt. 20: 29-34. Compare Luke 18: 35-44.

52. Thy faith hath made thee whole. Bartimæus' faith was shown, (1) by his going to Jesus; (2) by his belief that Jesus was the Messiah; (3) by persevering against opposition; (4) by casting away all that hindered; (5) by obeying Jesus when he was called; (6) by following and praising him after he was cured.

1-10. When they came nigh to Jerusalem. On the Sunday before the Lord's suffering. He had

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need[a] of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and[b] he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed[c] *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom[d] of our father David, that cometh in the name of the Lord: Hosanna in the highest.[e]

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and[f] now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And[g] on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing[h] but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ And[i] they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew

bring him. And if any one 3
say unto you, Why do ye
this? say ye, The Lord hath
need of him; and straightway
he will send him back
hither. And they went 4
away, and found a colt tied
at the door without in the
open street; and they loose
him. And certain of them 5
that stood there said unto
them, What do ye, loosing
the colt? And they said 6
unto them even as Jesus
had said: and they let them
go. And they bring the 7
colt unto Jesus, and cast on
him their garments; and he
sat upon him. And many 8
spread their garments upon
the way; and others
branches, which had been
cut from the fields. And 9
they that went before, and
they that followed, cried,
Hosanna; Blessed *is* he that
cometh in the name of the
Lord: Blessed *is* the kingdom 10
that cometh, *the kingdom*
of our father David:
Hosanna in the highest.

And he entered into Jerusalem 11
into the temple; and
when he had looked round
about upon all things, it being
now eventide, he went
out unto Bethany with the
twelve.

And on the morrow, when 12
they were come out from
Bethany, he hungered. And 13
seeing a fig tree afar off
having leaves, he came, if
haply he might find anything
thereon: and when
he came to it, he found
nothing but leaves; for it
was not the season of figs.
And he answered and said 14
unto it, No man eat fruit
from thee henceforward
for ever. And his disciples
heard it.

And they come to Jerusalem: 15
and he entered into
the temple, and began to
cast out them that sold and
them that bought in the
temple, and overthrew the

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a Acts 17: 25. *b* Zech. 9: 9. *c* Psa. 118: 26. *d* Isa. 9: 7; Jer. 33: 15. *e* Psa. 148: 1. *f* Zeph. 1: 12; Ezek. 8: 9. *g* Matt. 21: 18, &c. *h* Isa. 5: 7. *i* Matt. 21: 12, &c.; Luke 9: 45, &c.; John 2: 14, &c.

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passed the Sabbath at Bethany. We have four accounts of this entry into Jerusalem: here; Matt. 21: 1-11; Luke 19: 21-44; John 12: 12-19. For notes see Matt. 21: 1-11.

11. **He went out to Bethany with the twelve.** After entering the city and temple and observing the condition of things within the sacred building he retired to Bethany for the night. As far as we know he passed all his nights of the last week of his earthly life at Bethany, save Thursday, perhaps to avoid the rulers in the hours of rest and to have an opportunity for private conference with his disciples, which he could not have in crowded Jerusalem. Besides, he had loving friends at Bethany, who delighted to have him under their roof.

12-14. **On the morrow, when they were come out from Bethany, he hungered.** See notes on Matt. 21: 12-22.

15-19. **Jesus went into the temple.** For notes on this cleansing of the temple see Matt. 21: 12, 13. Compare Luke 19: 45-48.

the tables of the money-changers,[a] and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written,[b] My house shall be called of all nations the house of prayer? but ye have made it a den[c] of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished[d] at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering, saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever[e] shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What[f] things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive,[g] if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

26 But[h] if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and[i] as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

tables of the money-changers, and the seats of them
that sold the doves; and 16
he would not suffer that
any man should carry a
vessel through the temple.
And he taught, and said 17
unto them, Is it not written,
My house shall be called a
house of prayer for all the
nations? but ye have made
it a den of robbers. And 18
the chief priests and the
scribes heard it, and sought
how they might destroy
him: for they feared him,
for all the multitude was
astonished at his teaching.
And every evening he 19
went forth out of the city.
And as they passed by in 20
the morning, they saw the
fig tree withered away from
the roots. And Peter calling 21
to remembrance saith unto
him, Rabbi, behold, the fig
tree which thou cursedst is
withered away. And Jesus 22
answering saith unto them,
Have faith in God. Verily 23
I say unto you, Whosoever
shall say unto this mountain, Be thou taken up and
cast into the sea; and shall
not doubt in his heart, but
shall believe that what he
saith cometh to pass; he
shall have it. Therefore I 24
say unto you ,All things
whatsoever ye pray and ask
for, believe that ye have received them, and ye shall
have them. And whensoever ye stand praying, forgive, if ye have aught 25
against any one; that your
Father also which is in
heaven may forgive you
your tresspasses.
And they come again to 27
Jerusalem: and as he was
walking in the temple,
there come to him the chief
priests, and the scribes, and

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a Deut. 14:25,26. *b* Isa. 56:7. *c* Jer. 7:11. *d* Mark 1:22; Matt. 7:28; Luke 4:32. *e* Matt. 17:20; Luke 17:6. *f* Matt. 7:7; Luke 11:9; 18:1; John 14:13; 15:7; 16:24; Jas. 1:5,6. *g* Matt. 6:14; Col. 3:13. *h* Matt. 18:35. *i* Matt. 21:23,&c,; Luke 20:1,&c.

20-24. They saw the fig tree dried up. See notes on Matt. 21: 21, 22. Mark adds the fact, not stated by Matthew, that this language was spoken the day after the tree was cursed. **Believe that ye receive them.** That they are yours from the time you ask for them.

25. When ye stand praying, forgive. This is one of the conditions of prevailing prayer. See notes on Matt. 5: 23, 24.

27-33. And they come again to Jerusalem. On Tuesday. On Sunday the Lord entered officially. On Monday he cleansed the temple, and cursed the fig tree. On Tuesday his disciples called attention to the withered fig tree, and he again entered the city. There a delegation of the rulers demanded by what authority he had driven out the money changers the day before. For notes on his answer and what follows see Matt. 21: 23-27. Compare Luke 20: 1-8.

28 And say unto him, By[a] what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for[b] all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We[c] cannot tell. And Jesus answering, saith unto them, Neither do I[d] tell you by what authority I do these things.

CHAPTER XII.

A Day of Controversy.

Summary.—The Vineyard and the Wicked Husbandmen. Prophecy of the Calling of the Gentiles. The Herodians and Pharisees. Tribute to Cæsar. The Sadducees and the Resurrection. Which is the Great Commandment? The Son of David David's Lord. Beware of the Scribes. The Widow's Mites.

1 And he began to speak unto them by parables. A[e] *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the[f] fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones,[g] and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and[h] many others; beating some, and killing[i] some.

6 Having yet therefore one son, his well-beloved, he[j] sent him also last unto them, saying, They will reverence my son.

the elders; and they said 28
unto him, By what authority
doest thou these things?
or who gave thee this authority
to do these things?
And Jesus said unto them, 29
I will ask of you one question,
and answer me, and I
will tell you by what authority
I do these things.
The baptism of John, was 30
it from heaven, or from
men? answer me. And 31
they reasoned with themselves,
saying, If we shall
say, From heaven; he will
say, Why then did ye not
believe him? But should 32
we say, From men—they
feared the people: for all
verily held John to be a 33
prophet. And they answered
Jesus and say, We know
not. And Jesus saith unto
them Neither tell I you by
what authority I do these
things.

CHAPTER XII.

And he began to speak 1
unto them in parables. A
man planted a vineyard,
and set a hedge about it,
and digged a pit for the
winepress, and built a tower,
and let it out to husbandmen,
and went into
another country. And at 2
the season he sent to the
husbandmen a servant, that
he might receive from the
husbandmen of the fruits
of the vineyard. And they 3
took him, and beat him,
and sent him away empty.
And again he sent unto 4
them another servant; and
him they wounded in the
head, and handled shamefully.
And he sent another; 5
and him they killed,
and many others; beating
some, and killing some.
He had yet one, a beloved 6
son: he sent him last unto
them, saying, They will

---

[a] Num. 16: 3. [b] Mark 6: 20; Matt. 3: 5, 6; 14: 5. [c] Isa. 1: 3; 29: 14; Jer. 8: 7; Hos. 4: 6. [d] Luke 10: 21, 22. [e] Matt. 21: 23; Luke 20: 9, &c. [f] Can. 8: 11; Micah 7: 1; Luke 12: 48; John 15: 1-8. [g] Heb. 11: 37. [h] Neh. 9: 30; Jer. 7: 25, &c. [i] Matt. 23: 37. [j] Heb. 1: 1, 2.

1-12. He began to speak unto them in parables. A series of parables, given more fully by Matthew, outlining the sins and fate of the stubborn Jewish nation. **A man planted a vineyard.** For notes on this parable see Matt. 21: 33-46. Compare Luke 20: 9-19.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out[a] of the vineyard.

9 What shall therefore the lord of the vineyard do? He will come and[b] destroy the husbandmen, and will[c] give the vineyard unto others.

10 And have ye not read this scripture, The[d] stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And[e] they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And[f] they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's.

17 And Jesus answering, said unto them, Render to Cesar[g] the things that are Cesar's, and to God[h] the things that are God's. And they marvelled at him.

18 ¶ Then[i] come unto him the Sadducees, which say[j] there is no resurrection; and they asked him, saying,

19 Master, Moses wrote[k] unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother[l] should take his wife, and raise up seed unto his brother.

reverence my son. But 7
those husbandmen said
among themselves, This is
the heir; come, let us kill
him, and the inheritance
shall be ours. And they 8
took him, and killed him,
and cast him forth out of
the vineyard. What there- 9
fore will the lord of the
vineyard do? he will come
and destroy the husbandmen,
and will give the
vineyard unto others. Have 10
ye not read even this scripture;

The stone which the
builders rejected,
The same was made the
head of the corner:
This was from the Lord, 11
And it is marvellous in
our eyes?

And they sought to lay 12
hold on him; and they feared
the multitude; for they
perceived that he spake the
parable against them: and
they left him, and went
away.

And they send unto him 13
certain of the Pharisees
and of the Herodians, that
they might catch him in
talk. And when they were 14
come, they say unto him,
Master, we know that thou
art true, and carest not for
any one: for thou regardest
not the person of men,
but of a truth teachest the
way of God: Is it lawful to
give tribute unto Cæsar, or
not? Shall we give, or shall
we not give? But he, know- 15
ing their hypocrisy, said
unto them, Why tempt ye
me? bring me a penny, that
I may see it. And they 16
brought it. And he saith
unto them, Whose is this
image and superscription?
And they said unto him,
Cæsar's. And Jesus said 17
unto them, Render unto
Cæsar the things that are
Cæsar's, and unto God the
things that are God's. And
they marvelled greatly at
him.

And there come unto 18
him Sadducees, which say
there is no resurrection;
and they asked him, saying,
Master, Moses wrote 19
unto us, If a man's brother
die, and leave a wife behind
him, and leave no
child, that his brother
should take his wife, and
raise up seed unto his

---

[a] Heb. 13: 12. [b] Prov. 1: 24; 30: 1; Isa. 5: 5-7; Dan. 9: 26. [c] Jer. 17: 3. [d] Psa. 118: 22. [e] Mark 11: 18; John 7: 30. [f] Matt. 22: 15; Luke 20: 20, &c. [g] Matt. 17: 25-27; Rom. 13: 7; 1 Pet. 2: 17. [h] Eccl. 5: 4, 5; Mal. 1: 6. [i] Matt. 22: 23; Luke 20: 27, &c. [j] Acts 23: 8. [k] Deut. 25: 5. [l] Ruth 1: 11, 13.

13-17. They send certain of the Pharisees and Herodians. For notes on the effort to entrap Jesus on the matter of tribute to Cæsar see Matt. 22: 15-22. Compare Luke 20: 20-26.

18-27. Then come the Sadducees. For notes on this interview with the Sadducees see Matt. 22: 23-33. Compare Luke 20: 27-40.

20 Now, there were seven brethren: and the first took a wife, and dying, left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but[a] are as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying,[b] I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ And[c] one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*,[d] Hear, O Israel; The Lord our God is one Lord;

30 And thou shalt love the Lord thy God with all heart, and with all thy soul, and with all thy mind, and with all thy strength. This *is* the first commandment.

31 And the second *is* like, *namely*, this, Thou[e] shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and[f] there is none other but he:

brother. There were seven 20
brethren: and the first took
a wife, and dying left no
seed; and the second took 21
her, and died, leaving no
seed behind him; and the
third likewise: and the 22
seven left no seed. Last of
all the woman also died.
In the resurrection whose 23
wife shall she be of them?
for the seven had her to
wife. Jesus said unto them, 24
Is it not for this cause that
ye err ,that ye know not the
scriptures, nor the power
of God? For when they 25
shall rise from the dead,
they neither marry, nor are
given in marriage; but are
as angels in heaven. But 26
as touching the dead, that
they are raised; have ye not
read in the book of Moses,
in *the place concerning* the
Bush, how God spake unto
him, saying, I *am* the God
of Abraham, and the God
of Isaac, and the God of
Jacob? He is not the God 27
of the dead, but of the living:
ye do greatly err.

And one of the scribes 28
came, and heard them questioning
together, and knowing
that he had answered
them well, asked him, What
commandment is the first
of all? Jesus answered, 29
The first is, Hear, O Israel;
The Lord our God, the Lord
is one: and thou shalt love 30
the Lord thy God with all
thy heart, and with all thy
soul, and with all thy mind,
and with all thy strength.
The second is this, Thou 31
shalt love thy neighbour as
thyself. There is none other
commandment greater
than these. And the scribe 32
said unto him, Of a truth,
Master, thou hast well said
that he is one; and there is

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[a] 1 Cor. 15: 42-53. [b] Exod. 3: 6. [c] Matt. 22:35. [d] Deut. 6: 4, 5; Luke 10:27. [e] Lev. 19:18; Matt. 22:39; Rom. 13:9. [f] Deut. 4: 39.

28-34. One of the scribes came. See notes on Matt. 22: 34-40. Matthew adds that the scribe asked his question, "tempting him;" that is, "testing him." **Thou art not far from the kingdom of God.** This commendation, not given by Matthew, is given because the scribe had declared that outward obedience amounted to nothing unless the heart was right. Pharisaism consisted of forms and paid little attention to love, mercy and purity of heart. Alford says: "This man had hold of that principle in which law and gospel are one. He stood, as it were, at the door of the kingdom of God. He only wanted (but the want was indeed a serious one) repentance and faith to be *within* it. The Lord shows us here, that even outside his flock, those who can answer discreetly, who have knowledge of the *spirit* of the great command of law and gospel, are nearer to being of his flock than the formalists; but then, as Bengel adds, 'If thou art not far off, enter; otherwise it were better that thou wert far off.'"

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more[a] than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him,[b] Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by[c] the Holy Ghost, The[d] Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them[e] in his doctrine, Beware[f] of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

39 And[g] the chief seats in the synagogues, and the uppermost rooms at feasts;

40 Which devour widows' houses,[h] and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And[i] Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

none other but he: and to 33
love him with all the heart,
and with all the understanding,
and with all the
strength, and to love his
neighbour as himself, is
much more than all whole
burnt offerings and sacrifices.
And when Jesus saw 34
that he answered discreetly,
he said unto him, Thou
art not far from the kingdom
of God. And no man
after that durst ask him any
question.
And Jesus answered and 35
said, as he taught in the
temple, How say the scribes
that the Christ is the son of
David? David himself said 36
in the Holy Spirit,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet.

David himself calleth him 37
Lord; and whence is he his
son? And the common people
heard him gladly.
And in his teaching he 38
said, Beware of the scribes,
which desire to walk in
long robes, and *to have* salutations
in the market-places,
and chief seats in 39
the synagogues, and chief
places at feasts: they which 40
devour widows' houses, and
for a pretence make long
prayers; these shall receive
greater condemnation.
And he sat down over 41
against the treasury, and
beheld how the multitude
cast money into the treas-

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[a] 1 Sam. 15: 22; Hosea 6: 6; Micah 6: 6-8. [b] Matt. 22: 46. [c] 2 Sam. 23: 2; 2 Tim. 3: 16. [d] Psa. 110: 1. [e] Mark 4: 2. [f] Matt. 23: 1; Luke 20: 46, &c. [g] Luke 11: 43. [h] 2 Tim. 3: 6. [i] Luke 21: 1, &c.

35-37. How say the scribes that Christ is the son of David? See notes on Matt. 22: 41-46. Mark adds to Matthew's account, **The common people heard him gladly.** Not the Pharisees, scribes, Sadducees or rulers, but the common people, of whom the Pharisees were wont to say, "They know not the law and are accursed" (John 7: 49). We have many hints of the favor with which Christ was regarded by the people.

38-40. Beware of the scribes. Mark gives in three verses his report of the wonderful discourse recorded in Matthew, chapter 23. These three verses are parallel to Matt. 23: 5, 6, 14. See notes there. Compare Luke 20: 45-47. **Love to go in long clothing.** Peculiar to Mark. Long, flowing robes, reaching to the feet, similar to those worn by Romish priests, and were worn by the scribes as a kind of professional attire, in order to attract attention. When Christ sent his apostles out to preach, he directed that they should be clothed as the common people (Mark 6: 9; Matt. 10: 10). The *scribes*, ancient and modern, love display, showing themselves off in the chief places of concourse. They love appellations of honor and respect, such as Rabbi, Father, Master, Teacher. Men often profess a desire to magnify their office, when in truth they want to magnify themselves. They love robes that advertise to every one that they are separate from the rest of the people.

41. He sat down over against the treasury. This incident of the widow's mites is omitted by Matthew, but given in Luke 21: 1-4. It is given as a contrast to the hypocrisy of the scribes. **Treasury.** A name given by the rabbins to thirteen chests, called trumpets, from their shape, which stood in the court of the women, at the entrance to the treasure-chamber. "Nine chests were for the appointed temple tribute, and for the sacrifice-tribute; that is, money-gifts instead of the sacrifices; four chests for free-will offerings, for wood, incense, temple decoration, and burnt-offerings."—*Lightfoot.* **Beheld how the people cast money.** Jesus still takes note of our offerings. Before the passover, free-will offerings, in addition to the temple tax, were made.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That[a] this poor widow hath cast more in than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance;[b] but she of her want did cast in all that she had, *even* all her[c] living.

CHAPTER XIII.

Christ's Discourse on the Last Days.

Summary.—The Destruction of the Temple Foretold. The Persecution of the Saints. The Gospel Preached to All Nations. The Awful Calamities of the Jewish Nation. Christ's Coming to Judgment. The Hour when He Shall Come not Known. Watch, Pray, and Be Ready.

1 And[d] as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here!*

2 And Jesus answering, said unto him, Seest thou these great buildings? there[e] shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take[f] heed lest any *man* deceive you:

ury: and many that were 42
rich cast in much. And
there came a poor widow,
and she cast in two mites,
which make a farthing.
And he called unto him his 43
disciples, and said unto
them, Verily I say unto you,
This poor widow cast in
more than all they which
are casting into the treasury:
for they all did cast in 44
of their superfluity; but she
of her want did cast in all
that she had, *even* all her
living.

CHAPTER XIII.

And as he went forth out 1
of the temple, one of his
disciples saith unto him,
Master, behold, what manner
of stones and what
manner of buildings! And 2
Jesus said unto him, Seest
thou these great buildings?
there shall not be left here
one stone upon another,
which shall not be thrown
down.
And as he sat on the 3
mount of Olives over
against the temple, Peter
and James and John and
Andrew asked him privately,
Tell us, when shall these 4
things be? and what *shall be*
the sign when these things
are all about to be accomplished?
And Jesus began 5
to say unto them, Take
heed that no man lead you

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a 2 Cor. 8: 2, 12. *b* 1 Chron. 29: 3, 17; 2 Chron. 24: 10. *c* Deut. 24: 6. *d* Matt. 24: 1, &c.; Luke 21; 5, &c. *e* Luke 19: 44. *f* Jer. 29: 8; Eph. 5: 6; 2 Thes. 2: 3; Rev. 20: 7, 8.

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42. There came a certain poor widow. Here, as in other places in the Bible, we must remember the exceedingly depressed and dependent condition of a poor man's widow in the countries where our Lord was. The expression is almost proverbial for one very badly off, and most unlikely to contribute anything to a charitable purpose. **Two mites.** The smallest of Jewish coins, about the value of one-fifth of a cent. It took its name from its extreme smallness, being derived from an adjective signifying *thin.* **A farthing.** Mark (not Luke) adds for his Roman readers an explanation, using a Greek word (taken from the Latin), meaning the fourth part, as our word "farthing" does. The value is only of importance as showing upon how minute a gift our Lord pronounced this splendid panegyric, which might be envied by a Crœsus or a Rothschild.

43. Cast more in than all. Note the word *more*—proportionately, to-wit, to her means, and thus *more* in the estimation of God, who measures quantity by quality.

44. For. The worth of a gift is to be determined, not by intrinsic value, but *by what it costs* the giver. The measure of that cost is what is *left*, not what is given. For the widow to give her mites was noble; for one well off to give "his mite" is contemptible. **All that she had, all her living.** Out of her want, out of her destitution, she has cast in all that (in cash) she possessed—her whole (present) means of subsistence. In love she devoted all to God, with strong faith in his providential care.

1. As he went forth out of the temple. This whole discourse is reported most fully by Matthew, chapter 24, on which see notes. Compare Luke 21: 5-38. I only notice here what is peculiar to Mark.

3. Peter and James . . . asked him privately. Matthew says "his disciples asked him privately," but does not name them. "Privately" probably means apart from the multitude. The destruction of the temple had been publicly foretold (Matt. 23: 38; 24: 2).

6 For many shall come[a] in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be[b] ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in *divers* places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9 ¶ But take heed to yourselves: for they shall[c] deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And[d] the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but[e] the Holy Ghost.

12 Now the brother[f] shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated[g] of all *men* for my name's sake: but he[h] that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, spoken of[i] by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the house-top not go down into the house, neither enter *therein*, to take anything out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck, in those days!

astray. Many shall come 6
in my name, saying, I am
he; and shall lead many
astray. And when ye shall 7
hear of wars and rumours
of wars, be not troubled:
these things must needs
come to pass; but the end
is not yet. For nation shall 8
rise against nation, and
kingdom against kingdom:
there shall be earthquakes
in divers places; there shall
be famines: these things
are the beginning of travail.

But take ye heed to yourselves: 9
for they shall deliver
you up to councils; and
in synagogues shall ye be
beaten; and before governors
and kings shall ye stand
for my sake, for a testimony
unto them. And the 10
gospel must first be preached
unto all the nations.
And when they lead you *to* 11
judgment, and deliver you
up, be not anxious beforehand
what ye shall speak:
but whatsoever shall be
given you in that hour, that
speak ye: for it is not ye
that speak, but the Holy
Ghost. And brother shall 12
deliver up brother to death,
and the father his child;
and children shall rise up
against parents, and cause
them to be put to death.
And ye shall be hated of all 13
men for my name's sake:
but he that endureth to the
end, the same shall be
saved.

But when ye see the 14
abomination of desolation
standing where he ought
not (let him that readeth
understand), then let them
that are in Judæa flee unto
the mountains: and let him 15
that is on the housetop not
go down, nor enter in, to
take anything out of his
house: and let him that is 16
in the field not return back
to take his cloke. But woe 17
unto them that are with
child and to them that give

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[a] Acts 5: 36-39; 1 John 4: 1. [b] Psa. 27: 3; 46: 1, 2; Prov. 3: 25; John 14: 1. 27. [c] Matt. 10: 17, &c.; Rev. 2: 10. [d] Matt. 28: 19; Rev. 14: 6. [e] Acts 2: 4; 4: 8, 31; 6: 10. [f] Micah 7: 6. [g] Luke 6: 22; John 17: 14. [h] Dan. 12: 12; Rev. 2: 10. [i] Deut. 9: 27.

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9. **Take heed to yourselves.** In Matthew's report persecution is foretold, but the injunctions of verses 9, 10, 11 are omitted, or rather given in Matt. 10: 18-20. on which see notes. **Take heed.** Not to escape persecution, but to be ready for it. **They shall deliver you to councils.** Jewish courts. Besides the great national council, the Sanhedrim, each principal town had a smaller council, or local Sanhedrim. **In the synagogues ye shall be beaten.** In every Jewish synagogue there were three magistrates authorized to inflict certain punishments, scourging being one. The number of stripes could not exceed forty (Deut. 25: 3); hence they always stopped at thirty-nine. **Governors and kings.** Roman officials, such as Felix, Festus, Gallio, King Agrippa and Nero.

18 And pray ye that your flight be not in the winter.

19 For[a] *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then, if any man shall say to you, Lo,[b] here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But[c] take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation,[d] the sun shall be darkened, and the moon shall not give her light.

25 And[e] the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And[f] then they shall see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, That this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but[g] my words shall not pass away.

32 ¶ But of that day, and *that* hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

suck in those days! And 18
pray ye that it be not in the
winter. For those days 19
shall be tribulation, such as
there hath not been the like
from the beginning of the
creation which God created
until now, and never shall
be. And except the Lord 20
had shortened the days, no
flesh would have been
saved: but for the elect's
sake, whom he chose, he
shortened the days. And 21
then if any man shall say
unto you, Lo, here is the
Christ; or, Lo, there; believe
it not: for there shall 22
arise false Christs and false
prophets, and shall shew
signs and wonders, that
they may lead astray, if
possible, the elect. But 23
take ye heed: behold, I
have told you all things beforehand.

But in those days, after 24
that tribulation, the sun
shall be darkened, and the
moon shall not give her
light, and the stars shall be 25
falling from heaven, and
the powers that are in the
heavens shall be shaken.
And then shall they see the 26
Son of man coming in
clouds with great power
and glory. And then shall 27
he send forth the angels,
and shall gather together
his elect from the four
winds, from the uttermost
part of the earth to the uttermost
part of heaven.

Now from the fig tree 28
learn her parable: when her
branch is now become tender,
and putteth forth its
leaves, ye know that the
summer is nigh; even so ye 29
also, when ye see these
things coming to pass,
know ye that he is nigh,
even at the doors. Verily I 30
say unto you, This generation
shall not pass away,
until all these things be accomplished.
Heaven and 31
earth shall pass away: but
my words shall not pass
away. But of that day or 32
that hour knoweth no one,
not even the angels in heaven,
neither the Son, but

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[a] Dan. 12: 1; Joel 2: 2. [b] Luke 17: 23. [c] 2 Pet. 3: 17. [d] Dan. 12: 1; Zeph. 1: 15-17. [e] Isa. 13: 10; 24: 20, 23; Jer. 4: 28; 2 Pet. 3: 10, 12; Rev. 6: 12-14; 20: 11. [f] Mark 14: 62; Dan. 7: 7-14; Matt. 16: 27; 24: 30; Acts 1: 11; 1 Thes. 4: 16; 2 Thes. 1: 7, 10; Rev. 1: 7. [g] Isa. 40: 8.

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18. Pray ye that your flight be not in the winter. Matt. 24: 20 adds, "*neither* on the Sabbath day." The reasons for these monitions to the Jerusalem church are given in the notes on Matthew. The sign given by the Lord for the flight, the environment of the city by the Romans, and the panic that caused their sudden withdrawal, occurred on Tuesday, in October. Hence the flight was neither in the winter, nor on the Sabbath day.

30. This generation shall not pass. See notes on Matt. 24: 34.

32. Of that day . . . knoweth no one, . . . neither the Son. When the Son was on

33 Take[a] ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest, coming suddenly, he find you sleeping.[b]

37 And what I say unto you, I say unto all, Watch.

CHAPTER XIV.

The Seizure, Trial and Condemnation of Christ.

SUMMARY.—The Sanhedrim Resolves on Christ's Death. The Anointing at Bethany. Judas Sells his Lord. The Day of Unleavened Bread. The Lord's Passover. The Lord's Supper Established. Peter's Denial Predicted. The Agony in the Garden. Christ Seized by the Soldiers and Temple Guards. Christ Before the Sanhedrim. The Confession and Condemnation.

1 After two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast-*day*, lest there be an uproar of the people.

3 ¶ And[c] being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

the Father. Take ye heed, 33
watch and pray: for ye
know not when the time is.
It is as *when* a man, sojourning 34
in another country,
having left his house,
and given authority to his
servants, to each one his
work, commanded also the
porter to watch. Watch 35
therefore: for ye know not
when the lord of the house
cometh, whether at even,
or at midnight, or at cockcrowing,
or in the morning;
lest coming suddenly 36
he find you sleeping. And 37
what I say unto you I say
unto all, Watch.

CHAPTER XIV.

Now after two days was 1
the feast of the passover
and the unleavened bread:
and the chief priests and
the scribes sought how they
might take him with subtilty,
and kill him: for they
said, Not during the feast, 2
lest haply there shall be a
tumult of the people.
And while he was in 3
Bethany in the house of Simon
the leper, as he sat at
meat, there came a woman
having an alabaster cruse
of ointment of spikenard
very costly; *and* she brake
the cruse, and poured it
over his head. But there 4
were some that had indignation
among themselves,
saying, To what purpose
hath this waste of the ointment
been made? For this 5
ointment might have been
sold for above three hundred
pence, and given to
the poor. And they mur-

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a Matt. 24: 42; 25: 13; Luke 12: 40; 21: 34; Rom. 13: 11, 12; 1 Thes. 5:6; Rev. 16:15. *b* Matt. 25:5. *c* Matt. 26:6, &c.; Luke 7: 37; Jno. 12: 1, &c.

earth in the flesh, he voluntarily subjected himself to limitations, among them ignorance of the hour when he would return again to judgment. If he voluntarily knew not, what folly for theologians to fix upon the time.

37. Watch. Observe in this chapter the emphasis given to Christ's exhortation, "*Watch!*" Matthew tells us how the Lord sought to impress these lessons of watchfulness and faithfulness still more deeply by the parables of the "Ten Virgins" (Matt. 25: 1-13), and the "Talents" (Matt. 25: 14-30), and closed all with a picture of the awful day when the Son of man should separate all nations one from another, as the shepherd divideth his sheep from the goats (Matt. 25: 31-46).

1-9. After two days was the feast of the passover. See notes on Matt. 26: 1-16. Compare John 12: 1-8. The action of the Sanhedrim was taken on Wednesday, the Anointing took place the Saturday before, and is brought up here on account of its connection with the bargain Judas made with the chief priests.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For[a] ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And[b] Judas Iscariot, one of the twelve, went unto the chief priests, to betray[c] him unto them.

11 And when they heard *it*, they were glad, and promised to give him[d] money. And he sought how he might conveniently betray him.

12 ¶ And the first day of[e] unleavened bread, when they killed the passover, his disciples said unto him, where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go[f] ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master[g] saith, Where is the guest-chamber, where I shall eat[h] the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found[i] as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth[j] with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve that dippeth with me in the dish.

mured against her. But 6
Jesus said, Let her alone;
why trouble ye her? she
hath wrought a good work
on me. For ye have the 7
poor always with you, and
whensoever ye will ye can
do them good: but me ye
have not always. She hath 8
done what she could: she
hath anointed my body aforehand
for the burying.
And verily I say unto you, 9
Wheresoever the gospel
shall be preached throughout
the whole world, that
also which this woman
hath done shall be spoken
of for a memorial of her.

And Judas Iscariot, he 10
that was one of the twelve,
went away unto the chief
priests, that he might deliver
him unto them. And 11
they, when they heard it,
were glad, and promised to
give him money. And he
sought how he might conveniently
deliver him *unto them*.

And on the first day of 12
unleavened bread, when
they sacrificed the passover,
his disciples say unto him,
Where wilt thou that we go
and make ready that thou
mayest eat the passover?
And he sendeth two of 13
his disciples, and saith
unto them, Go into the city,
and there shall meet you a
man bearing a pitcher of
water: follow him; and 14
wheresoever he shall enter
in, say to the goodman of
the house, The Master
saith, Where is my guest-chamber,
where I shall eat
the passover with my disciples?
And he will himself 15
shew you a large upper
room furnished *and* ready:
and there make ready for
us. And the disciples went 16
forth, and came into the
city, and found as he had
said unto them: and they
made ready the passover.

And when it was evening 17
he cometh with the twelve.
And as they sat and were 18
eating, Jesus said, Verily I
say unto you, One of you
shall betray me, *even* he
that eateth with me. They 19
began to be sorrowful, and
began to say unto him one
by one, Is it I? And he 20
said unto them, *It is* one of
the twelve, he that dippeth

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[a] Deut. 15: 11. [b] Matt. 26: 4, &c.; Luke 22: 3, &c. [c] John 13: 2. [d] 1 Kings 21: 20; Prov. 1: 10-16. [e] Ex. 12: 8, &c. [f] Mark 11: 2, 3; Heb. 4: 13. [g] John 11: 28; 13: 13. [h] Rev. 3: 20. [i] John 16: 4. [j] Psa. 41: 9; 55: 13, 14.

10, 11. Judas Iscariot. See notes on Matt. 26: 14-16.

12-16. On the first day of unleavened bread. See notes on Matt. 26: 17-19.

17-21. In the evening he cometh. On the Lord's last passover see notes on Matt. 26: 21-25. Compare Luke 22: 21-23; John 13: 21-35. See also notes on John.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good[a] were it for that man if he had never been born.

22 ¶ And[b] as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take,[c] eat; this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This[d] is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it[e] new in the kingdom of God.

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written,[f] I will smite the Shepherd, and the sheep shall be scattered.

28 But[g] after that I am risen, I will go before you into Galilee.

29 But[h] Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in anywise. Likewise also said they all.

32 ¶ And[i] they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My[j] soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed[k] that, if it were possible, the hour might pass from him.

36 And he said,[l] Abba, Father, all things *are* possible unto thee; take away this cup from me:

with me in the dish. For 21
the Son of man goeth, even
as it is written of him: but
woe unto that man through
whom the Son of man is betrayed!
good were it for
that man if he had not
been born.
And as they were eating, 22
he took bread, and when
he had blessed, he brake it,
and gave to them, and said,
Take ye: this is my body.
And he took a cup, and 23
when he had given thanks,
he gave to them: and they
all drank of it. And he 24
said unto them, This is my
blood of the covenant,
which is shed for many.
Verily I say unto you, I 25
will no more drink of the
fruit of the vine, until that
day when I drink it new in
the kingdom of God.
And when they had sung 26
a hymn, they went out unto
the mount of Olives.
And Jesus saith unto 27
them, All ye shall be offended:
for it is written, I
will smite the shepherd,
and the sheep shall be scattered
abroad. Howbeit, after 28
I am raised up, I will go
before you into Galilee.
But Peter said unto him, 29
Although all shall be offended,
yet will not I. And 30
Jesus saith unto him, Verily
I say unto thee, that
thou to-day, *even* this night,
before the cock crow twice,
shalt deny me thrice. But 31
he spake exceeding vehemently,
If I must die with
thee, I will not deny thee.
And in like manner said
they all.
And they come unto a 32
place which was named
Gethsemane: and he saith
unto his disciples, Sit ye 33
here, while I pray. And he
taketh with him Peter and
James and John, and began
to be greatly amazed,
and sore troubled. And he 34
saith unto them, My soul is
exceeding sorrowful even
unto death: abide ye here,
and watch. And he went 35
forward a little, and fell on
the ground, and prayed
that, if it were possible, the
hour might pass away from
him. And he said, Abba, 36
Father, all things are possible
unto thee; remove this
cup from me: howbeit not

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[a] Matt. 18: 6, 7. [b] Matt. 26: 26, &c.; Luke 22: 19; 1 Cor. 11: 23, &c. [c] John 6: 48-58. [d] 1 Cor. 10: 16; John 6: 53. [e] Joel 3:18; Amos 9: 13, 14. [f] Zech. 13:9. [g] Mark 16:7. [h] Matt. 26: 33, 34; Luke 22: 33, 34; John 13: 37, 38. [i] Matt. 26: 36, &c.; Luke 22: 39, &c.; John 18:1, &c. [j] John 12:27. [k] Heb. 5:7. [l] Rom. 8:15; Gal. 4:6.

22-26. As they did eat. On the institution of the Lord's Supper see notes on Matt. 26: 26-29. Compare Luke 22: 19-21; 1 Cor. 11: 23-25.

27-31. All ye shall be offended. See notes on Matt. 26: 31-35. Compare Luke 22: 31-38.

32-42. They came to a place which was named Gethsemane. See notes on Matt. 26: 36-46, nevertheless[a] not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye, and pray, lest ye enter into temptation: the[b] spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away and prayed, and spake the same words:

40 And when he returned, he found them asleep again; (for their eyes were heavy;) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the[c] hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And[d] immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude[e] with swords and staves, from the chief priests,[f] and the scribes, and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss,[g] that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master,[h] master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves, to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures[i] must be fulfilled.

50 And[j] they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

52 And he left[k] the linen cloth, and fled from them naked.

what I will, but what thou
wilt. And he cometh, and 37
findeth them sleeping, and
saith unto Peter, Simon,
sleepest thou? couldest
thou not watch one hour?
Watch and pray, that ye enter 38
not into temptation: the
spirit indeed is willing, but
the flesh is weak. And 39
again he went away and
prayed, saying the same
words. And again he 40
came, and found them
sleeping, for their eyes
were very heavy; and they
wist not what to answer
him. And he cometh the 41
third time, and saith unto
them, Sleep on now, and
take your rest: it is enough;
the hour is come; behold,
the Son of man is betrayed
into the hands of sinners.
Arise, let us be going: behold, 42
he that betrayeth me
is at hand.

And straightway, while 43
he yet spake, cometh Judas,
one of the twelve, and
with him a multitude with
swords and staves, from
the chief priests and the
scribes and the elders.
Now he that betrayed him 44
had given them a token,
saying, Whomsoever I shall
kiss, that is he; take him,
and lead him away safely.
And when he was come, 45
straightway he came to
him, and saith, Rabbi; and
kissed him. And they laid 46
hands on him, and took
him. But a certain one of 47
them that stood by drew
his sword, and smote the
servant of the high priest,
and struck off his ear. And 48
Jesus answered and said
unto them, are ye come
out, as against a robber,
with swords and staves to
seize me? I was daily with 49
you in the temple teaching
and ye took me not; but
this is done that the scriptures
might be fulfilled.
And they all left him and 50
fled.

And a certain young man 51
followed with him, having
a linen cloth cast about
him, over *his* naked *body:*
and they lay hold on him;
but he left the linen cloth, 52
and fled naked.

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[a] Psa. 40:8; John 4:34; 5:30; 6:38, 39; 18:11; Phil. 2:8. [b] Rom. 7:18:25; Gal. 5:17. [c] John 7:30; 8:20; 13:1. [d] Matt. 26:47; Luke 22:47, &c.; John 18:3, &c. [e] Psa. 3:1, 2. [f] Psa. 2:2. [g] 2 Sam. 20:9; Psa. 55:21; Prov. 27:6. [h] Lu. 6:46. [i] Psa. 22:1, &c.; Isa. 53:3, &c.; Lu. 24:44. [j] Psa. 88:8; Isa. 63:3. [k] Mark 13:10.

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where the fullest account of the Agony is given. Compare Luke 20:40-46. Luke only speaks of the "sweat, as it were drops of blood."

43-52. While he yet spake, cometh Judas. For the Betrayal and Arrest see notes on Matt

53 ¶ And[a] they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none:

56 For[b] many bare false witness against him; but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy[c] this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And[d] the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But he[e] held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye[f] shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent[g] his clothes, and saith, What need ye any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit[h] on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ And[i] as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

And they led Jesus away 53
to the high priest: and
there come together with
him all the chief priests
and the elders and the
scribes. And Peter had 54
followed him afar off, even
within, into the court of
the high priest; and he was
sitting with the officers,
and warming himself in
the light *of the fire*. Now 55
the chief priests and the
whole council sought witness
against Jesus to put
him to death; and found *it*
not. For many bare false 56
witness against him, and
their witness agreed not together.
And there stood 57
up certain, and bare false
witness against him, saying,
We heard him say, I 58
will destroy this temple
that is made with hands,
and in three days I will
build another made without
hands. And not even 59
so did their witness agree
together. And the high 60
priest stood up in the midst,
and asked Jesus, saying,
Answerest thou nothing?
what is it which these witness
against thee? But he 61
held his peace, and answered
nothing. Again the high
priest asked him, and saith
unto him, Art thou the
Christ, the Son of the
Blessed? And Jesus said, 62
I am; and ye shall see the
Son of man sitting at the
right hand of power, and
coming with the clouds of
heaven. And the high 63
priest rent his clothes, and
saith, What further need
have we of witnesses? Ye 64
have heard the blasphemy:
what think ye? And they
all condemned him to be
worthy of death. And 65
some began to spit on him,
and to cover his face, and
to buffet him, and to say
unto him, Prophesy: and
the officers received him
with blows of their hands.
And as Peter was beneath 66
in the court, there
cometh one of the maids of
the high priest; and seeing 67
Peter warming himself, she

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a Matt. 26: 57, &c.; Luke 22: 54, &c.; John 18: 13, &c. *b* Psa. 35: 11. *c* Mark 15: 29; John 2: 19. *d* Matt. 26: 62, &c. *e* Psa. 39: 9; Isa. 53: 7; 1 Pet. 2: 23. *f* Dan. 7: 13; Matt. 24: 30; 26: 64; Luke 22: 69; Rev. 1: 7. *g* Isa. 37: 1. *h* Mark 18: 19; Isa. 50: 6. *i* Matt. 26: 69, &c.; Luke 22: 55, &c.; John 18: 6, &c.

26: 47-56. Compare Luke 22: 47-53; John 18: 1-12. See notes on John. Verses 51 and 52 are peculiar to Mark. Some have supposed the **certain young man** to be Mark. This is only conjecture. The incident may have been introduced to show the rudeness of the assailants and to emphasize the escape of all the disciples from so wanton an attack. The **linen cloth** was a night robe.

53-65. They led Jesus away to the high priest. For Trial of Christ see notes on Matt. 26: 57-68. Compare Luke 22: 63-71; John 18: 13-27. Mark's account corresponds very closely with Matthew's.

66-72. As Peter was beneath in the palace. See notes on Matt. 26: 69-75. Compare Luke 22: 54-62; John 18: 15-17; 25: 27. **He wept.** The form of the Greek (imperfect) implies that he continued

68 But he denied, saying,[a] I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them; for thou art a Galilean,[b] and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.[c]

CHAPTER XV.

The Crucifixion.

SUMMARY.—Jesus Sent by the Sanhedrim to Pilate. The Multitude, Moved by the Priests, Clamor for his Death. They Reject Jesus and Demand Barabbas. Jesus Delivered to be Crucified. Crowned with Thorns, Spit Upon and Mocked. Crucified at Golgotha Between Thieves. Mocked by the Priests. Jesus Dies. The Vail of the Temple Rent. The Centurion's Confession. Buried in the Tomb of Joseph of Arimathæa.

1 And straightway in the morning the chief priests held a consultation[d] with the elders and scribes, and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? and he answering, said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus[e] yet answered nothing: so that Pilate marvelled.

6 ¶ Now[f] at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

looked upon him and saith,
Thou also wast with the
Nazarene, *even* Jesus. But 68
he denied, saying, I neither
know, nor understand what
thou sayest: and he went
out into the porch; and the
cock crew. And the maid 69
saw him and began
again to say to them that
stood by, This is *one* of
them. But he again denied 70
it. And after a little
while again they that stood
by said to Peter, Of a truth
thou art *one* of them; for
thou art a Galilean. But he 71
began to curse, and to
swear, I know not this man
of whom ye speak. And 72
straightway the second
time the cock crew. And
Peter called to mind the
word, how that Jesus said
unto him, Before the cock
crow twice, thou shalt deny
me thrice. And when he
thought thereon, he wept.

CHAPTER XV.

And straightway in the 1
morning the chief priests
with the elders and scribes,
and the whole council, held
a consultation, and bound
Jesus, and carried him
away, and delivered him
up to Pilate. And Pilate 2
asked him, Art thou the
King of the Jews? And he
answering saith unto him,
Thou sayest. And the 3
chief priests accused him
of many things. And Pilate 4
again asked him, saying,
Answerest thou nothing?
behold how many
things they accuse thee of.
But Jesus no more answered 5
anything; insomuch
that Pilate marvelled.
Now at the feast he used 6
to release unto them one
prisoner, whom they asked
of him. And there was 7
one called Barabbas, *lying*
bound with them that had
made insurrection, men
who in the insurrection
had committed murder.

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[a] 2 Tim. 2: 12, 13. [b] Acts 2: 7. [c] 2 Chron. 7: 10. [d] Psa. 2: 2; Matt. 27: 1, &c.; Luke 23: 1, &c.; John 18: 28, &c.; Acts 3: 13; 4: 26. [e] Isa. 53: 7; John 19: 9. [f] Matt. 27: 15; Luke 23: 17; John 18: 39.

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weeping. "It is a touching and beautiful tradition, true to the sincerity of his repentance, if not as a historical reality, that, all his life long, the remembrance of this night never left him, and that, morning by morning, he rose at the hour when the look of his Master had entered his soul, to pray once more for pardon."—*Geikie.*

1-20. The chief priests . . . bound Jesus . . . and delivered him to Pilate. See

8 And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 (For he knew that the chief priests had delivered him for envy.)[a]

11 But the chief priests moved the people, that he should rather release[b] Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King[c] of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why? what evil[d] hath he done? And they cried out the more exceedingly, Crucify him.

15 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 ¶ And the[e] soldiers led him away into the hall called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit[f] upon him, and, bowing *their* knees, worshipped him.

20 And when they had mocked[g] him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they[h] bring him unto the place Golgotha, which is, being interpreted, The place of a scull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 ¶ And when they had crucified him, they parted[i] his garments, casting lots upon them, what every man should take.

25 And it was the third hour; and they crucified him.

And the multitude went up 8
and began to ask him *to do*
as he was wont to do unto
them. And Pilate answer- 9
ed them, saying, Will ye
that I release unto you the
King of the Jews? For he 10
perceived that for envy
the chief priests had deliv-
ered him up. But the chief 11
priests stirred up the multi-
tude, that he should rather
release Barabbas unto
them. And Pilate again 12
answered and said unto
them, What then shall I do
unto him whom ye call the
King of the Jews? And 13
they cried out again, Cruci-
fy him. And Pilate said 14
unto them, Why, what
evil hath he done? But
they cried out exceedingly,
Crucify him. And Pilate, 15
wishing to content the mul-
titude, released unto them
Barabbas, and delivered Je-
sus, when he had scourged
him, to be crucified.

And the soldiers led him 16
away within the court,
which is the Prætorium;
and they called together
the whole band. And they 17
clothe him with purple,
and plaiting a crown of
thorns, they put it on him;
and they began to salute 18
him, Hail, King of the
Jews! And they smote his 19
head with a reed, and did
spit upon him, and bowing
their knees worshipped
him. And when they had 20
mocked him, they took off
from him the purple, and
put on him his garments.
And they lead him out to
crucify him.

And they compel one 21
passing by, Simon of Cy-
rene, coming from the
country, the father of Al-
exander and Rufus, to go
with them, that he might
bear his cross. And they 22
bring him unto the place
Golgotha, which is, being
interpreted, The place of a
skull. And they offered 23
him wine mingled with
myrrh: but he received it
not. And they crucify him, 24
and part his garments
among them, casting lots
upon them, what each
should take. And it was 25
the third hour, and they

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[a] Prov. 27: 4; Eccl. 4: 4; Acts 13: 45; Tit. 3: 3. [b] Acts 3: 14. [c] Psa. 2: 6; Jer. 23: 5; Acts 5: 31. [d] Isa. 53: 9. [e] Matt. 27: 27; John 18: 28, 33; 19: 9. [f] Mark 14: 65. [g] Mark 10: 34; Job 13: 9; Psa. 35: 16; Matt. 20: 19. Luke 22: 63; 23: 11, 36. [h] Matt. 27: 33, &c.; Luke 23: 33, &c.; John 19: 17, &c. [i] Psa. 22: 18.

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notes on Matt. 27: 1, 2; 11: 31. Mark's account differs a little from that of Matthew. Compare Luke 23: 1-35; John 18: 28-40; 19: 1-16.

21-41. They compel one Simon . . . to bear the cross. See notes on Matt. 27: 32-56. Mark's account is almost parallel. Compare Luke 23: 26-49; John 19: 17-30. Only Mark declares that Simon was

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture[a] was fulfilled, which saith, And he was numbered with the transgressors.

29 And they[b] that passed by railed on him, wagging their heads, and saying, Ah, thou[c] that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests, mocking, said among themselves, with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see[d] and believe. And they that were crucified with him reviled him.

33 ¶ And[e] when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi,[f] Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?[g]

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave[h] him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And[i] Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar[j] off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered[k] unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now, when the even was come, (be-

crucified him. And the superscription of his accusa- 26
tion was written over, THE
KING OF THE JEWS. And 27
with him they crucify two
robbers: one on his right
hand, and one on his left.
And they that passed by 29
railed on him, wagging
their heads, and saying,
Ha! thou that destroyest
the temple, and buildest it
in three days, save thyself, 30
and come down from the
cross. In like manner also 31
the chief priests mocking
him among themselves with
the scribes said, He saved
others; himself he cannot
save. Let the Christ, the 32
King of Israel, now come
down from the cross, that
we may see and believe.
And they that were crucified with him reproached
him.
And when the sixth hour 33
was come, there was darkness over the whole land
until the ninth hour. And 34
at the ninth hour Jesus
cried with a loud voice,
Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God,
why hast thou forsaken
me? And some of them 35
that stood by, when they
heard it, said, Behold, he
calleth Elijah. And one 36
ran, and filling a sponge
full of vinegar, put it on a
reed, and gave him to
drink, saying, Let be; let us
see whether Elijah cometh
to take him down. And Je- 37
sus uttered a loud voice,
and gave up the ghost.
And the veil of the temple 38
was rent in twain from
the top to the bottom.
And when the centurion, 39
which stood over against
him, saw that he so gave up
the ghost, he said, Truly
this man was the Son of
God. And there were also 40
women beholding from
afar: among whom *were*
both Mary Magdalene, and
Mary the mother of James
the less and of Joses, and
Salome; who, when he was 41
in Galilee, followed him,
and ministered unto him;
and many other women
which came up with him
unto Jerusalem.
And when even was now 42
come, because it was the

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[a] Isa. 53: 12. [b] Psa. 22: 7. [c] Mark 14: 58; John 2: 19. [d] Rom. 3: 3; 2 Tim. 2: 13. [e] Matt. 27: 45; Luke 23: 44. [f] Psa. 22: 1. [g] Psa. 42: 9; 71: 11; Lam. 1: 12. [h] Psa. 69: 21. [i] Matt. 27: 50; Luke 23: 46; John 19: 30. [j] Psa. 38: 11. [k] Luke 8: 2, 3.

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the father of Alexander and Rufus. See Romans 16: 13; 1 Tim. 1: 20; Acts 19: 33. Simon, while a native of Cyrene in North Africa, was a Jew.

42-47. When the even was come. See notes on Matt. 27: 57-61, for the Burial of Jesus. Compare cause it was the preparation, that is, the day before the sabbath,)

43 Joseph of Arimathea, an honourable counsellor, which also waited[a] for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and, calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone[b] unto the door of the sepulchre.

47 And Mary Magdalene, and Mary *the mother* of Joses, beheld where he was laid.

CHAPTER XVI.

The Resurrection.

SUMMARY.—The Women at the Tomb. The Empty Sepulcher. The Message of the Angel. Mary Magdalene Sees the Risen Lord. The Message to the Disciples. Seen of Two Disciples at Emmaus. Appears to the Eleven. Rebukes their Unbelief. Gospel for All the World. Received Into Heaven.

1 And when[c] the sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought sweet spices,[d] that they might come and anoint him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they looked, they saw that the stone was rolled away:) for it was very great.

Preparation, that is the day
before the sabbath, there
came Joseph of Arimathæa, 43
a councillor of honourable
estate, who also himself
was looking for the kingdom
of God: and he boldly
went in unto Pilate, and
asked for the body of Jesus.
And Pilate marvelled 44
if he were already dead:
and calling unto him the
centurion, he asked him
whether he had been any
while dead. And when he 45
learned it of the centurion,
he granted the corpse to
Joseph. And he bought a 46
linen cloth, and taking him
down, wound him in the
linen cloth, and laid him in
a tomb which had been
hewn out of a rock; and he
rolled a stone against the
door of the tomb. And 47
Mary Magdalene and Mary
the *mother* of Joses beheld
where he was laid.

CHAPTER XVI.

And when the sabbath 1
was past, Mary Magdalene,
and Mary the *mother* of
James, and Salome, bought
spices, that they might
come and anoint him. And 2
very early on the first day
of the week, they come to
the tomb when the sun was
risen. And they were saying 3
among themselves,
Who shall roll us away the
stone from the door of the
tomb? and looking up, they 4
see that the stone is rolled
back: for it was exceeding

---

[a] Luke 2: 25, 38. [b] Mark 16: 3, 4. [c] Matt. 28: 1, &c,; Luke 24: 1, &c.; John 20: 1, &c. [d] Luke 23: 56.

Luke 23: 50-56; John 19: 36-42. Nicodemus, and Joseph of Arimathæa, who obtained the body of Jesus and placed it in Joseph's new-made tomb, were both members of the Jewish Sanhedrim. Nicodemus had come to Jesus by night (John 3: 1) and had vainly opposed the animosity of the Sanhedrim (John 7: 50).

1. **When the sabbath was past.** Compare Matt. 28: 1-17; Luke 24: 1-11; John 20: 1-10. As Mark's account is peculiar in some things, I add some notes. The Sabbath ended at sunset; the women then made their preparations to visit the tomb at dawn. **Might come and anoint him.** This shows that they did not expect his resurrection. The Jews were wont, as a mark of honor, to surround the body in the tomb with fragrant spices. Nicodemus (John 19: 39, 40) had brought spices. Perhaps the women did not know this; perhaps they wished, in addition, to render their own loving service.

3. **Who shall roll away the stone?** They were not aware of the deputation of the Jewish rulers which had gone to Pilate and secured the sealing of the stone and the setting of the watch over the tomb (Matt. 27: 62-66), and their only anxiety was how they would get the great stone, with which the rock-cut sepulcher was closed, rolled away.

5 And, entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: he is risen;[a] he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any *man;* for they were afraid.

9 ¶ Now, when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto

great. And entering into 5
the tomb, they saw a young
man sitting on the right
side, arrayed in a white
robe; and they were amaz-
ed. And he saith unto 6
them, Be not amazed: ye
seek Jesus, the Nazarene,
which hath been crucified:
he is risen; he is not here:
behold, the place where
they laid him! But go, tell 7
his disciples and Peter, He
goeth before you into Gali-
lee: there shall ye see him,
as he said unto you. And 8
they went out and fled from
the tomb; for trembling
and astonishment had
come upon them; and they
said nothing to any one;
for they were afraid.
Now when he was risen 9
early on the first day of the
week, he appeared first to
Mary Magdalene, from
whom he had cast out sev-
en devils. She went and 10
told them that had been
with him, as they mourned
and wept. And they, when 11
they heard that he was
alive, and had been seen of
her, disbelieved.
And after these things he 12
was manifested in another

---

[a] Psa. 71: 20.

4. Looked. Rather, *looking up.* They may have been looking down before, absorbed in their conversation. The tomb was probably above them, cut horizontally in the face of the rock at a slight elevation.

5. And entering into the sepulchre. Mary Magdalene, seeing the stone rolled away, and supposing the body had been removed by the Jews, runs to find Peter and John (John 20: 1, 2). The other women proceed to the sepulcher, and enter. **Saw a young man.** Matthew calls him an angel. Luke says that there were two who "stood;" *i. e.*, appeared suddenly. Besides, they might easily have both sat and stood during the interview; might have been both outside and inside at different moments, and they might have been seen both singly and together in the sudden and shifting apparition.—*Jacobus.*

6. He is risen. Through woman death was first introduced into the world; to woman the first announcement was made of the resurrection.

7. Tell his disciples and Peter. Observe that as Christ's first appearance is to Mary Magdalene (John 20: 18), out of whom he had cast seven devils, so his special message is to Peter, who had denied him. A touching commentary on our Savior's saying that he came to save sinners.

8. Neither said they anything to any man; *i. e.*, on their way to tell the disciples. "For," says Dr. Wells, "they were afraid to stay, and not to hasten all they could to the apostles." They were in a tumult of commotion, and could not pause by the way to speak to any.

9. Now when he had risen. The remainder of the chapter is not found in the Vatican or Siniatic Greek MSS., but is found in the Alexandrian. These are the three oldest and most reliable MSS. Some hold these verses to be a later addition, but as they are found in all the most ancient versions they must have been a part of Mark's Gospel when the first century ended. Schaff, Plumtre, Olshausen, Lochman and others regard them genuine, while other critics consider them doubtful. A circumstance in their favor is that the Vatican MS. has a vacant space for them. It seems probable that in an early copy, therefore, they were omitted for some cause by a copyist who left space for them, but did not afterwards fill it, and that the Siniatic MS. was made from the mutilated copy. It is clear that verse 8 was not designed to conclude Mark's narrative. **He appeared first to Mary Magdalene.** This appearance is described more fully in John 20: 11-17.

10. And she went. While she was going to tell the disciples, Jesus appeared to the other women, who had started before on the same errand (Matt. 28: 9, 10).

11. They . . . believed not. Their disbelief was overruled for good, for it furnishes abundant proof that they did not *invent* the story of the resurrection.

12. Jesus next appeared to Peter (Luke 24: 34; 1 Cor. 15: 5). **After that.** On the afternoon of the two[a] of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he[b] appeared unto the eleven as they sat at meat, and upbraided them with their unbelief[c] and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go[d] ye into all the world, and preach the gospel to every creature.[e]

16 He[f] that believeth, and is baptized, shall be saved; but he[g] that believeth not shall be damned.

17 And these signs shall follow them that believe; In my[h] name shall they cast out devils; they shall speak[i] with new tongues;

18 They shall take up serpents;[j] and if they drink any deadly thing, it shall not hurt them; they[k] shall lay hands on the sick, and they shall recover.

19 ¶ So then,[l] after the Lord had spoken unto them, he was received up into heaven, and sat[m] on the right hand of God.

form unto two of them, as
they walked, on their way
into the country. And they 13
went away and told it unto
the rest: neither believed
they them.
And afterward he was 14
manifested unto the eleven
themselves as they sat at
meat; and he upbraided
them with their unbelief
and hardness of heart, because
they believed not
them which had seen him
after he was risen. And he 15
said unto them, Go ye into
all the world, and preach
the gospel to the whole creation.
He that believeth 16
and is baptized shall be
saved; but he that disbelieveth
shall be condemned.
And these signs shall 17
follow them that believe:
in my name shall they cast
out devils; they shall speak
with new tongues; they 18
shall take up serpents, and
if they drink any deadly
thing, it shall in no wise
hurt them; they shall lay
hands on the sick, and they
shall recover.
So then the Lord Jesus, 19
after he had spoken unto
them, was received up into

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a Luke 24: 13. *b* Luke 24: 36; 1 Cor. 15: 5. *c* Luke 24: 25. *d* Matt. 28: 19; John 20: 21. *e* Rom. 10: 18; Col. 1: 23. *f* John 3: 18, 36; Acts 16: 31-33; Rom. 10: 9; 1 Pet. 3: 21. *g* John 12: 48; 2 Thes. 2: 12. *h* Luke 10: 17; Acts 5: 16; 8: 7; 16: 18; 19: 12. *i* Acts 2: 4; 10: 46; 1 Cor. 12: 10, 28. *j* Luke 10: 19; Acts 28: 5. *k* Acts 5: 15, 16; 28: 8; Jas. 5: 14, 15. *l* Acts 1: 2, 3; Luke 24: 51. *m* Psa. 110: 1; 1 Pet. 3: 22; Rev. 3: 21.

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same day (Sunday) (Luke 24: 13-32). **He appeared in another form.** Luke explains this by saying that their eyes were holden. If their eyes were influenced, of course, optically speaking, Jesus would appear *in another form.*

13. And they went. Back to Jerusalem, to the upper room where the ten disciples were assembled (Luke 24: 33). **And told it.** They related their whole interesting interview.

14. Appeared to the eleven themselves. Compare Luke 24: 36-49; John 20: 19-23.

15. He said unto them. Probably not at the time referred to in verse 14, but later. The Lord appeared many times during the forty days. These words may have been spoken at the great meeting in Galilee (verse 7; Matt. 28: 18-20). **Go into all the world.** Jesus is the world's Savior; he died for all; the gospel must be preached to all. In the first commission (Matt. 10: 6) they were sent only to Jews. **Preach the gospel.** The good news of salvation through Christ; the way of life. **To every creature.** To every mortal. None are denied the Savior if they will have him.

16. He that believeth. Believeth the gospel message; believes in Christ as his Savior. **And is baptized.** These are the conditions of pardon; faith in Christ and obedience to his command. If any one has not faith enough in Christ to obey him he has not faith enough to be saved. **He that believeth not.** Remains in a state of unbelief. Such have no promise. See John 3: 18.

17. These signs shall follow them that believe. It is generally held that this is a promise limited to the apostolic age and to a few of the disciples of that age. Perhaps the plural *them* does not have for its antecedent the singular *he* in verse 16, but the plural *them* in verse 14. If it does not, why is the number changed in verses 15 and 16? The grammatical construction requires us to look to verse 14 for the antecedent of *them* in verse 17. In verse 14 the apostles are "upbraided for their unbelief because they believed not them who had seen him after he had arisen." They are commanded to go and tell the glad story, and assured that miraculous credentials shall be given to those of "them who believe" and tell the wonderful tidings. **In my name shall they cast out devils, etc.** See Acts 2: 4; 5: 16; 8: 7; 16: 18; 28: 3.

19. After the Lord had spoken unto them. The words above, and other words recorded in the other Evangelists. **He was received up into heaven.** In Acts it says, "a cloud received him out of their sight." He did not fade away from sight, but a cloud came as a veil between him and the eyes of the gazing disciples. The cloud can be pierced by the eye of faith, and our Lord seen interceding for us at the right hand of God.

20 And they went forth, and preached every where, the Lord[a] working with *them*, and confirming the word with signs following. Amen.

heaven, and sat down at the right hand of God.
And they went forth, and 20
preached everywhere, the
Lord working with them,
and confirming the word by
the signs that followed.
Amen.

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[a] Acts 5: 12; 14: 3; Heb. 2: 4.

20. They went forth and preached everywhere. Acts of the Apostles is the history of their preaching. It should be studied to see how the Apostles understood and preached the Commission of the Lord. The Commission of Christ is to his Church; its field is the world; its work is to preach the gospel; its congregation embraces every creature; its offer is a free and full salvation; the conditions of salvation are faith in Christ, and obedience to him; the consequence of rejecting Christ's salvation is eternal condemnation.

INTRODUCTION TO LUKE.

The Third Gospel is assigned by the common voice of the primitive Church to Luke, "the beloved physician," and companion of Paul. Of his earlier history nothing is recorded. There is no proof that he ever saw the Lord or that he became a believer until some time after his death. He was not a Jew, his name is Greek, his style and modes of thought point to Greek training, and it has been generally believed that he was one of "the Grecians who turned to the Lord" in the great commercial city of Antioch, where the first Gentile church beyond Palestine was founded. From the incidental references to himself in the Acts we learn that he was the constant companion of the later ministry of the great apostle to the Gentiles, and this is confirmed by the allusions to him in the Epistles. From Col. 4: 14, Philem. 24, and 2 Tim. 4: 11, we learn that he was a Gentile, a physician, that he remained with Paul in his imprisonment at Cæsarea and attended him to Rome, where he was his companion during his long sufferings.

The Gospel of Luke differs from the other three in its sources of information. Matthew wrote as an eye witness; Mark probably recalled the recollections of Peter; John recalled his own personal memories of the life and words of the Lord, but Luke draws from the authentic sources of information then accessible and carefully presents the results in an orderly narrative. There are reasons for believing that during the period when Paul was a prisoner at Cæsarea, Luke, under his direction, set in order the facts of the Life of Christ in order to furnish an account fitted for the use of Gentile converts, and Gentiles who desired to learn of the Lord. "As Paul was the apostle, so in a faint degree Gentile Luke was the evangelist, of the Gentiles. He traces the genealogy up, not merely to Abraham, but to Adam, the son of God. He makes Christ's first teachings at Nazareth commemorate the extension of God's mercy beyond the limits of Israel. Luke 4: 16-30. He shows how the sinner is forgiven upon condition of obedient faith. Luke 7: 36-50. The publican is, in Paul's favorite term, *justified*. Evidently their narrative of the Lord's supper is the same tradition. Luke 24: 34; 1 Cor. 15: 5."

Luke's two books, his Gospel and the Acts, are properly two successive parts of one Christian history; and as the latter terminates at the point where Paul has lived two years at Rome, in the year 64, so the Gospel must have been written before that period, namely during the 27 years after Christ's death. For as Luke terminates his Acts abruptly with the close of Paul's two years' imprisonment, without adding a syllable of that apostle's later history, it is very certain that the Acts was published at that time. Yet, we know from the preface to Acts that the Gospel had been already written. Thus, it is evident, that it was written within 27 years after the crucifixion.

THE GOSPEL ACCORDING TO LUKE.

CHAPTER I.

The Birth of John.

SUMMARY.—Preface. The Announcement to Mary. The Visit of Mary to Elisabeth. The Prophecies of Mary and Elisabeth. The Birth of John. The Prophecy of Zacharias. The Child in the Deserts.

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning[a] were eye-witnesses, and ministers of the[b] word:

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order,[c] most excellent Theophilus,[d]

4 That thou mightest know[e] the certainty of those things wherein thou hast been instructed.

5 ¶ There was, in the days of Herod[f] the king of Judea, a certain priest named Zacharias, of the course of Abia:[g] and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous[h] before God, walking in all the commandments and ordinances[i] of the Lord blameless.

CHAPTER I.

Forasmuch as many have 1
taken in hand to draw up a
narrative concerning those
matters which have been
fulfilled among us, even as 2
they delivered them unto
us, which from the beginning
were eye-witnesses
and ministers of the word,
it seemed good to me also, 3
having traced the course
of all things accurately
from the first, to write unto
thee in order, most excellent
Theophilus; that thou 4
mightest know the certainty
concerning the things
wherein thou wast instructed.
There was in the days of 5
Herod, king of Judæa, a
certain priest named Zacharias,
of the course of Abijah:
and he had a wife of
the daughters of Aaron,
and her name was Elisabeth.
And they were both 6
righteous before God, walking
in all the commandments
and ordinances of

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[a] John 15: 27; Heb. 2: 3; 1 Pet. 5: 1; 2 Pet. 1: 16; 1 John 1: 1. [b] Rom. 15: 16; Eph. 3: 7; 4: 11, 12. [c] Acts 11: 4. [d] Acts 1: 1. [e] John 20: 31. [f] Matt. 2: 1. [g] 1 Chron. 24: 10; Neh. 12: 4, 17. [h] Gen. 7: 1; 1 Kings 9: 4; 2 Kings 20: 3. [i] 1 Cor. 11: 2; Phil. 3: 6.

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1. Forasmuch as many. Verses 1-4 are an introduction. They explain that already many narratives of Christ had been written, that these were by eye witnesses and ministers of the word, that Luke had made a careful examination of all these sources of information, and thought it good, "having traced all things accurately from the first, to write them out in order." We thus learn that at least as early as twenty-seven years after the death of Christ (see Introduction to Luke) many histories of eye witnesses and ministers had already been written, of which only two, Matthew and Mark, have come down to us.

3. Most excellent Theophilus. The name means "A lover of God." He is named also in Acts 1: 1, but of him nothing more is known.

5. There was in the days of Herod. For Herod, see notes on Matt. 2: 1. **A priest.** Not a chief priest, but one belonging to the courses. **Course of Abijah.** All the priests were divided into twenty-four courses, or classes. That of Abijah was the eighth course (1 Chron. 24: 10); each course took charge of the temple worship in succession, for a week at the time, beginning on a Sabbath. The heads of these twenty-four courses are "the chief priests" so often spoken of in the New Testament. **Had a wife of the daughters of Aaron.** Elisabeth also was of priestly family.

6. They were both righteous. Almost invariably great men of God are born of parents eminently pious. Augustine, Luther, Wesley and Campbell are examples.

7 And they had no child, because that Elisabeth was barren; and they both were *now* well stricken in years.

8 And it came to pass, that, while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was[a] to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without[b] at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar[c] of incense.

12 And when Zacharias saw *him*, he was troubled,[d] and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.[e]

14 And thou shalt have joy and gladness; and many shall rejoice[f] at his birth.

15 For he shall be great[g] in the sight of the Lord, and shall drink[h] neither wine nor strong drink; and he shall be filled with the Holy Ghost, even[i] from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he[j] shall go before him in the spirit and

the Lord blameless. And 7
they had no child, because
that Elisabeth was barren,
and they both were *now*
well stricken in years.
Now it came to pass, 8
while he executed the
priest's office before God in
the order of his course, according 9
to the custom of
the priest's office, his lot
was to enter into the temple
of the Lord and burn
incense. And the whole 10
multitude of the people
were praying without at the
hour of incense. And there 11
appeared unto him an angel
of the Lord standing on
the right side of the altar
of incense. And Zacharias 12
was troubled when he saw
him, and fear fell upon
him. But the angel said 13
unto him, Fear not, Zacharias:
because thy supplication
is heard, and thy wife
Elisabeth shall bear thee a
son, and thou shalt call his
name John. And thou 14
shalt have joy and gladness;
and many shall rejoice
at his birth. For he 15
shall be great in the sight
of the Lord, and he shall
drink no wine nor strong
drink; and he shall be filled
with the Holy Ghost, even
from his mother's womb.
And many of the children 16
of Israel shall he turn unto
the Lord their God. And 17
he shall go before his face

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a Ex. 30: 7, 8. *b* Lev. 16: 17. *c* Ex. 30: 1; Rev. 8: 3, 4. *d* Judges 13: 22. *e* Ver. 60, 63. *f* Ver. 58. *g* Luke 7: 28. *h* Num. 6: 3. *i* Jer. 1: 5. *j* Mal. 4: 5, 6; Matt. 11: 14; Mark 9: 12, 13.

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8. **While he executed the priest's office.** His course came on duty once in twenty-four weeks, and then he repaired to Jerusalem to remain his week.

9. **His lot was to enter into the temple.** In the service of the sanctuary nothing was left to accident or to human arrangement. The *lot* determined who was to perform each separate portion of the sacred service, and especially who was each morning and evening to burn incense before the Lord. **To burn incense.** Burned on the altar of incense in the Holy Place morning and evening. To burn the incense was an office held so honorable that no one was allowed to perform it twice, since it brought the offering priest nearer the divine presence in the Holy of Holies than any other priestly act, and carried with it the richest blessing from on high, which all ought to have a chance of thus obtaining.

10. **Praying without.** The incense itself was a symbol of prayer (Psa. 141: 2; Rev. 5: 8), and when offered by the priest a bell was rung as a signal to the people in the courts without, who all engaged in prayer in deep silence.

11. **An angel.** His name was Gabriel (verse 19). This is the first messenger of the New Dispensation. **The altar of incense.** It was of cedar, overlaid with gold (1 Kings 6: 20; 1 Chron. 28: 18), was a cubit (about two feet) in length and breadth, and two cubits high; it stood in the Holy Place before the veil which separated the Holy Place from the Holy of Holies.

13. **Fear not.** This first celestial message at the dawning of the New Testament dispensation is one of cheer. **Thy prayer is heard.** The childless old priest had prayed for offspring. **Shalt call his name John.** That is, "the God-given."

15. **Shall drink . . nor strong drink.** No kind of intoxicant. Like the Nazarites (Numbers 6).

17. **In the spirit and power of Elijah.** The likeness of John the Baptist to Elijah strikes us not

power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom[a] of the just; to make ready a people[b] prepared for the Lord.

18 ¶ And Zacharias said unto the angel, Whereby shall I know this? for I[c] am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, I am Gabriel,[d] that stand in the presence of God; and am sent[e] to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb,[f] and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take[g] away my reproach among men.

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

in the spirit and power of
Elijah, to turn the hearts
of the fathers to the children,
and the disobedient
to walk in the wisdom of
the just; to make ready for
the Lord a people prepared
for him. And Zacharias 18
said unto the angel, Whereby
shall I know this? for I
am an old man, and my
wife well stricken in years.
And the angel answering 19
said unto him, I am Gabriel,
that stand in the presence
of God; and I was sent to
speak unto thee, and to
bring thee these good tidings.
And behold, thou 20
shalt be silent and not able
to speak, until the day that
these things shall come to
pass, because thou believedst
not my words, which
shall be fulfilled in their
season. And the people 21
were waiting for Zacharias,
and they marvelled while
he tarried in the temple.
And when he came out, he
could not speak unto them:
and they perceived that he 22
had seen a vision in the
temple: and he continued
making signs unto them,
and remained dumb. And 23
it came to pass, when the
days of his ministration
were fulfilled, he departed
unto his house.
And after these days Elisabeth 24
his wife conceived;
and she hid herself five
months, saying, Thus hath 25
the Lord done unto me in
the days wherein he looked
upon *me*, to take away my
reproach among men.
Now in the sixth month 26
the angel Gabriel was sent
from God unto a city of

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a Psa. 111: 10. *b* 1 Pet. 2: 9. *c* Gen. 17: 17. *d* Dan. 8: 16. *e* Heb. 1: 14. *f* Ezek. 3: 26. *g* Gen. 30: 23; 1 Sam. 1: 6; Isa. 54: 1, 4.

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only in his outward appearance, his clothing and way of living, but in his spirit and character as a preacher of repentance. **Turn the hearts of the fathers.** These are the last words of the Old Testament, there uttered by a prophet, here expounded by an angel; there concluding the law, and here beginning the gospel (Mal. 4: 5). **To make ready a people prepared for the Lord.** This was his mission, but it was only partially successful. The common people, who heard him gladly, received with gladness the Messiah; the scribes and the Pharisees, who rejected the forerunner, rejected also the King.

18. Whereby shall I know this? He wanted a sign.

19. I am Gabriel, that stand in the presence of God. The word of such a messenger was sign enough. He is named also in Dan. 8: 15-18. Seven angels "stand before God" (Rev. 8: 2).

20. Thou shalt be dumb. His power of speech taken away shall be a sign.

21. The people waited for Zacharias. Those who were praying without waited until the incense offering priest came out and dismissed them with a benediction.

23. To his own house. To his own city and home.

24. Hid herself. Did not go into society, both from delicacy and that she might have more time for devotion.

25. Take away my reproach. To be childless was regarded a great calamity in Israel. Compare Gen. 16: 1-3 and 30: 1.

26. Was sent to a city of Galilee. Nazareth, the home of Mary. Matthew (1: 23) gives an account of this visit, but does not give the angel's name.

27 To a virgin[a] espoused to a man, whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured,[b] the Lord[c] *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou[d] shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great,[e] and shall be called the Son[f] of the Highest: and the Lord God shall give unto him the throne[g] of his father David:

33 And he shall reign over the house of Jacob for ever; and of[h] his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called[i] the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For[j] with God nothing shall be impossible.

38 And Mary said, Behold the handmaid[k] of the Lord; be it unto me according[l] to thy word. And the angel departed from her.

39 ¶ And Mary arose in those days, and went into the hill-country with haste, into a[m] city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

Galilee, named Nazareth, to 27
a virgin betrothed to a man
whose name was Joseph,
of the house of David; and
the virgin's name was Mary.
And he came in unto her, 28
and said, Hail, thou that art
highly favoured, the Lord
is with thee. But she was 29
greatly troubled at the saying,
and cast in her mind
what manner of salutation
this might be. And the angel 30
said unto her, Fear not,
Mary: for thou hast found
favour with God. And behold, 31
thou shalt conceive
in thy womb, and bring
forth a son, and shalt call
his name Jesus. He shall 32
be great, and shall be called
the Son of the Most
High: and the Lord God
shall give unto him the
throne of his father David:
and he shall reign over the 33
house of Jacob for ever;
and of his kingdom there
shall be no end. And Mary 34
said unto the angel, How
shall this be, seeing I know
not a man? And the angel 35
answered and said unto
her, The Holy Ghost shall
come upon thee, and the
power of the Most High
shall overshadow thee:
wherefore also that which
is to be born shall be called
holy, the Son of God. And 36
behold, Elisabeth thy kinswoman,
she also hath conceived
a son in her old age:
and this is the sixth month
with her that was called
barren. For no word from 37
God shall be void of power.
And Mary said, Behold, the 38
handmaid of the Lord; be
it unto me according to thy
word. And the angel departed
from her.
And Mary arose in these 39
days and went into the hill
country with haste, into a
city of Judah; and entered 40
into the house of Zacharias
and saluted Elisabeth.
And it came to pass, when 41
Elisabeth heard the salutation
of Mary, the babe
leaped in her womb; and
Elisabeth was filled with

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a Matt. 1: 18. *b* Dan. 9: 23. *c* Judges 6: 12. *d* Isa. 7: 14; Matt. 1: 21. *e* Matt. 12: 42. *f* Heb. 1: 2-8. *g* 2 Sam. 7: 11, 12; Isa. 9: 6, 7. *h* Dan. 7: 14, 27; Micah 4: 7. *i* Mark 1: 1; John 1: 34. *j* Matt. 19: 26; Rom. 4: 21. *k* Psa. 116: 16. *l* Psa. 119: 38. *m* Josh. 21: 9-11.

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27. To a virgin. She was espoused; that is, formally engaged to Joseph, but not yet married. Compare with Matt. 1: 18-25.

30-33. Fear not. In the angel's message we have, (1) An assurance, **Fear not.** (2) A promise, **Thou shalt bear a son.** (3) A command, **Thou shalt call his name Jesus.** (4) A prophecy, **He shall be great, the Son of the Highest, sit on David's throne, reign forever.**

39. Arose. In consequence of the angel's words. **Went into the hill country.** The central plateau of Judea, containing the cities of Jerusalem, Bethlehem and Hebron. Hebron was a Levitical city (Josh. 21: 11). Whether the city was Hebron, Juttah, or some other, is only conjecture.

42 And she spake out with a loud voice, and said, Blessed[a] *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord[b] should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

46 ¶ And Mary said, My[c] soul doth magnify the Lord,

47 And my spirit hath rejoiced[d] in God my Saviour.

48 For he hath regarded the low[e] estate of his handmaiden: for, behold, from henceforth all generations shall call me[f] blessed.

49 For he that is mighty[g] hath done to me great things;[h] and holy[i] *is* his name:

50 And[j] his mercy *is* on them that fear him from generation to generation.

51 He[k] hath shewed strength with his arm: he hath scattered the[l] proud in the imagination of their hearts.

52 He[m] hath put down the mighty from *their* seats, and exalted them of low degree.

53 He[n] hath filled the hungry with good things, and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in[o] remembrance of *his* mercy;

55 As he spake[p] to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

the Holy Ghost; and she 42
lifted up her voice with a
loud cry, and said, Blessed
art thou among women,
and blessed *is* the fruit of
thy womb. And whence is 43
this to me, that the mother
of my Lord should come
unto me? For behold, when 44
the voice of thy salutation
came into mine ears, the
babe leaped in my womb
for joy. And blessed *is* she 45
that believed; for there
shall be a fulfilment of
the things which have been
spoken to her from the
Lord. And Mary said, 46
My soul doth magnify the Lord,
And my spirit hath rejoiced 47
in God my Saviour.
For he hath looked upon 48
the low estate of his handmaiden:
For behold, from henceforth
all generations
shall call me blessed.
For he that is mighty 49
hath done to me great things;
And holy is his name.
And his mercy is unto 50
generations and generations
On them that fear him.
He hath shewed strength 51
with his arm;
He hath scattered the
proud in the imagination
of their heart.
He hath put down princes 52
from *their* thrones,
And hath exalted them
of low degree.
The hungry he hath filled 53
with good things;
And the rich he hath sent
empty away.
He hath holpen Israel his 54
servant,
That he might remember
mercy
(As he spake unto our 55
fathers)
Toward Abraham and his
seed for ever.
And Mary abode with her 56
about three months, and returned
unto her house.

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a Judges 5: 24. *b* John 13: 13. *c* 1 Sam. 2: 1; Psa. 34: 2, 3. *d* Psa. 35: 9; Heb. 3: 18. *e* Psa. 136: 23. *f* Luke 11:27; Mal. 3: 12. *g* Gen. 17: 1. *h* Psa. 71: 21; 126: 2, 3; Eph. 3: 20. *i* Psa. 111: 9. *j* Gen. 17: 7; Ex. 20: 6; Psa. 103: 17. *k* Psa. 98: 1; Isa. 51: 9; 52: 10; 63: 5. *l* 1 Sam. 2: 9; Dan. 4: 37. *m* Luke 18: 14; Job 5: 11. *n* 1 Sam. 2: 5. *o* Psa. 98: 3. *p* Gen. 17: 19; Psa. 132: 11.

42-45. Blessed art thou among women. The language of Elisabeth, Oriental poetry, is that of an inspired prophet. **Mother of my Lord.** Jesus, our Lord and Savior.

46-55. Mary said. Mary also is filled with the spirit of prophecy. These two godly women are the first human prophets of the New Testament. Mary's language is in part drawn from the Psalms. This hymn is divisible into three parts: (1) 46-49, recognition of God's strange grace upon her own humble person and character; (2) 50-53, a recognition that it is ever thus that God exalts the humble, and brings low the proud; (3) 54, 55, the result is that humble Israel is now to be exalted according to God's ancient promise to Abraham. **My Saviour.** Mary, by this word, reckons herself among that which was lost. She obtained salvation, not from herself, but from Jesus.—*Bengel.* **Call me blessed.** Pronounce me highly favored, or happy in being the mother of the Messiah. Abraham was blessed in being the father of the faithful; Paul in being the apostle to the Gentiles; Peter in first preaching the gospel to them; but who

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judea.

66 And all they that heard *them* laid *them* up[a] in their hearts, saying, What manner of child shall this be! And the hand[b] of the Lord was with him.

67 ¶ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed[c] *be* the Lord God of Israel: for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation[d] for us in the house of his servant David;

70 As he spake[e] by the mouth of his holy prophets, which have been since the world began;

Now Elisabeth's time was 57
fulfilled that she should be
delivered; and she brought
forth a son. And her neighbours 58
and her kinsfolk
heard that the Lord had
magnified his mercy towards
her; and they rejoiced
with her. And it came 59
to pass on the eighth day,
that they came to circumcise
the child; and they
would have called him
Zacharias, after the name
of his father. And his 60
mother answered and said,
Not so; but he shall be called
John. And they said 61
unto her, There is none of
thy kindred that is called
by this name. And they 62
made signs to his father,
what he would have him
called. And he asked for a 63
writing tablet, and wrote,
saying, His name is John.
And they marvelled all.
And his mouth was opened 64
immediately, and his
tongue *loosed*, and he
spake, blessing God. And 65
fear came upon all that
dwelt round about them:
and all these sayings were
noised abroad throughout
all the hill country of Judæa.
And all that heard 66
them laid them up in their
heart, saying, What then
shall this child be? For
the hand of the Lord was
with him.

And his father Zacharias 67
was filled with the Holy
Ghost, and prophesied, saying,

Blessed *be* the Lord, the 68
God of Israel;
For he hath visited and
wrought redemption
for his people,
And hath raised up a 69
horn of salvation for us
In the house of his servant
David

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a Luke 2: 19, 51. *b* Psa. 80: 17. *c* Psa. 72: 18. *d* Psa. 111: 9. *e* Jer. 23: 5, 6; Dan. 9: 24.

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would think of worshiping or praying to Abraham, Paul, or Peter? **To Abraham.** See Gen. 12: 1-3; 13: 14-17; 15: 5. **And his seed.** The seed promised to Abraham was to be a blessing to the whole world. Compare the hymn of Hannah (1 Sam. 2: 1).

59. On the eighth day. On the eighth day male Jewish children were circumcised and named (Gen. 17: 12). The kinsmen present called the child after his father's name, a common Jewish custom, but Elisabeth protested that his name should be John, that given by the angel. The matter was referred to the father.

63. Asked for a writing tablet. Because his tongue had not yet been loosed.

65. Fear came on all . . . them. On account of so many marvels.

67. Zacharias . . . prophesied. As soon as his tongue was loosed it was employed to praise the Lord. All inspired utterances are called prophesying, but in the present case there was clearly inspired prediction. In the Old Testament spirit the kingdom of Christ in the future is described in general terms.

68-75. A horn of salvation. An allusion to the Savior. The horn was a symbol of power. **As he spake by the mouth of his holy prophets.** "Of him have all the prophets borne witness." "The testimony of Jesus is the spirit of prophecy." "The whole volume of Scripture did prophesy of him. He was the sum and scope of all their predictions. He was Abraham's promised seed, Abraham's Isaac, Jacob's Shiloh, Moses' Great Prophet, Esaias' Immanuel, Ezekiel's Shepherd, Daniel's Holy One, Zecha-

71 That we should be saved[a] from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to[b] remember his holy covenant,

73 The oath[c] which he sware to our father Abraham,

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him[d] without fear,

75 In[e] holiness and righteousness before him, all[f] the days of our life.

76 And thou, child, shalt be called the Prophet of the Highest: for thou shalt go[g] before the face of the Lord, to prepare his ways;

77 To give knowledge of salvation unto his people, by the remission[h] of their sins,

78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

79 To[i] give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER II.

The Birth of Jesus.

SUMMARY.—The Decree of Augustus Cæsar. The Journey from Nazareth to Bethlehem. The Babe in the Manger. The Shepherds and the Song of the Angels. The Circumcision of the Child. The Child in the Temple. The Prophecies of Simeon and Anna. The Child at Nazareth. Jesus with the Doctors. My Father's Business.

1 And it came to pass in those days, that there

(As he spake by the mouth of his holy prophets which have been since the world began), 70
Salvation from our enemies, and from the hand of all that hate us; 71
To shew mercy towards our fathers, 72
And to remember his holy covenant;
The oath which he sware unto Abraham our father, 73
To grant unto us that we being delivered out of the hand of our enemies 74
Should serve him without fear,
In holiness and righteousness before him all our days. 75
Yea and thou, child, shalt be called the prophet of the Most High: 76
For thou shalt go before the face of the Lord to make ready his ways;
To give knowledge of salvation unto his people 77
In the remission of their sins,
Because of the tender mercy of our God, 78
Whereby the dayspring from on high shall visit us,
To shine upon them that sit in darkness and the shadow of death; 79
To guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel. 80

CHAPTER II.

Now it came to pass in those days, there went out 1

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a Isa. 54: 7-17; Jer. 30: 10, 11. *b* Lev. 26: 42; Psa. 105: 8-10; Ezek. 16: 60. *c* Gen. 22: 16, 17. *d* Rom. 6: 22. *e* Tit. 2: 11, 12; 1 Pet. 1: 14, 15. *f* Rev. 2: 10. *g* Mal. 3: 1. *h* Acts 5: 31. *i* Isa. 9: 2; 49: 9.

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riah's Branch, Malachi's Angel; all of them predictions to foretell his coming. All their types and ceremonies pointed at him. He was Abel's Sacrifice, Noah's Dove, Abraham's First Fruits, Aaron's Rod, the Israelites' Rock, the Patriarchs' Manna, David's Tabernacle, Solomon's Temple; all these prefigured his incarnation. They were folds and swathing bands of this babe Jesus."—*Bishop Brownrig.* **From our enemies.** The priest is, at the same time the patriot in the best sense of the term, deeply moved by the sight of Roman tyranny. **The oath.** This oath is recorded in Gen. 22: 16, 17. It was an oath in which God swore by himself, because he could swear by no greater (Heb. 6: 13, 14), that he would surely bless Abraham and his posterity; that promise was now to be entirely fulfilled by the coming of the Messiah.

76-79. Thou, child. The babe, John, before him. **Prophet of the Highest.** "The Most High" is an epithet in Scripture only of the *supreme God.* **By the remission of their sins.** The remainder of the sentence embodies the gospel in brief. It promises (1) salvation, (2) not merely political but spiritual. A remission of, and redemption from sin, (3) indicates the cause—the divine mercy (compare John 3: 16; Eph. 2: 4-8), and (4) promises the result, "like to eyes in darkness, and peace to feet straying in paths of sorrow and perplexity." **The dayspring.** Christ is the *morning light,* the *rising sun* (Mal. 4: 2). The gospel brings *light* with it (John 3: 19).

80. The child . . . was in the deserts. In the wilderness of Judea where he could have ample opportunity for communion with God.

1. Went out a decree from Cæsar Augustus. Augustus Cæsar, the nephew and heir of Julius went out a decree from Cesar Augustus, that all the world should be taxed.

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she[a] brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

a decree from Cæsar Augustus,
that all the world
should be enrolled. This 2
was the first enrolment
made when Quirinius was
governor of Syria. And all 3
went to enrol themselves,
every one to his own city.
And Joseph also went up 4
from Galilee, out of the
city of Nazareth, into Judæa,
to the city of David,
which is called Bethlehem,
because he was of the
house and family of David;
to enrol himself with Mary, 5
who was betrothed to him,
being great with child.
And it came to pass, while 6
they were there, the days
were fulfilled that she
should be delivered. And 7
she brought forth her firstborn
son; and she wrapped
him in swaddling clothes,
and laid him in a manger,
because there was no room
for them in the inn.

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[a] Matt. 1: 25.

Cæsar, the first of the Roman emperors, was now the ruler of the civilized world. Though Judea was ruled by Herod as king, he was dependent upon and the servant of Augustus Cæsar. **That all the world.** The Roman empire which embraced all the world then known to civilization; all southern and western Europe, western Asia and northern Africa. **Should be enrolled.** A census was to be taken as a preliminary to a poll tax in the provinces.

2. **This was the first enrolment made, etc.** This statement has caused some difficulty. Luke seems to affirm that the enrolment took place the year that Jesus was born, but while Cyrenius was governor of Syria. Now Cyrenius was governor of Syria from A. D. 6 to A. D. 11. There are two ways of settling the apparent difficulty: (1) Augustus Cæsar, incensed at Herod, ordered an enrolment for taxation of the Jews the year of the birth of Jesus. It was carried out in all probability by Cyrenius. The intercession of Herod's minister, Nicolas, averted the displeasure of Augustus, and the taxation did not take place until Cyrenius was governor of Syria, after Archelaus, son of Herod, was deposed. These facts we learn from Josephus, and they remove the apparent discrepancy. But (2) A. W. Zumpt, of Berlin, followed by Alford and Schaff, make it highly probable that Cyrenius was governor of Syria twice, the first time from B. C. 4 to B. C. 1. I have not space for the argument which seems conclusive. But in B. C. 4 Jesus was born. Ancient writers, Christian as well as Pagan opposers, state that Jesus was born while Cyrenius was governor of Syria.

3. **Every one to his own city.** It was the Jewish custom to enroll by tribes and families. Joseph was of the family of David, and would have to be enrolled where that family had its landed inheritance.

4. **Joseph also went from Galilee.** How long he had been living in Galilee is unknown. **To the city called Bethlehem.** The city of David, and of David's family.

5. **To enrol himself with Mary.** Women had to be enrolled also and were subject to the poll tax. Mary was of the line of David, and hence would also have to go to Bethlehem.

6. **And it came to pass.** Mary and Joseph, when journeying to Bethlehem, were probably ignorant of the fact that they were helping to fulfill the prophecy that pointed to Bethlehem as the birthplace of Christ.

7. **Her first-born son.** This implies that Mary was subsequently the mother of other children. **Swaddling clothes.** A long, narrow cloth in which new-born children were closely wrapped. **In a manger.** In the feeding trough of beasts of burden, probably attached to the inn, where there was no room for them among the crowds of strangers then in the city. When the Lord stooped from Divine glory to take upon him humanity, he stooped to its most lowly estate. An Oriental inn is thus described: "The *khan* is usually much on the model of the Eastern house, but of much larger extent. Four rows of apartments are so constructed as to inclose a large yard with a well in the center where the cattle may be kept. The outer wall is usually of brick upon a stone basement. The apartments are entered by the guests from the yard, and are elevated two or three feet above the level of the yard. Below and behind the row of the travelers' apartments was often the row or the long room of stables, into which the floors of the apartments being a little extended, formed a platform upon which the camels could eat."

8 ¶ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you[a] is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel[b] a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace,[c] good-will toward men.

15 ¶ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

And there were shepherds 8
in the same country abiding
in the field, and keeping
watch by night over
their flock. And an angel 9
of the Lord stood by them,
and the glory of the Lord
shone round about them:
and they were sore afraid.
And the angel said unto 10
them, Be not afraid; for
behold, I bring you good
tidings of great joy which
shall be to all the people:
for there is born to you this 11
day in the city of David a
Saviour, which is Christ
the Lord. And this *is* the 12
sign unto you; Ye shall
find a babe wrapped in
swaddling clothes, and lying
in a manger. And suddenly 13
there was with the
angel a multitude of the
heavenly host praising
God, and saying,
Glory to God in the highest, 14
And on earth peace
among men in whom
he is well pleased.
And it came to pass, 15
when the angels went away
from them into heaven, the
shepherds said one to another,
Let us now go even
unto Bethlehem, and see
this thing that is come to
pass, which the Lord hath
made known unto us. And 16
they came with haste, and
found both Mary and Joseph,
and the babe lying in

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[a] Isa. 9: 6. [b] Psa. 103: 20, 21; 1 Pet. 1: 12. [c] Isa. 57: 19.

8. **There were shepherds.** The fields around Bethlehem have been for four thousand years the resort of shepherds. There David had cared for his flocks. **Keeping watch.** To guard their flocks from robbers and wild beasts, and to keep them from straying.

9. **The angel of the Lord.** An angel announces the conception of Jesus; a host of angels publish his birth; in his temptation an angel strengthens him; in his agony an angel comforts him; at his resurrection an angel rolls away the stone from the door of the sepulcher; at his ascension the angels attend him up to heaven; and at his second coming to judge the world he shall be "revealed from heaven with his mighty angels."

10. **I bring you good tidings.** The way to pardon and peace with God was about to be thrown open to all mankind. **To all people.** The knowledge of God was no longer to be confined to the Jews, but to be offered to the whole Gentile world.

11. **City of David.** A term applied to the village of Bethlehem as the birthplace of the greatest among Israel's kings; David's greater Son begins his earthly career in his ancestor's home. Seven hundred years before the prophet had predicted the Messiah's birth at Bethlehem (Mic. 5: 2). **Christ the Lord.** The Anointed Lord, for which the nation was so eagerly longing.

12. **A sign unto you.** The *sign* was not itself a miraculous one, but the prediction of it was so. The babe, the swaddle, and the manger were the three tokens.

13. **A multitude of the heavenly host;** *i. e.*, angels, who are represented as a host surrounding the throne of God (1 Kings 22: 19; 2 Chron. 18: 18; Psa. 103: 21; Dan. 7: 10; Matt. 26: 53; Rev. 19: 14). **Praising God.** Their praises are recorded in the next verse.

14. **Glory to God.** The life of the Lord Jesus Christ upon the earth was the working out and development of the song of the angels. It was "Glory to God" illustrated in his consecration and death. It was "peace" in all the utterances of his lips; peace in his Gospel. It was "good-will to man;" for every thought, word and act of that blessed life was the translation of God's infinite love into forms visible to the mortal eyes that saw him.

16. **Came with haste.** Mark the prompt obedience to the heavenly vision displayed by the shepherds. We see in them no doubts, or questionings, or hesitations.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ And when eight days were accomplished[a] for the circumcising of the child, his name was called JESUS, which was so named of the angel[b] before he was conceived in the womb.

22 And when[c] the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every[d] male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and[e] devout, waiting for the consolation[f] of Israel: and the Holy Ghost was upon him.

the manger. And when 17
they saw it, they made
known concerning the saying
which was spoken to
them about this child. And 18
all that heard it wondered
at the things which were
spoken unto them by the
shepherds. But Mary kept 19
all these sayings, pondering
them in her heart. And 20
the shepherds returned,
glorifying and praising God
for all the things that they
had heard and seen, even
as it was spoken unto them.
And when eight days 21
were fulfilled for circumcising
him, his name was
called JESUS, which was so
called by the angel before
he was conceived in the
womb.
And when the days of 22
their purification according
to the law of Moses
were fulfilled, they brought
him up to Jerusalem, to
present him to the Lord
(as it is written in the law 23
of the Lord, Every male
that openeth the womb
shall be called holy to the
Lord), and to offer a sacrifice 24
according to that which
is said in the law of the
Lord, A pair of turtledoves,
or two young pigeons. And 25
behold, there was a man in
Jerusalem, whose name
was Simeon; and this man
was righteous and devout,
looking for the consolation
of Israel: and the Holy

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[a] Lev. 12: 3. [b] Luke 1: 31; Matt. 1: 21. [c] Lev. 12: 2, &c. [d] Exod. 31: 12; 22: 29; Num. 8: 17. [e] Mark 15: 43. [f] Isa. 40: 1.

19. Mary kept all these things. A mother forgets none of those things which occur respecting her children.

21. When eight days were fulfilled for circumcising him. See note on Luke 1: 59. According to the law Jesus was circumcised the eighth day. Born under the law of Moses, he kept it, in all things blameless, until "the handwriting of ordinances was nailed to the cross." He was circumcised because it was then God's law, to be obeyed until it was set aside. His example does not warrant infant baptism, because he was afterwards baptized when a man, but does show that the law of God is to be observed, whatever it may be. There is no ground for the assertion that baptism came in the place of circumcision. Note, (1) circumcised Jews were also baptized; (2) only males were circumcised, while both sexes are baptized; (3) there is no scriptural ground for the statement that one rite takes the place of the other. **His name was called Jesus.** The name was given on the eighth day, according to Jewish custom, which the angel had commanded.

22. The days of their purification. See Lev. 12: 4-6. These "days" were a period of thirty-three days after the circumcision of a male child. He was then to be presented in the temple by the parents.

23. Every male . . . shall be called holy. That is, devoted to the Lord. See **Exod.** 13:12. All the first-born were to be presented to the Lord and redeemed by an offering (Num. 18: 15).

24. To offer a sacrifice. The law (Lev. 12: 6-8) required a lamb for a burnt offering and a pigeon or turtle-dove for a sin offering, but in the case of the poor one of these birds might be substituted for the lamb, "and the priest shall make atonement for her and she shall be clean." The fact that Joseph and Mary brought a pair of birds instead of the lamb shows that they were very poor. The gifts of the wise men were after this.

25. Simeon. The first prophet to declare that Christ had come. **Looking for the consolation of Israel.** The promised Messiah. **The Holy Spirit was upon him.** To give him supernatural knowledge. It was revealed to him that he should see Christ.

26 And it was revealed unto him by the Holy Ghost, that he should not see[a] death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now[b] lettest thou thy servant depart in peace,[c] according to thy word:

30 For mine eyes have seen[d] thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the[e] Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall[f] and rising again of many in Israel; and for a sign which shall be spoken[g] against;

35 (Yea, a sword[h] shall pierce through thy own soul also,) that[i] the thoughts of many hearts may be revealed.

Spirit was upon him. And 26
it had been revealed unto
him by the Holy Spirit, that
he should not see death, before
he had seen the Lord's
Christ. And he came in 27
the Spirit into the temple:
and when the parents
brought in the child Jesus,
that they might do concerning
him after the custom
of the law, then he received 28
him into his arms, and
blessed God, and said,
Now lettest thou thy servant 29
depart, O Lord,
According to thy word, in
peace;
For mine eyes have seen 30
thy salvation,
Which thou hast prepared 31
before the face of all
peoples;
A light for revelation to 32
the Gentiles,
And the glory of thy people
Israel.
And his father and his 33
mother were marvelling at
the things which were
spoken concerning him;
and Simeon blessed them, 34
and said unto Mary his
mother, Behold, this *child*
is set for the falling and
rising up of many in Israel,
and for a sign which is
spoken against; yea and a 35
sword shall pierce through
thine own soul; that

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[a] Psa. 89:48; Heb. 11:5. [b] Gen. 46:30. [c] Isa. 57:2; Rev. 14:13. [d] Luke 3:6; Isa. 52:10; Acts 4:12. [e] Isa. 42:6; 49:6; 60:3; Acts 13:47, 48. [f] Isa. 8:14: Rom. 9:32, 33; 1 Cor. 1:23, 24; 2 Cor. 2:16; 1 Pet. 2:7, 8. [g] Acts 28:22. [h] John 19:25. [i] Jud. 5:15, 16; 1 Cor. 11:19.

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27. Came in the Spirit into the temple. Directed by and filled with the Spirit. **After the custom of the law.** Offered the required sacrifices. The law was strictly observed, because Jesus was "born under the law."

28. And said. The utterances of Elisabeth, Mary and Simeon are consecutive. Each begins where the other ends. Mary sings her own born Messiah; Zacharias celebrates the triumph of Israel, and Simeon announces the hopes of the Gentiles. But, besides this holding forth the Messiah as a Savior for Gentile as well as Jew, what is remarkable is, that he announces in Jesus a *suffering* Messiah as well as a glorious. —*Whedon.*

32. A light to lighten the Gentiles. Scholars have said that in the work of opening the gates of Christianity to the Gentiles, Stephen was the forerunner of Paul. Might it not be said that Simeon was the forerunner of Stephen, and the Gentile Luke the historian of both? Yet the true doctrine on the subject is explicitly and repeatedly declared not only here, but in the prophecies of the Old Testament. Compare Isa. 9:2; 40:1; 49:6.

33. Marvelled. That Simeon should know of the child.

34. Set for the falling and rising of many. Christ brought downfall to the hopes of those who expected a temporal prince and a political millennium, and ruin to those whose desire for the kingdom of God was ambition for place and power in it, as the Pharisees. He brought rising to those who were willing that God should overthrow their plans and ambitions, and who accepted from him the grander gift of a universal kingdom, prepared for all people. The rejection of him brought ruin to the Jews; the acceptance of him brought life eternal.

35. A sword shall pierce through thine own soul. He announces that the blessed mother should also be a sorrowing mother. Though she has exulted in the thought that her son should sit on the throne of David, she learns now that calumny will make him its sign, and a sword shall pierce her soul. **That thoughts out of many hearts may be revealed.** Christ brings to light by bringing into activity the thoughts of the heart. The result of preaching Christ is always to awaken opposition or love and obedience.

36 ¶ And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity:

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers[a] night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled[b] with wisdom; and the grace of God was upon him.

41 ¶ Now his parents went to Jerusalem every[c] year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

thoughts out of many
hearts may be revealed.
And there was one Anna, a 36
prophetess, the daughter of
Phanuel, of the tribe of
Asher (she was of a great
age, having lived with a
husband seven years from
her virginity, and she had 37
been a widow even for fourscore
and four years),
which departed not from
the temple, worshipping
with fastings and supplications
night and day. And 38
coming up at that very
hour she gave thanks unto
God, and spake of him to
all that were looking for
the redemption of Jerusalem.
And when they had 39
accomplished all things
that were according to the
law of the Lord, they returned
into Galilee, to their
own city Nazareth.
And the child grew, and 40
waxed strong, filled with
wisdom: and the grace of
God was upon him.
And his parents went 41
every year to Jerusalem at
the feast of the passover.
And when he was twelve 42
years old, they went after
the custom of the feast;
and when they had fulfilled 43
the days, as they were returning,
the boy Jesus tarried
behind in Jerusalem;
and his parents knew it

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a Acts 26: 7; 1 Tim. 5: 5. *b* Isa. 11: 2, 3. *c* Exod. 23: 15; Deut. 16: 1.

36. **One Anna, a prophetess.** An aged saint who spoke by inspiration. **Daughter of Phanuel.** Evidently a man well known in that day. **Of the tribe of Asher.** One of the twelve tribes occupying the strip of sea-coast from Sidon to Carmel.

37. **A widow even for fourscore and four years.** She had passed seven years with a husband when young and then remained a widow until, at this time, she was eighty-four years old, devoting herself to a religious life. **Departed not from the temple.** Probably assigned, on account of her saintly character, a chamber in the temple.

38. **Spake of him.** Of the Babe, she speaking by inspiration, and declaring that he was the promised child.

39. **They returned into Galilee.** Luke omits the stirring events that lie between the visit to the temple and the return to Nazareth, possibly because they are so fully given by Matthew. See Matthew, chapter 2. **Their own city Nazareth.** The old home of Joseph and Mary, now to be the home of Jesus until he was thirty years of age; a mountain village of southern Galilee.

40. **The child grew.** He was a child, and a child that grew in heart, in intellect, in size, in grace, in favor with God. Not a man in child's years. **Filled with wisdom.** The body advances in stature and the soul in wisdom. The divine nature revealed its own wisdom in proportion to the measure of the bodily growth.—*Cyril.* In "the mystery of godliness," "God manifest in the flesh," one of the inscrutable things was that the Divine man should become a babe, not only in body, but in mind and wisdom.

41. **Went to Jerusalem.** The law of Moses required that the adult males of the Jewish nation should appear before the Lord, at the place of his altar, three times every year—at the great festivals, Passover, Pentecost, and Tabernacles. Though females were not required to attend, they often did from religious devotion.

42. **When he was twelve years old.** At the age of twelve a boy was called by the Jews "son of the law," and first incurred legal obligation. Henceforth it would be his personal duty to keep the law.

43. **Fulfilled the days.** The seven of the passover week. **Jesus tarried behind.** Luke neither tells us that Jesus remained behind at Jerusalem intentionally, nor that Joseph and Mary lost sight of him through want of necessary care. A circumstance must here have been omitted, and we may safely suppose that Joseph and Mary joined their fellow-travelers in the persuasion that Jesus, who knew of the time and place of departure, was among the younger ones.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding[a] and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about[b] my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept[c] all these sayings in her heart.

52 And Jesus increased[d] in wisdom and stature, and in favour with God and man.

CHAPTER III.

Jesus Anointed by the Holy Spirit.

SUMMARY.—John's Preaching and Baptism. John's Witness of Christ. Herod and Herodias. Jesus Baptized. The Anointing and the Voice from Heaven. The Genealogy of Christ.

1 Now, in the fifteenth year of the reign of Tibe-

not; but supposing him to 44
be in the company, they
went a day's journey; and
they sought for him among
their kinsfolk and acquaintance:
and when they 45
found him not, they returned
to Jerusalem, seeking
for him. And it came 46
to pass, after three days
they found him in the temple,
sitting in the midst of
the doctors, both hearing
them, and asking them
questions: and all that 47
heard him were amazed at
his understanding and his
answers. And when they 48
saw him, they were astonished:
and his mother said
unto him, Son, why hast
thou thus dealt with us? behold,
thy father and I
sought thee sorrowing.
And he said unto them, 49
How is it that ye sought
me? wist ye not that I must
be in my Father's house?
And they understood not 50
the saying which he spake
unto them. And he went 51
down with them, and came
to Nazareth; and he was
subject unto them: and his
mother kept all *these* sayings
in her heart.

And Jesus advanced in 52
wisdom and stature, and in
favour with God and men.

CHAPTER III.

Now in the fifteenth year 1
of the reign of Tiberius
Cæsar, Pontius Pilate being
governor of Judæa, and
Herod being tetrarch of

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[a] Luke 4: 22, 32; Psa. 119: 99; Matt. 7:28; Mark 1:22; John 7: 15, 46. [b] John 5: 17; 9:4. [c] Dan. 7: 28. [d] 1 Sam. 2: 26.

44. In the company. The caravans, in which the passover companies went, for the purpose of protection against beasts and robbers, must have each been large, composed of many parties, clans and kindreds. Jesus might easily, therefore, have not been missed until the end of the first day.

46. In the temple. Probably in one of the porches of the court of the women, where the schools of the rabbis were held, and the law regularly expounded. **In the midst of the doctors.** The learned rabbins. Some of the greatest doctors of Jewish history lived about this period—Hillel, Rabbi Simeon and Gamaliel. **Asking them questions.** It was the custom in Jewish rabbinical schools for scholars to ask questions.

49. How is it that ye sought me? Did ye not know that I must be in my Father's house? That is, in the temple, where they did find him. They ought to have come there at once. These words are the first in which he reveals his consciousness of his supernatural birth.

50. Understood not. Did not comprehend all he meant in speaking of his Father's house.

51. He went down with them. If his heart drew him to the temple, the voice of duty called him back to Galilee, for the law required obedience to parents.

52. Jesus increased. Jesus grew up among a people seldom and only contemptuously named by the ancient classics, and subjected at the time to the yoke of a foreign oppressor· in a remote and conquered province of the Roman empire; in the darkest district of Palestine: in a little country town of proverbial insignificance; in poverty and manual labor; in the obscurity of a carpenter's shop; far away from universities, academies, libraries, and literary or polished society; without any help, as far as we know, except the parental care, the daily wonders of nature, the Old Testament Scriptures, the weekly rius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas[a] and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness.

3 And[b] he came into all the country about Jordan, preaching the baptism of repentance[c] for the remission of sins:

4 As it is written in the book of the words of Esaias the prophet,[d] saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And[e] all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O[f] generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every[g] tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

Galilee, and his brother
Philip tetrarch of the region
of Ituræa and Trachonitis,
and Lysanias tetrach
of Abilene, in the high- 2
priesthood of Annas and
Caiaphas, the word of God
came unto John the son of
Zacharias in the wilderness.
And he came into all 3
the region round about Jordan,
preaching the baptism
of repentance unto remission
of sins; as it is written 4
in the book of the words of
Isaiah the prophet,

The voice of one crying
in the wilderness,
Make ye ready the way
of the Lord,
Make his paths straight.
Every valley shall be 5
filled,
And every mountain and
hill shall be brought
low;
And the crooked shall
become straight,
And the rough ways
smooth;
And all flesh shall see the 6
salvation of God.

He said therefore to the 7
multitudes that went out to
be baptized of him, Ye offspring
of vipers, who warned
you to flee from the
wrath to come? Bring forth 8
therefore fruits worthy of
repentance, and begin not
to say within yourselves,
We have Abraham to our
father: for I say unto you,
that God is able of these
stones to raise up children
unto Abraham. And even 9
now is the axe also laid
unto the root of the trees:
every tree therefore that
bringeth not forth good
fruit is hewn down, and
cast into the fire. And the 10
multitudes asked him, say-

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[a] John 11: 49, 51; 18: 13; Acts 4: 6. [b] Matt. 3: 1; Mark 1: 4. [c] Luke 1: 77. [d] Isa. 40: 3. [e] Psa. 98: 2; Isa. 40: 5; 49: 6; 52: 10; Rom. 10: 12, 18. [f] Matt. 3: 7. [g] Luke 13: 7-9; Matt. 7: 19.

Sabbath service of the synagogue at Nazareth (Luke 4: 16), the annual festivities in the temple of Jerusalem (Luke 2: 42), and the secret intercourse of his soul with God, his heavenly Father.—*Schaff.*

1. **In the fifteenth year of the reign of Tiberius Cæsar.** Tiberius, the second Roman emperor, was the step-son and successor of Augustus Cæsar (see Luke 2: 1, note). Tiberius was raised to the throne A. U. C. 764 (after the founding of Rome), and the fifteenth year would be A. U. C. 779. Counting back thirty years from this, brings us to A. U. C. 749, which is about four years earlier than the common date of the birth of Jesus and before the death of Herod the king. See notes on Matt. 2: 1. **Pilate being governor of Judea.** Archelaus, the son of "Herod the king," was deposed after ten years of rule, and Judea made a province under the rule of a Roman governor. Pontius Pilate was the fifth of these. **Herod being tetrarch of Galilee.** See notes on the Herods under Matt. 2: 1. It was this Herod, Herod Antipas, who murdered John the Baptist. **His brother Philip.** This was not the husband of Herodias, but another brother Philip. **Abilene.** North of Palestine.

2. **In the high priesthood of Annas and Caiaphas.** The Jews recognized but one high priest, who held his office for life, but Annas was removed from the office by the Roman governor, Pilate, and his son-in-law, Caiaphas, appointed in his place. Hence, both were called high priests at the same time. **The word of God came unto John.** He was called to begin his work.

3. **Came into all the country.** Compare Matt. 3: 1-12, on which see notes; also Mark 1: 1-8.

7. **Offspring of vipers.** Spoken to the Pharisees (Matt. 3: 7).

10, 11. **What shall we do?** Note, (1) Those that are baptized must be taught; and those who have

11 He[a] answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans[b] to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact[c] no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any*[d] falsely; and be content[e] with your wages.

15 ¶ And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire:

17 Whose fan[f] *is* in his hand, and he will throughly purge his floor, and will[g] gather the wheat into his garner; but the[h] chaff he will burn[i] with fire unquenchable.

18 And many other things, in his exhortation, preached he unto the people.

19 ¶ But[j] Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which he had done,

20 Added yet this above all, that he shut up John in prison.

21 ¶ Now, when all the people were baptized, it[k] came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape, like a dove, upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 ¶ And Jesus himself began to be about thirty

ing, What then must we do?
And he answered and said 11
unto them, He that hath
two coats, let him impart
to him that hath none; and
he that hath food, let him
do likewise. And there 12
came also publicans to be
baptized, and they said unto
him, Master, what must we
do? And he said unto 13
them, Extort no more than
that which is appointed
you. And soldiers also 14
asked him, saying, And we,
what must we do? And he
said unto them, Do violence
to no man, neither exact
anything wrongfully: and
be content with your wages.
And as the people were 15
in expectation, and all men
reasoned in their hearts
concerning John, whether
haply he were the Christ;
John answered, saying unto 16
them all, I indeed baptize
you with water: but
there cometh he that is
mightier than I, the latchet
of whose shoes I am not
worthy to unloose: he shall
baptize you with the Holy
Ghost and *with* fire: whose 17
fan is in his hand, throughly
to cleanse his threshing-floor,
and to gather the
wheat into his garner; but
the chaff he will burn up
with unquenchable fire.
With many other exhortations 18
therefore preached
he good tidings unto the
people; but Herod the tetrarch, 19
being reproved by
him for Herodias his brother's
wife, and for all the
evil things which Herod
had done, added yet this 20
above all, that he shut up
John in prison.
Now it came to pass, 21
when all the people were
baptized, that Jesus also
having been baptized, and
praying, the heaven was
opened, and the Holy Ghost 22
descended in a bodily form,
as a dove, upon him, and a
voice came out of heaven,
Thou art my beloved Son;
in thee I am well pleased.
And Jesus himself, when 23

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a Luke 11: 41; 2 Cor. 8: 14; 1 John 3: 17. *b* Luke 7: 29; Matt. 21: 32. *c* Luke 19: 8; 1 Cor. 6: 10. *d* Exod. 23: 1; Lev. 19: 11. *e* 1 Tim. 6: 8. *f* Jer. 15: 7, 19. *g* Micah 4: 12; Matt. 13: 30. *h* Psa. 1: 4. *i* Psa. 21: 9; Mark 9: 44, 48. *j* Matt. 14: 3; Mark 6: 17. *k* Matt. 3: 13, &c.; John 1: 32, &c.

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baptized them are concerned, as they have opportunity, to teach them (Matt. 28: 19, 20). (2) In John's answer we have his moral system. His morality differs from that of the Lord, inasmuch as the former lays more stress upon the regulation of the external conduct, while Jesus lays more upon that of the inner life.

12. Publicans. The gatherers of the Roman tax.

14. And the soldiers. Whether these were Jews or Romans cannot be ascertained. It is not improbable that, as Judea was a Roman province, they were Jews or Jewish proselytes in the service of Herod Antipas or Philip, and so were really in the Roman service.

19, 20. But Herod the tetrarch. See notes on Matt. 14: 1-12; also Mark 6: 14-18.

21, 22. Jesus also being baptized. See notes on Matt. 3: 13-17; also Mark 1: 9-11.

23-38. The Genealogy. For a comparison of the genealogies given by Matthew and Luke, see notes on years of age, being (as was supposed) the son[a] of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan,[b] which was *the son* of David,

32 Which was *the son* of Jesse,[c] which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham,[d] which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad,[e] which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,[f]

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

he began *to teach*, was about
thirty years of age, being
the son (as was supposed)
of Joseph, the *son* of Heli,
the *son* of Matthat, the *son* 24
of Levi, the *son* of Melchi,
the *son* of Jannai, the *son*
of Joseph, the *son* of Mattathias, 25
the *son* of Amos,
the *son* of Nahum, the *son*
of Esli, the *son* of Naggai,
the *son* of Maath, the *son* of 26
Mattathias, the *son* of Semein,
the *son* of Josech,
the *son* of Joda, the *son* of 27
Joanan, the *son* of Rhesa,
the *son* of Zerubbabel, the
son of Shealtiel, the *son* of
Neri, the *son* of Melchi, the 28
son of Addi, the *son* of Cosam,
the *son* of Elmadam,
the *son* of Er, the *son* of 29
Jesus, the *son* of Eliezer,
the *son* of Jorim, the *son* of
Matthat, the *son* of Levi,
the *son* of Symeon, the *son* 30
of Judas, the *son* of Joseph,
the *son* of Jonam, the *son*
of Eliakim, the *son* of Melea, 31
the *son* of Menna, the
son of Mattatha, the *son* of
Nathan, the *son* of David,
the *son* of Jesse, the *son* of 32
Obed, the *son* of Boaz, the
son of Salmon, the *son* of
Nahshon, the *son* of Amminadab, 33
the *son* of Arni,
the *son* of Hezron, the *son*
of Perez, the *son* of Judah,
the *son* of Jacob, the *son* of 34
Isaac, the *son* of Abraham,
the *son* of Terah, the *son* of
Nahor, the *son* of Serug, 35
the *son* of Reu, the *son* of
Peleg, the *son* of Eber, the
son of Shelah, the *son* of 36
Cainan, the *son* of Arphaxad,
the *son* of Shem, the
son of Noah, the *son* of Lamech,
the *son* of Methuselah, 37
the *son* of Enoch, the
son of Jared, the *son* of
Mahalaleel, the *son* of Cai-

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[a] Matt. 13: 55; John 6:42. [b] Zech. 12: 12; 2 Sam. 5: 14. [c] Ruth 4: 18, 22. [d] Gen. 11: 24-26. [e] Gen. 11: 12. [f] Gen. 5: 25.

Matt. 1: 1-17. In those notes I have followed Godet, Van Oosterzee and others in the view that Luke gives the line of Mary, and therefore the line of Christ. Jesus was only *supposed to be the son of Joseph*, but was *the son* (that is, descendant, grandson) *of Heli*, the father of Mary.

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.[a]

CHAPTER IV.

The Beginning of Christ's Ministry.

Summary.—The Temptation. Teaching in the Synagogues. Jesus at Nazareth. Rejected by the Nazarenes. Jesus at Capernaum. The Unclean Spirit Cast Out. The Healing of the Mother-in-law of Peter.

1 And[b] Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And[c] in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It[d] is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for[e] that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for[f] it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He[g] shall give his angels charge over thee, to keep thee;

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou[h] shalt not tempt the Lord thy God.

13 And when the devil had ended all the[i] temptation, he departed from him for a season.

14 ¶ And Jesus[j] returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

nan, the *son* of Enos, the 38
son of Seth, the *son* of
Adam, the *son* of God.

CHAPTER IV.

And Jesus, full of the 1
Holy Spirit, returned from
the Jordan, and was led by
the Spirit in the wilderness
during forty days, being 2
tempted of the devil. And
he did eat nothing in those
days: and when they were
completed, he hungered.
And the devil said unto 3
him, If thou art the Son of
God, command this stone
that it become bread. And 4
Jesus answered unto him,
It is written, Man shall not
live by bread alone. And 5
he led him up, and shewed
him all the kingdoms of
the world in a moment of
time. And the devil said 6
unto him, To thee will I
give all this authority, and
the glory of them: for it
hath been delivered unto
me; and to whomsoever I
will I give it. If thou there- 7
fore wilt worship before
me, it shall all be thine.
And Jesus answered and 8
said unto him, It is written,
Thou shalt worship the
Lord thy God, and him only
shalt thou serve. And he 9
led him to Jerusalem, and
set him on the pinnacle of
the temple, and said unto
him, If thou art the Son of
God, cast thyself down
from hence: for it is writ- 10
ten,

He shall give his angels
charge concerning thee,
to guard thee:

and, 11

On their hands they shall
bear thee up,
Lest haply thou dash thy
foot against a stone.

And Jesus answering said 12
unto him, It is said, Thou
shalt not tempt the Lord
thy God.

And when the devil had 13
completed every temptation, he departed from him
for a season.

And Jesus returned in the 14
power of the Spirit into
Galilee: and a fame went
out concerning him
through all the region

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[a] Gen. 1:26; 2:7; Isa. 64:8; 1 Cor. 15:45, 47. [b] Matt. 4:1, &c.; Mark 1:12, &c. [c] Ex. 34:28; 1 Kings 19:8. [d] Deut. 8:3. [e] John 12:31; 14:30; Eph. 2:2; Rev. 13:2, 7. [f] Deut. 6:13; 10:20. [g] Psa. 91:11. [h] Deut 6:16. [i] Heb. 2:17, 18; 4:15. [j] John 4:43; Acts 10:37.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth,[a] where he had been brought up: and, as his custom was, he[b] went into the synagogue on the sabbath-day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias: and when he had opened the book, he found the place where it was written,

18 The[c] Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted,[d] to preach deliverance to the captives, and recovering[e] of sight to the blind, to set at liberty them that are bruised,[f]

19 To preach the acceptable year[g] of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious[h] words which proceeded out of his mouth. And they said, Is[i] not this Joseph's son?

round about. And he 15
taught in their synagogues,
being glorified of all.
And he came to Nazareth, 16
where he had been brought
up: and he entered, as his
custom was, into the synagogue
on the sabbath day,
and stood up to read. And 17
there was delivered unto
him the book of the prophet
Isaiah. And he opened the
book, and found the place
where it was written,
The Spirit of the Lord is 18
upon me,
Because he anointed me
to preach good tidings
to the poor:
He hath sent me to proclaim
release to the captives,
And recovering of sight
to the blind,
To set at liberty them
that are bruised,
To proclaim the accepta- 19
ble year of the Lord.
And he closed the book, 20
and gave it back to the attendant,
and sat down:
and the eyes of all in the
synagogue were fastened
on him. And he began to 21
say unto them, To-day hath
this scripture been fulfilled
in your ears. And all bare 22
him witness, and wondered
at the words of grace which
proceeded out of his
mouth: and they said, Is

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[a] Matt. 2:23. [b] Matt. 13:54; John 18:20; Acts 13:14; 17:2. [c] Isa. 61:1. [d] 2 Chron. 34:27; Psa. 34:18; 51:17; 147:3. Isa. 57:15. [e] Psa. 146:8; Isa. 29:18. [f] Isa. 42:3; Matt. 12:20. [g] Isa. 61:3; 63:4. [h] Luke 2:47; Psa. 45:2; Isa. 50:4; Matt. 13:54; Mark 6:2. [i] John 6:42.

1-13. The temptation. See notes on Matt. 4:1-11. Compare Mark 1:12, 13.

14. Returned. After the Temptation. For the events before the return see Matt. 4:12. **In the power of the Spirit.** Full of Divine strength since his victory over Satan. To conquer evil always lifts to a higher power.

15. Taught in their synagogues. See note on Matt. 4:23, for description of synagogues.

16. Entered . . . into the synagogue. The meetings were held every Sabbath in the synagogues, and Jesus was accustomed to attend, as were all religious Jews. Compare with Matt. 13:53-58 and Mark 6:1-5. Critics differ whether this is an account of the same visit as that of Matt. 13, or a different one. It seems probable that there were two visits. **Stood up to read.** To indicate his readiness to read. It was allowed that any member of the synagogue might read the lesson, and this was the one in which he had been reared.

17. The book of . . Isaiah. There were regular readings for each Sabbath, and that of this one was partly in Isaiah. The book was a roll of manuscript. **He found.** Isaiah 61:1-3. A passage that refers to the Messiah. All will note how accurately it describes his work.

20. Closed the book. Rolled up the manuscript. **Gave it to the minister.** Not a rabbi, but an officer who had charge of the building and its furniture. **And sat down.** It was the custom of the synagogue to stand while reading, to sit while teaching. **The eyes of all . . . in the synagogue.** The man brought up among them was about to address them for the first time. The report from other places had preceded this visit; the passage read was remarkable, and doubtless there was something in the appearance of our Lord, especially under these circumstances, which would command unusual attention.—*Schaff.* His mother, brethren and sisters were probably present.

21. This day is this Scripture fulfilled. By the preaching to which they were now about to listen.

22. Bare witness, and wondered. As he proceeded with his discourse. **Is not this Joseph's son?** They were astonished that Joseph's son, without rabbinical education, could speak with such power and knowledge.

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum,[a] do also here in thy country.

24 And he said, Verily I say unto you, No[b] prophet is accepted in his own country.

25 But I tell you of a truth, many[c] widows were in Israel in the days of Elias, when the heaven was shut up[d] three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And[e] many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down[f] headlong.

30 But he, passing[g] through the midst of them, went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: for his word was with[h] power.

33 ¶ And[i] in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone; what[j] have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the[k] Holy One of God.

not this Joseph's son? And 23
he said unto them, Doubtless ye will say unto me
this parable, Physician,
heal thyself: whatsoever
we have heard done at Capernaum, do also here in
thine own country. And 24
he said, Verily I say unto
you, No prophet is acceptable in his own country.
But of a truth I say unto 25
you, There were many widows in Israel in the days of
Elijah, when the heaven
was shut up three years and
six months, when there
came a great famine over
all the land; and unto none 26
of them was Elijah sent,
but only to Zarephath, in
the land of Sidon, unto a
woman that was a widow.
And there were many lepers in Israel in the time of 27
Elisha the prophet, and
none of them was cleansed,
but only Naaman the Syrian. And they were all filled 28
with wrath in the synagogue, as they heard these
things; and they rose up, 29
and cast him forth out of
the city, and led him unto
the brow of the hill whereon their city was built, that
they might throw him down
headlong. But he passing 30
through the midst of them
went his way.

And he came down to Ca- 31
pernaum, a city of Galilee.
And he was teaching them
on the sabbath day: and 32
they were astonished at his
teaching; for his word was
with authority. And in the 33
synagogue there was a
man, which had a spirit of
an unclean devil; and he
cried out with a loud voice,
Ah! what have we to do 34
with thee, thou Jesus of
Nazareth? art thou come to
destroy us? I know thee
who thou art, the Holy One

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a Matt. 4:13; 11:23,&c. *b* Matt. 13:57; John 4:44. *c* 1 Kings 17:9. *d* Jas. 5:17. *e* 2 Kings 5:14. *f* Psa. 37:14,32,33. *g* John 8:59; 10:39. *h* Jer. 23:29; Matt. 7:28,29; Tit. 2:15; Heb. 4:12. *i* Mark 1:23. *j* Jas. 2:19. *k* Luke 1:35; Psa. 16:10; Dan. 9:24; Acts 3:14.

23, 24. Physician, heal thyself. This seems to have been answered to their whispered words and the thoughts he read in their hearts. They had heard of his fame in Capernaum, but they knew him as a poor young man, and his family was poor. "If he has such power as fame reports, let him better his own condition." He replied to their proverb with another, often verified, **No prophet is acceptable in his own country.**

25-27. Many widows were in Israel. He points out that Elijah saved a Sidonian widow, and Elisha healed a Syrian leper, passing by Hebrews and healing Gentiles, and thus he points to the salvation of Gentiles by Christ. **Sarepta.** The same as Zarephath, a town between Tyre and Sidon. See 1 Kings 17: 9, 10. **Naaman.** See 2 Kings 5: 14.

28-30. Were filled with wrath. They were so filled with bigotry that the suggestion of the salvation of the Gentiles was intolerable, and in their rage they sought to slay him. See Acts 22: 22, where a similar suggestion leads the Jews to seek Paul's death. **Passing through the midst of them.** With a majesty that overawed them.

31. Came down to Capernaum. Nazareth was on the hills; Capernaum in the deep depression of the Sea of Galilee.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and[a] they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house: and[b] Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now, when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he, rebuking *them*, suffered them not to speak: for they knew that he was Christ.

42 ¶ And when it was day, he departed, and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also; for therefore[c] am I sent.

44 And he preached in the synagogues of Galilee.

CHAPTER V.

Christ Teaching and Healing.

Summary.—Christ Teaching from Peter's Boat. The Miraculous Draught of Fishes. Called to be Fishers of Men. Cleansing the Leper. Palsied Man Healed. Matthew Called. Eateth with Publicans. Persecution Foretold. New Wine in Old Bottles.

1 And[d] it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

of God. And Jesus rebuked 35
him, saying, Hold thy peace,
and come out of him. And
when the devil had thrown
him down in the midst, he
came out of him, having
done him no hurt. And 36
amazement came upon all,
and they spake together,
one with another, saying,
What is this word? for with
authority and power he
commandeth the unclean
spirits, and they come out.
And there went forth a rumour 37
concerning him into
every place of the region
round about.
And he rose up from the 38
synagogue, and entered into
the house of Simon. And
Simon's wife's mother was
holden with a great fever;
and they besought him for
her. And he stood over her, 39
and rebuked the fever: and
it left her; and immediately
she rose up and ministered
unto them.
And when the sun was 40
setting, all they that had
any sick with divers diseases
brought them unto
him; and he laid his hands
on every one of them, and
healed them. And devils 41
also came out from many,
crying out, and saying,
Thou art the Son of God.
And rebuking them, he
suffered them not to speak,
because they knew that he
was the Christ.
And when it was day, he 42
came out and went into a
desert place: and the multitudes
sought after him,
and came unto him, and
would have stayed him,
that he should not go from
them. But he said unto 43
them, I must preach the
good tidings of the kingdom
of God to the other
cities also: for therefore
was I sent.
And he was preaching in 44
the synagogues of Galilee.

CHAPTER V.

Now it came to pass, while 1
the multitude pressed upon
him and heard the word of
God, that he was standing
by the lake of Gennesaret;

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[a] 1 Pet. 3: 22. [b] Matt. 8: 14, &c.; Mark 1: 29, &c. [c] Mark 1: 38. [d] Matt. 4: 18, &c.

33-37. In the synagogue was a man. See notes on Mark 1: 21-27. Matthew omits this account.

38, 39. Simon's wife's mother. See notes on Matt. 8: 14-17. Compare Mark 1: 29-34.

43. I must preach . . . in other cities. See notes on Matt. 4: 23-25 and Mark 1: 35-39.

1. The people pressed . . to hear the word of God. When the people are not prejudiced by false teachers they are usually eager to hear the Word. **Lake of Gennesaret.** Another name for the Sea of Galilee.

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 ¶ Now, when he had left speaking,[a] he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing:[b] nevertheless, at thy word I will let down the net.

6 And[c] when they had this done, they inclosed a great multitude of fishes; and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help[d] them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down[e] at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes[f] which they had taken:

10 And so *was* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook[g] all, and followed him.

12 ¶ And[h] it came to pass, when he was in a certain city, behold a man full of leprosy, who, seeing

and he saw two boats 2
standing by the lake: but
the fishermen had gone out
of them, and were washing
their nets. And he entered 3
into one of the boats, which
was Simon's, and asked
him to put out a little from
the land. And he sat down
and taught the multitudes
out of the boat. And when 4
he had left speaking, he
said unto Simon, Put out
into the deep, and let down
your nets for a draught.
And Simon answered and 5
said, Master, we toiled all
night, and took nothing:
but at thy word I will let
down the nets. And when 6
they had this done, they inclosed
a great multitude of
fishes; and their nets were
breaking; and they beckoned 7
unto their partners in
the other boat, that they
should come and help
them. And they came, and
filled both the boats, so
that they began to sink.
But Simon Peter, when he 8
saw it, fell down at Jesus'
knees, saying, Depart from
me; for I am a sinful man,
O Lord. For he was amazed, 9
and all that were with
him, at the draught of the
fishes which they had taken:
and so were also James 10
and John, sons of Zebedee,
which were partners with
Simon. And Jesus said unto
Simon, Fear not; from
henceforth thou shalt catch
men. And when they had 11
brought their boats to land,
they left all, and followed
him.

And it came to pass, while 12
he was in one of the cities,
behold, a man full of leprosy:
and when he saw Jesus,

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[a] John 21: 6. [b] Psa. 127: 1, 2; Ezek. 37: 11, 12. [c] Eccl. 11: 6; Gal. 6: 9. [d] Ex. 23: 5; Gal. 6: 2; Prov. 18: 24. [e] Judges 13: 22; 2 Sam. 6: 9; 1 Kings 17: 18; Isa. 6: 5. [f] Psa. 8: 6, 8. [g] Matt. 4: 20; 19: 27; Phil. 3: 7, 8. [h] Matt. 8: 2, &c.; Mark 1: 40, &c.

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2. **Saw two boats standing.** Those of Peter and Andrew, and of James and John. See Matt. 4: 18-22, for notes; also Mark 1: 16-20.

3. **Which was Simon's.** Simon Peter. **Taught the people out of the ship.** So that they could not press upon him. The "ship" was a fishing boat.

4, 5. **Put out into the deep.** Deep water. **For a draught.** He thus promises one. **At thy word.** Though he had fished all night in vain, at Christ's word he would try again. He already was a disciple of Christ (John 1: 40-42).

6. **Their net brake.** Tristam (*Land of Israel*) says of the fish in the Sea of Galilee: "The shoals are marvelous, black masses, many hundred yards long, with their black fins projecting out of the water as thick as they could pack. Any net would break that enclosed such a shoal."

8. **Fell down at Jesus' knees.** Filled with awe and reverence at the miracle that had drawn the shoal to their net.

10. **Said unto Simon.** Not to him alone (Matt. 1: 19). Simon, Andrew, James and John were all told to become "fishers of men."

11. **They forsook all.** The four just named. Before this all were disciples; henceforth they follow Jesus personally. These all together cast the gospel net on Pentecost and had a mighty draught.

Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will; be[a] thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded,[b] for a testimony unto them.

15 But so much the more went there a fame abroad of him: and[c] great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And[d] he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that[e] there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was *present* to heal them.

18 ¶ And,[f] behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling, with *his* couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive[g] sins but God alone?

22 But when Jesus perceived their thoughts, he, answering, said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and[h] take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

he fell on his face, and besought
him, saying, Lord,
if thou wilt, thou canst
make me clean. And he 13
stretched forth his hand,
and touched him, saying, I
will; be thou made clean.
And straightway the leprosy
departed from him. And 14
he charged him to tell no
man: but go thy way, and
shew thyself to the priest,
and offer for thy cleansing,
according as Moses commanded,
for a testimony
unto them. But so much
the more went abroad the
report concerning him:
and great multitudes came
together to hear, and to be
healed of their infirmities.
But he withdrew himself 16
in the deserts, and prayed.
And it came to pass on 17
one of those days, that he
was teaching; and there
were Pharisees and doctors
of the law sitting by, which
were come out of every village
of Galilee and Judæa
and Jerusalem: and the
power of the Lord was with
him to heal. And behold, 18
men bring on a bed a man
that was palsied: and they
sought to bring him in, and
to lay him before him. And 19
not finding by what *way*
they might bring him in because
of the multitude, they
went up to the housetop,
and let him down through
the tiles with his couch
into the midst before Jesus.
And seeing their faith, he 20
said, Man, thy sins are forgiven
thee. And the scribes 21
and the Pharisees began to
reason, saying, Who is this
that speaketh blasphemies?
Who can forgive sins, but
God alone? But Jesus perceiving 22
their reasonings,
answered and said unto
them, What reason ye in
your hearts? Whether is 23
easier, to say, Thy sins are
forgiven thee; or to say,
Arise and walk? But that ye 24
may know that the Son of
man hath power on earth
to forgive sins (he said unto
him that was palsied), I
say unto thee, Arise, and
take up thy couch, and go
unto thy house. And immediately 25
he rose up before
them, and took up that
whereon he lay, and departed
to his house, glorify-

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a 2 Kings 5: 10, 14. *b* Lev. 14: 4, &c. *c* Matt. 4: 25; Mark 3: 7; John 6: 2. *d* Matt. 14: 23; Mark 6: 46. *e* John 3: 21. *f* Matt. 9: 2, &c.; Mark 2: 3, &c. *g* Psa. 32: 5; 103: 3; 130: 4; Isa. 1: 18; 43: 25. *h* John 5: 8, 12.

12-16. A man full of leprosy. See notes on Matt. 8: 2-4 and Mark 1: 40-45.

17-26. There were Pharisees and doctors See notes on Matt. 9: 2-8 and Mark 2: 1-12.

26 And they were all amazed, and[a] they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And[b] after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 ¶ And Levi made him a great feast in his own house: and[c] there was a great company of publicans, and of others, that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering, said unto them, They that are whole need not a physician,[d] but they that are sick.

32 I came not to call the righteous, but sinners[e] to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but[f] thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast[g] in those days.

36 ¶ And[h] he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not[i] with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also, having drunk old *wine*, straightway desireth new; for he saith, The old[j] is better.

ing God. And amazement 26
took hold on all, and they
glorified God; and they
were filled with fear, saying,
We have seen strange
things to-day.
And after these things he 27
went forth, and beheld a
publican, named Levi, sitting
at the place of toll, and
said unto him, Follow me.
And he forsook all, and 28
rose up, and followed him.
And Levi made him a great 29
feast in his house: and
there was a great multitude
of publicans and of others
that were sitting at meat
with them. And the Pharisees 30
and their scribes murmured
against his disciples,
saying, Why do ye eat and
drink with the publicans
and sinners? And Jesus answering 31
said unto them,
They that are whole have
no need of a physician;
but they that are sick. I am 32
not come to call the righteous
but sinners to repentance.
And they said unto 33
him, The disciples of John
fast often, and make supplications;
likewise also
the *disciples* of the Pharisees;
but thine eat and
drink. And Jesus said unto 34
them, Can ye make the sons
of the bridechamber fast,
while the bridegroom is
with them? But the days 35
will come; and when the
bridegroom shall be taken
away from them, then will
they fast in those days.
And he spake also a parable 36
unto them; No man
rendeth a piece from a new
garment and putteth it
upon an old garment; else
he will rend the new, and
also the piece from the new
will not agree with the old.
And no man putteth new 37
wine into old wine-skins;
else the new wine will
burst the skins, and itself
will be spilled, and the
skins will perish. But new 38
wine must be put into fresh
wine-skins. And no man 39
having drunk old *wine* desireth
new: for he saith,
The old is good.

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[a] Acts 4: 21; Gal. 1: 24. [b] Matt. 9: 9, &c.; Mark 2: 13. [c] Luke 15: 1, &c. [d] Jer. 8: 22. [e] Luke 15: 7, 10; 1 Cor. 6: 9-11; 1 Tim. 1: 15; 2 Pet. 3: 9. [f] Luke 7: 34, 35. [g] Isa. 22: 12. [h] Matt. 9: 16, 17; Mark 5: 30. [i] Lev. 19: 19; Deut. 22: 11; 2 Cor. 6: 16. [j] Jer. 6: 16.

27-39. Saw a publican named Levi. See notes on Matt. 9: 9-17 and Mark 2: 11-22. **Levi.** Matthew Levi. He was the fifth called to attend the footsteps of Jesus. Like the others, at the call, he rose and followed at once. **Made a great feast.** To let Jesus meet with his fellow-publicans. **Why do the disciples of John fast?** Intended as a rebuke for their attendance at a great feast. Jesus shows that fasting ought not to be a form, but to have a meaning.

CHAPTER VI.

The Twelve Apostles Chosen.

SUMMARY.—The Son of Man Lord of the Sabbath. The Man with the Withered Hand Healed. Accused of Sabbath-Breaking. The Apostles Chosen. Blessings and Woes. Returning Good for Evil. Evil and Good Fruit. The Wise and Foolish Builders.

1 And[a] it came to pass on the second sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which[b] is not lawful to do on the sabbath-days?

3 And Jesus, answering them, said, Have ye not read so much as this, what[c] David did, when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful[d] to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 ¶ And[e] it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day;[f] that they might find an accusation against him.

8 But he knew their thoughts[g] and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days[h] to do good, or to do evil? to save life, or to destroy *it?*

10 And, looking[i] round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

CHAPTER VI.

Now it came to pass on a 1
sabbath, that he was going
through the cornfields; and
his disciples plucked the
ears of corn, and did eat,
rubbing them in their
hands. But certain of the 2
Pharisees said, Why do ye
that which it is not lawful
to do on the sabbath day?
And Jesus answering them 3
said, Have ye not read even
this, what David did, when
he was an hungered, he,
and they that were with
him; how he entered into 4
the house of God, and did
take and eat the shewbread,
and gave also to them that
were with him; which it is
not lawful to eat save for
the priests alone? And he 5
said unto them, The Son of
man is lord of the sabbath.
And it came to pass on 6
another sabbath, that he
entered into the synagogue
and taught: and there was
a man there, and his right
hand was withered. And 7
the scribes and the Pharisees
watched him, whether
he would heal on the sabbath;
that they might find
how to accuse him. But he 8
knew their thoughts; and
he said to the man that had
his hand withered, Rise up,
and stand forth in the
midst. And he arose and
stood forth. And Jesus said 9
unto them, I ask you, Is it
lawful on the sabbath to do
good, or to do harm? to
save a life, or to destroy it?
And he looked round about 10
on them all, and said unto
him, Stretch forth thy
hand. And he did *so:* and

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a Matt. 12:1,&c; Mark 2:23, &c. *b* Ex. 20:10; Isa. 58:13. *c* 1 Sam. 21:6. *d* Lev. 24:9. *e* Luke 13:14; 14:3; Matt. 12:10, &c.; Mark 3:1,&c. *f* John 9:16. *g* Job 42:2. *h* Luke 14:3; Ex. 20:10. *i* Mark 3:5.

1-5. It came to pass on a sabbath. Such is the reading of the Revision. The common text, the *second-first* in the Greek, is referred by Godet to *second-first* Sunday of the year. The *first* first Sabbath was the first Sabbath of the civil year; the *second* first was the first sabbath of the religious year. It came in the spring. For notes on the controversy caused by the Lord's disciples plucking the ears of wheat on the Sabbath, see Matt. 12: 1-14. Compare also Mark 2: 23-28 and 3: 1-5. **Ears of corn.** Of wheat or barley.

6-11. It came to pass on another sabbath. For notes on the healing of the withered hand on the Sabbath, see Matt. 12: 10-15; also Mark 3: 1-5

11 And they were filled with madness; and communed[a] one with another what they might do to Jesus.

12 ¶ And[b] it came to pass in those days, that he went out into a mountain[c] to pray, and continued all night in prayer to God.

13 And when it was day, he called *unto him* his disciples; and of them he chose twelve,[d] whom also he named Apostles;

14 Simon, (whom[e] he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas[f] *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a[g] great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed[h] of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch[i] him: for[j] there went virtue out of him, and healed *them* all.

20 ¶ And[k] he lifted up his eyes on his disciples, and said, Blessed *be ye*[l] poor: for yours is the kingdom of God.

21 Blessed *are ye* that hunger[m] now: for ye shall be filled.[n] Blessed *are ye* that weep[o] now: for ye shall laugh.

22 Blessed are ye when men shall hate[p] you, and when they shall separate[q] you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

his hand was restored. But 11
they were filled with madness; and communed one
with another what they
might do to Jesus.
And it came to pass in 12
these days, that he went
out into the mountain to
pray; and he continued all
night in prayer to God.
And when it was day, he 13
called his disciples: and
he chose from them twelve,
whom also he named apostles; Simon, whom he also 14
named Peter, and Andrew
his brother, and James and
John, and Philip and Bartholomew, and Matthew
and Thomas, and James 15
the son of Alphæus, and Simon which was called the
Zealot, and Judas *the son* 16
of James, and Judas Iscariot, which was the traitor;
and he came down with 17
them, and stood on a level
place, and a great multitude of his disciples, and a
great number of the people
from all Judæa and Jerusalem, and the sea coast of
Tyre and Sidon, which
came to hear him, and to
be healed of their diseases;
and they that were troubled 18
with unclean spirits were
healed. And all the multi- 19
tude sought to touch him:
for power came from him,
and healed *them* all.
And he lifted up his eyes 20
on his disciples, and said,
Blessed *are* ye poor: for
yours is the kingdom of
God. Blessed *are* ye that 21
hunger now: for ye shall be
filled. Blessed *are* ye that
weep now: for ye shall
laugh. Blessed are ye, when 22
men shall hate you, and
when they shall separate
you *from their company*,
and reproach you, and cast
out your name as evil, for

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a Psa. 2:1.2. *b* Matt. 14:23. *c* Matt. 6:6. *d* Matt. 10:1,&c.; Mark 3:13; 6:7. *e* John 1:42. *f* Jude 1. *g* Matt. 4:25,&c.; Mark 3:7,&c. *h* Psa. 103:3; 107:17:20. *i* Num. 21:8,9; Matt. 14:36; John 3:14,15. *j* Luke 8:46; Mark 5:30. *k* Matt, 5:2,&c. *l* Jas. 2:5. *m* Isa. 55:1. *n* Psa. 107:9. *o* Isa. 61:3; Rev. 21:4. *p* John 17:14. *q* 1 Pet. 2:19,20; 3:14; 4:14.

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12. **Went out into a mountain to pray.** Preparatory to calling the apostles. Our Lord always prepared for any great crisis by prayer.

13. **He called his disciples.** After the night of prayer. Out of these twelve were chosen. For notes on the call of the Apostles see Matt. 10:1-5. There are four lists of the twelve: that here; Matt. 10:2-4; Mark 3:16-19; Acts 1:13. They differ slightly because some of the apostles had two different names: for example, Matthew is also called Levi, and Simon is called Peter.

17-19. **Came down and stood on a level place.** We now come to Luke's report of the Sermon on the Mount, given much more fully in chapters 5, 6 and 7 of Matthew, on which see notes. Luke only states that the sermon was preceded by the healing of the diseased in the vast multitudes which had assembled from all parts of the country.

20-23. **Blessed.** These beatitudes are given more fully in Matt. 5:3-12, where see notes. Luke says **kingdom of God**; Matthew, *of heaven*, showing that the two are the same.

23 Rejoice[a] ye in that day, and leap for joy; for, behold, your reward *is* great in heaven: for in the like manner[b] did their fathers unto the prophets.

24 But woe unto you that are[c] rich! for ye have received[d] your consolation.

25 Woe unto you that are full![e] for ye shall hunger. Woe unto you that laugh[f] now! for ye shall mourn and weep.

26 Woe unto you when all men shall speak well[g] of you! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love[h] your enemies, do good to them which hate you,

28 Bless them that curse you, and pray[i] for them which despitefully use you.

29 And[j] unto him that smiteth thee on the *one* cheek, offer also the other; and him[k] that taketh away thy cloak, forbid not *to take thy* coat also.

30 Give[l] to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And[m] as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend,[n] hoping for nothing again; and your reward shall be great, and[o] ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

the Son of man's sake. Re- 23
joice in that day, and leap
for joy: for behold, your
reward is great in heaven:
for in the same manner did
their fathers unto the
prophets. But woe unto you 24
that are rich! for ye have
received your consolation.
Woe unto you, ye that are 25
full now! for ye shall hunger.
Woe *unto you*, ye that
laugh now! for ye shall
mourn and weep. Woe *unto* 26
you, when all men shall
speak well of you! for in
the same manner did their
fathers to the false prophets.

But I say unto you which 27
hear, Love your enemies,
do good to them that hate
you, bless them that curse 28
you, pray for them that despitefully
use you. To him 29
that smiteth thee on the
one cheek offer also the
other; and from him that
taketh away thy cloke withhold
not thy coat also. Give 30
to every one that asketh
thee; and of him that taketh
away thy goods ask
them not again. And as ye 31
would that men should do
to you, do ye also to them
likewise. And if ye love 32
them that love you, what
thank have ye? for even
sinners love those that love
them. And if ye do good to 33
them that do good to you,
what thank have ye? for
even sinners do the same.
And if ye lend to them of 34
whom ye hope to receive,
what thank have ye? even
sinners lend to sinners, to
receive again as much. But 35
love your enemies, and do
them good, and lend, never
despairing; and your reward
shall be great, and ye
shall be sons of the Most
High: for he is kind toward
the unthankful and evil.
Be ye merciful, even as 36
your Father is merciful.

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[a] Acts 5:41; Col. 1:24; Jas. 1:2. [b] Acts 7:52; Heb. 11:32-39. [c] Hab. 2:9; Jas. 5:1. [d] Luke 16:25. [e] Isa. 28:7; 65:13. [f] Prov. 14:13; Eph. 5:4. [g] John 15:19; 1 John 4:5. [h] Ex. 23:4,5; Prov. 25:21; Matt. 5:44; Rom. 12:20. [i] Luke 23:34; Acts 7:60. [j] Matt. 5:39. [k] 1 Cor. 6:7. [l] Deut. 5:7,8,10; Prov. 19:17; 21:26; Matt. 5:42,&c. [m] Matt. 7:12. [n] Psa. 37:26; 112:5. [o] Matt. 5:45.

24-26. Woe unto you that are rich! Matthew omits these woes. Woe unto all whose heart is set upon their riches and who take their delight and consolation in them. The woe rests upon all who are engaged in the greedy chase after wealth, or make it their great good. See Mark 10: 24 and 1 Tim. 6: 9, 10, 17. **Woe unto ye that are full now!** Because, satisfied, they do not hunger after righteousness (Matt. 5: 6). Such shall hunger when stripped of all that is earthly. **Woe unto you, ye that laugh now!** Give themselves to merriment, seeking fun and enjoyment instead of preparation. **When all men speak well of you!** Those who seek to be universally popular. Whoever does his duty will meet those who oppose him. Christ was reviled and slandered. These four woes are addressed to four classes: (1) Those who worship wealth; (2) those satisfied with their present life; (3) those who live for present enjoyment; (4) those whose aim is human praise and adulation.

27-36. Love your enemies. These precepts are found in Matthew's report in their connection. See notes there.

37 Judge[a] not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given[b] unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom:[c] for [d]with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them: Can[e] the blind lead the blind? shall they not both fall into the ditch?

40 The[f] disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast[g] out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For[h] a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For[i] every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A[j] good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me,[k] Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

And judge not, and ye shall 37
not be judged: and condemn
not, and ye shall not
be condemned: release,
and ye shall be released:
give, and it shall be given 38
unto you; good measure,
pressed down, shaken together,
running over, shall
they give into your bosom.
For with what measure ye
mete it shall be measured
to you again.
And he spake also a parable 39
unto them, Can the
blind guide the blind? shall
they not both fall into a
pit? The disciple is not 40
above his master: but every
one when he is perfected
shall be as his master.
And why beholdest thou 41
the mote that is in thy
brother's eye, but considerest
not the beam that is in
thine own eye? Or how 42
canst thou say to thy brother,
Brother, let me cast out
the mote that is in thine
eye, when thou thyself beholdest
not the beam that
is in thine own eye? Thou
hypocrite, cast out first the
beam out of thine own eye,
and then shalt thou see
clearly to cast out the mote
that is in thy brother's eye.
For there is no good tree 43
that bringeth forth corrupt
fruit; nor again a corrupt
tree that bringeth forth
good fruit. For each tree is 44
known by its own fruit.
For of thorns men do not
gather figs, nor of a bramble
bush gather they grapes.
The good man out of the 45
good treasure of his heart
bringeth forth that which is
good; and the evil *man* out
of the evil *treasure* bringeth
forth that which is evil:
for out of the abundance
of the heart his mouth
speaketh.
And why call ye me, 46
Lord, Lord, and do not the
things which I say? Every 47
one that cometh unto me,
and heareth my words, and
doeth them, I will shew you

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[a] Matt. 7:1. [b] Prov. 19:17; Matt. 10:42. [c] Psa. 79:12. [d] Matt. 7:2; Mark 4:24; James 2:13. [e] Matt. 15:14. [f] Matt. 10:24; John 13:16; 15:20. [g] Prov. 18:17; Rom. 2:1, 21, &c. [h] Matt. 7:16, 17. [i] Matt. 12:33. [j] Matt. 12 35. [k] Luke 13:25; Mal. 1:6; Matt. 7:21; 25:11; Gal. 6:7.

37, 38. Judge not. See notes on Matt. 7:1, 2. **Give into your bosom.** The loose garment of a Jew was belted at the waist, and in its capacious bosom grain, or other articles, was carried.

39. Can the blind lead the blind? See notes on Matt. 15:14.

40. The disciple is not above his master. See note on Matt. 10:24.

41, 42. The mote that is in thy brother's eye. See notes on Matt. 7:3-5.

43-45. For a good tree. See notes on Matt. 7:15-20.

46-49. Why call ye me, Lord, Lord? See notes on Matt. 7:21-27. Luke adds: **Digged deep.** This is often needful to reach the rock. We must dig deep, even to our heart, to its center, to build upon *the* Rock, Christ our Lord. The confession of faith in Christ (Matt. 16:16) must be believed with the heart (Rom. 10:10), confessed with the mouth, in order that we may be built upon the Rock (Matt. 16:18).

48 He[a] is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and[b] could not shake it; for it was founded upon a rock.[c]

49 But he[d] that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell;[e] and the ruin of that house was great.

CHAPTER VII.

The Widow's Son Raised from the Dead.

Summary.—The Centurion's Servant Healed. The Son of the Widow of Nain Raised. John's Message and the Reply. The Greatness of John the Baptist. The Banquet at the House of a Pharisee. The Woman that was a Sinner. The Rebuke of Simon. The Woman Saved by Faith.

1 Now,[f] when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear[g] unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth[h] our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord,[i] trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say[j] in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers; and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

to whom he is like: he is 48
like a man building a house,
who digged and went deep,
and laid a foundation upon
the rock: and when a flood
arose, the stream brake
against that house, and
could not shake it: because
it had been well builded.
But he that heareth, and 49
doeth not, is like a man
that built a house upon the
earth without a foundation;
against which the
stream brake, and straightway
it fell in; and the ruin
of that house was great.

CHAPTER VII.

After he had ended all 1
his sayings in the ears of
the people, he entered into
Capernaum.
And a certain centurion's 2
servant, who was dear unto
him, was sick and at the
point of death. And when 3
he heard concerning Jesus,
he sent unto him elders of
the Jews, asking him that
he would come and save his
servant. And they, when 4
they came to Jesus, besought
him earnestly, saying,
He is worthy that thou
shouldest do this for him:
for he loveth our nation, 5
and himself built us our
synagogue. And Jesus went 6
with them. And when he
was now not far from the
house, the centurion sent
friends to him, saying unto
him, Lord, trouble not thyself:
for I am not worthy
that thou shouldest come
under my roof: wherefore 7
neither thought I myself
worthy to come unto thee:
but say the word, and my
servant shall be healed.
For I also am a man set under 8
authority, having under
myself soldiers: and I
say to this one, Go, and he
goeth; and to another,
Come, and he cometh; and
to my servant, Do this, and
he doeth it. And when Jesus 9
heard these things, he
marvelled at him, and
turned and said unto the
multitude that followed
him, I say unto you, I have
not found so great faith,

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[a] Matt. 7:25, 26. [b] 2 Pet. 1:10; Jude 24. [c] Psa. 46:1-3; 62:2. [d] James 1:24-26. [e] Prov. 28:18; Hos. 4:14. [f] Matt. 8:5, &c. [g] Job. 31:15; Prov. 29:21. [h] 1 Kings 5:1; Gal. 5:6; 1 John 3:14; 5:1, 2. [i] Luke 8:49. [j] Psa. 107:20.

1-10. A certain centurion's servant. For notes on the healing of the centurion's servant, see Matt. 8:5-13.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier; and they that bare *him* stood still. And he said, Young man, I say unto thee,[a] Arise.

15 And he that was dead[b] sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet[c] is risen up among us; and, That[d] God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 ¶ And the disciples of John shewed him of all these things.

19 And[e] John calling *unto him* two of his disciples, sent *them* to Jesus, saying, Art thou he that should come?[f] or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of *their*

no, not in Israel. And they 10
that were sent, returning
to the house, found the servant
whole.
And it came to pass soon 11
afterwards, that he went to
a city called Nain; and his
disciples went with him,
and a great multitude. Now 12
when he drew near to the
gate of the city, behold,
there was carried out one
that was dead, the only son
of his mother, and she was
a widow: and much people
of the city was with her.
And when the Lord saw 13
her, he had compassion on
her, and said unto her,
Weep not. And he came 14
nigh and touched the bier:
and the bearers stood still.
And he said, Young man, I
say unto thee, Arise. And 15
he that was dead sat up,
and began to speak. And he
gave him to his mother.
And fear took hold on all: 16
and they glorified God, saying,
A great prophet is arisen
among us: and, God
hath visited his people.
And this report went forth 17
concerning him in the
whole of Judæa, and all
the region round about.
And the disciples of John 18
told him of all these things.
And John calling unto him 19
two of his disciples sent
them to the Lord, saying,
Art thou he that cometh, or
look we for another? And 20
when the men were come
unto him, they said, John
the Baptist hath sent us
unto thee, saying, Art thou
he that cometh, or look we
for another? In that hour 21
he cured many of diseases

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a Luke 8:54; Acts 9:40; Rom. 4:17. *b* 2 Kings 4:32-37; 13:21; John 11:44. *c* Luke 24:19, *d* Luke 1:68. *e* Matt. 11:2. *f* Zech. 9:9.

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11. **He went into a city.** The raising of the son of the widow of Nain is only recorded by Luke. **Nain.** A village on the northwest slope of Little Hermon, about twenty-five miles south of Capernaum.

12. **Came nigh to the gate.** Like most Oriental towns it had walls and a gate. Just outside of the gate he met the funeral procession. The dead were always carried out of a Jewish city for burial. **A dead man carried out.** On a bier, the body covered by a cloth, but not in a coffin. **The only son.** Such a loss to a Jewish widow would be too great for consolation. See Jer. 6:26; Amos 8:10; Zech. 12:10.

13. **Had compassion.** Sorrow or need always touched his loving heart. **Weep not.** How often he has dried up the fountains of sorrow!

14. **Touched the bier.** As a signal to stop. There was an authority in not only the words but the acts of the Lord which compelled obedience. **Arise.** This is the first time he spoke these words to the dead. It must have been to his disciples and the multitude a moment of suspense and wonder.

15. **Sat up.** As the daughter of Jairus, and Lazarus, so the widow's son at once obeyed, arose and spoke. The Lord finished his work by taking him by the hand and presenting him to his mother. Language is too feeble to express her joy.

16, 17. **Came a fear.** A sense of awe. **That a great prophet.** Not even the apostles had yet confessed him as the Christ. **Throughout all Judea.** The story seems even to have reached John in prison, east of the Dead Sea.

18-33. **The disciples of John.** For notes on John's message, Christ' reply, and discourses about John, see Matt. 11:2-19.

infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell[a] John what things ye have seen and heard; how[b] that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor[c] the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended[d] in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.[e]

26 But what went ye out for to see? A prophet?[f] Yea, I say unto you, and much more than a prophet.

27 This is *he* of whom it is written,[g] Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified[h] God, being baptized[i] with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel[j] of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto[k] then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came[l] neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The[m] Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But[n] Wisdom is justified of all her children.

and plagues and evil spirits; and on many that were
blind he bestowed sight.
And he answered and said 22
unto them, Go your way,
and tell John what things
ye have seen and heard;
the blind receive their
sight, the lame walk, the
lepers are cleansed, and
the deaf hear, the dead are
raised up, the poor have
good tidings preached to
them. And blessed is he, 23
whosoever shall find none
occasion of stumbling in
me.

And when the messengers 24
of John were departed, he
began to say unto the multitudes
concerning John,
What went ye out into the
wilderness to behold? a
reed shaken with the wind?
But what went ye out to 25
see? a man clothed in soft
raiment? Behold, they
which are gorgeously apparelled,
and live delicately, are in kings' courts. But 26
what went ye out to see? a
prophet? Yea, I say unto
you, and much more than a
prophet. This is he of 27
whom it is written,

Behold, I send my messenger
before thy face,
Who shall prepare thy
way before thee.

I say unto you, Among 28
them that are born of
women there is none greater
than John: yet he that is
but little in the kingdom of
God is greater than he.
And all the people when 29
they heard, and the publicans,
justified God, being
baptized with the baptism
of John. But the Pharisees 30
and the lawyers rejected
for themselves the counsel
of God, being not baptized
of him. Whereunto then 31
shall I liken the men of
this generation, and to
what are they like? They 32
are like unto children that
sit in the marketplace, and
call one to another, which
say, We piped unto you,
and ye did not dance; we
wailed, and ye did not weep.
For John the Baptist is 33
come eating no bread nor
drinking wine; and ye say,
He hath a devil. The Son 34
of man is come eating and
drinking; and ye say, Behold,
a gluttonous man,
and a winebibber, a friend
of publicans and sinners!
And wisdom is justified of 35
all her children.

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[a] John 1:46. [b] Isa. 35:5. 6. [c] Luke 4:18; James 2:5. [d] Luke 2:34; Isa. 8:14, 15; Matt. 11:6; 13:57; John 6:66; 1 Cor. 1:21-28. [e] 2 Sam. 9:35; Esth. 1:3,11. [f] Luke 1:76. [g] Luke 1:15-17; Mal. 3:1. [h] Psa. 51:4; Rom. 3:4. [i] Luke 3:12; Matt. 3:5, 6. [j] Acts 20:27. [k] Matt. 11:16, &c. [l] Luke 1:15; Matt. 3, 4; Mark 1:6. [m] John 2:2; 12:2. [n] Prov. 8:32-36; 17:16.

36 ¶ And[a] one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner,[b] when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now, when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if[c] he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.[d]

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty.

42 And when they had nothing[e] to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

And one of the Pharisees 36
desired him that he would
eat with him. And he entered into the Pharisee's
house, and sat down to
meat. And behold, a woman 37
which was in the city, a sinner; and when she knew
that he was sitting at meat
in the Pharisee's house, she
brought an alabaster cruse
of ointment, and standing 38
behind at his feet, weeping,
she began to wet his feet
with her tears, and wiped
them with the hair of her
head, and kissed his feet,
and anointed them with the
ointment. Now when the 39
Pharisee which had bidden
him saw it, he spake within
himself, saying, This man,
if he were a prophet, would
have perceived who and
what manner of woman
this is which touched him,
that she is a sinner. And 40
Jesus answering said unto
him, Simon, I have somewhat to say unto thee. And
he saith, Master, say on. A 41
certain lender had two
debtors: the one owed five
hundred pence, and the
other fifty. When they had 42
not *wherewith* to pay, he
forgave them both. Which
of them therefore will love

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a Matt. 26: 6, &c.; Mark 14: 2. &c.; John 11: 2, &c. *b* Luke 5: 32; 1 Tim. 1: 15. *c* John 9: 24. *d* Luke 15: 2. *e* Psa. 49: 7, 8; Rom. 5: 6.

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36. One of the Pharisees desired him that he would eat with him. This anointing is a different one from that recorded in Matt. 26: 7, and elsewhere. The breach between Jesus and the Pharisees was not yet so great as to prevent intercourse. Jesus accepted invitations of Pharisee and publican alike, with the like purpose of instruction in righteousness. "We must imagine the guests arriving; Simon receiving them with all courtesy, and embracing each in turn; slaves ready to wash the dust of the road from their sandaled feet, and to pour sweet olive oil over their heads to soften the parched skin. See Gen. 18: 4; 19: 2; 24: 32; Ruth 3: 3; 1 Sam. 25: 41; Psalm 23: 5; 141: 5; Eccl. 9: 8; Dan. 10: 3; Amos 6: 6; Matt. 6: 17. But there is one of the guests not thus treated. He is but a poor man, invited as an act of condescending patronage. No kiss is offered him; no slave waits upon him; of course a mechanic cannot need the luxuries others are accustomed to."

37. A woman . . . a sinner. Evidently an outcast woman. **When she knew.** She had then heard before of his compassion and tender mercy. She had learned to believe that there was mercy even for her, for whom earth had no mercy. **Brought.** How could she enter into the banquet chamber? Kitto says: "There were always many people hanging about the court and the outer parts of the guest chamber, which was wholly open in front. A door is a great hinderance to admission into a room, and where that does not exist people easily slip in."

38. Stood at his feet behind him. The Jews reclined at table, leaning upon the left elbow, with the feet stretched out behind. **With tears.** Heart-broken. with a sense of sin and a hope of mercy, her tears fell upon his feet.

39. When the Pharisee . . . saw it. He wondered that Jesus did not spurn her. **He spake within himself.** The Pharisee mentally put the Lord into this dilemma—either he does not know the true character of this woman, in which case he lacks that discernment of spirits which pertains to every true prophet, or, if he knows it, and yet endures her touch, he is lacking in that holiness which is also the mark of a prophet of God.

40-43. Jesus answering. To the unspoken thought. **Five hundred pence.** About seventy dollars. **Fifty pence.** About seven dollars. **Had nothing to pay.** The small debtor was as help-

43 Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly[a] judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My[b] head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who[c] is this that forgiveth sins also?

50 And he said to the woman,[d] Thy faith hath saved thee; go in peace.

CHAPTER VIII.

Speaking in Parables.

Summary.—Women Ministering to Christ. The Parable of the Sower. That of a Candle Under a Bed. His Mother and Brethren. The Storm on the Sea. In the Country of the Gadarenes. The Devils and the Swine. The Daughter of Jairus Raised. The Woman with the Bloody Issue Healed.

1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve *were* with him,

him most? Simon answered 43
and said, He, I suppose, to
whom he forgave the most.
And he said unto him,
Thou hast rightly judged.
And turning to the woman, 44
he said unto Simon, Seest
thou this woman? I entered
into thine house, thou gavest
me no water for my
feet: but she hath wetted
my feet with her tears, and
wiped them with her hair.
Thou gavest me no kiss: 45
but she, since the time I
came in, hath not ceased to
kiss my feet. My head with 46
oil thou didst not anoint:
but she hath anointed my
feet with ointment. Wherefore 47
I say unto thee, Her
sins, which are many, are
forgiven; for she loved
much: but to whom little
is forgiven, *the same* loveth
little. And he said unto 48
her, Thy sins are forgiven.
And they that sat at meat 49
with him began to say within
themselves, Who is this
that even forgiveth sins?
And he said unto the woman, 50
Thy faith hath saved
thee; go in peace.

CHAPTER VIII.

And it came to pass soon 1
afterwards, that he went
about through cities and
villages, preaching and
bringing the good tidings
of the kingdom of God, and

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a Psa. 116:16-18; 1 Cor. 15:9; 2 Cor. 5:14; 1 Tim. 1:13-16. *b* Psa. 23:5. *c* Matt. 9:2, 3; Mark 2:7. *d* Luke 8:48; 18:42; Hab. 2:4; Matt. 9:22; Mark 5:34; 10:52; Eph. 2:8.

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less as the other. We are all insolvent. **Forgave.** Forgiveness is the only hope of sinners. **To whom he forgave most.** There is a peculiar gratitude which the restored wanderer realizes, to which the one who has grown up in rectitude must be a stranger. Both may love with all the heart, yet their love will not possess precisely the same characteristics.

44-46. I entered into thine house. How strong the contrast between the indifference of the Pharisee and the earnestness of the penitent! He withheld water; she gave precious tears, "the blood of her heart," says Augustine. He gave no kiss to his cheek; she covered his feet with kisses. He grudged even a drop of oil; she broke the box of rare ointment for her Lord. He treated him with despite as an underling; she adored him as a prince. The water for the feet, the kiss and the oil for the head were ordinary Oriental courtesies.

47-50. Wherefore I say unto thee. This woman, a great sinner, shows that she is forgiven by her great love. Her faith in Jesus led her to trust for forgiveness. **Thy sins are forgiven.** The fact which her trust led her to believe and which filled her soul with love is now announced. **Thy faith hath saved thee.** Her faith brought her to the feet of Christ, a contrite and weeping sinner. **Go in peace.** All her tokens of penitence and affection could not, even in the eyes of sinful men, wash away the stain of her life, but the grace of Christ led her to true peace, as her abiding condition.—*Schaff.*

1. He went throughout every city and village. A thorough missionary tour of Galilee.

2 And[a] certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out[b] of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him[c] of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A[d] sower went out to sow his seed: and, as he sowed, some fell by the way-side; and it was trodden[e] down, and the fowls of the air devoured it.

6 And some fell upon a rock;[f] and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns;[g] and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold.[h] And when he had said these things, he cried, He that hath ears to hear, let him hear.[i]

9 ¶ And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing[j] they might not see, and hearing they might not understand.

11 ¶ Now[k] the parable is this: The[l] seed is the word of God.

12 Those by the way-side are they that hear; then cometh the devil, and taketh away[m] the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive[n] the word with joy; and these have no root,[o] which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they,

with him the twelve, and 2
certain women which had
been healed of evil spirits
and infirmities, Mary that
was called Magdalene, from
whom seven devils had
gone out, and Joanna the 3
wife of Chuza Herod's steward,
and Susanna, and
many others, which ministered
unto them of their
substance.
And when a great multitude 4
came together, and
they of every city resorted
unto him, he spake by a
parable: The sower went 5
forth to sow his seed, and
as he sowed, some fell by
the wayside; and it was
trodden under foot, and
the birds of the heaven devoured
it. And other fell 6
on the rock; and as soon as
it grew, it withered away,
because it had no moisture.
And other fell amidst the 7
thorns; and the thorns
grew with it, and choked
it. And other fell into the 8
good ground, and grew,
and brought forth fruit a
hundredfold. As he said
these things, he cried, He
that hath ears to hear, let
him hear.
And his disciples asked 9
him what this parable
might be. And he said, Unto 10
you it is given to know
the mysteries of the kingdom
of God: but to the rest
in parables; that seeing
they may not see, and hearing
they may not understand.
Now the parable is 11
this: The seed is the word
of God. And those by the 12
wayside are they that have
heard; then cometh the
devil, and taketh away the
word from their heart, that
they may not believe and
be saved. And those on the 13
rock *are* they which, when
they have heard, receive
the word with joy; and
these have no root, which
for a while believe, and in
time of temptation fall
away. And that which fell 1

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a Matt. 27:55. *b* Mark 16:9. *c* 2 Cor. 8:9. *d* Matt. 13:3, &c.; Mark 4:3, &c. *e* Psa. 119:118; Matt. 5:13. *f* Jer. 5:3. *g* Jer. 4: 3. *h* Gen. 26: 12. *i* Prov. 20: 12; Jer. 13: 15; 25: 4. *j* Isa. 6: 9. *k* Matt. 13: 18; Mark 4: 14, &c. *l* 1 Pet. 1:23. *m* Prov. 4:5; Isa. 65: 11; James 1: 23, 24. *n* Psa. 106: 12, 13; Isa. 58:2; Gal. 3: 1, 4; 4: 15. *o* Prov. 12: 3; Hos. 6: 4.

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2. **And certain women.** That these women should attend the footsteps of Christ was opposed to the customs of Palestine. The admixture of the sexes was not common. The rabbis held that the law should not be taught to women. **Mary that was called Magdalene.** That is, of Magdala, a village near the Sea of Galilee. This is the first mention of her and we know nothing more of her preceding history. We know that after this she was one of the most devoted friends of Christ. **Seven devils.** For notes on demoniac possession see Matt. 8: 28.

3. **Joanna the wife of Chuza.** Nothing more is known of her. As her husband held a very responsible position, she must have been a woman of wealth and influence. **Herod.** Herod Antipas. See notes on Matt. 2: 1. **Susanna.** Not named elsewhere. **Ministered unto him.** Contributed to his support. They used their means to support Jesus and the apostles while preaching.

4-15. **A sower went forth to sow.** See notes on Matt. 13: 3-23; Mark 4: 3.

which, when they have heard, go forth, and are choked with[a] cares, and riches, and pleasures of *this* life, and bring no fruit[b] to perfection.

15 But that on the good ground are they, which, in an honest and good heart,[c] having heard the word, keep *it*, and bring forth fruit with[d] patience.

16 ¶ No[e] man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For[f] nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known, and come abroad.

18 Take[g] heed therefore how ye hear: for[h] whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then[i] came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now[j] it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and[k] awoke him, saying, Master, Master, we perish! Then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they, being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And[l] they arrived at the country of the Gadarenes, which is over against Galilee.

among the thorns, these are
they that have heard, and
as they go on their way
they are choked with cares
and riches and pleasures of
this life, and bring no fruit
to perfection. And that in 15
the good ground, these are
such as in an honest and
good heart, having heard
the word, hold it fast, and
bring forth fruit with patience.
And no man, when he 16
hath lighted a lamp, covereth
it with a vessel, or putteth
it under a bed; but
putteth it on a stand, that
they which enter in may
see the light. For nothing 17
is hid, that shall not be
made manifest; nor *anything*
secret, that shall not
be made known and come
to light. Take heed therefore 18
how ye hear: for whosoever
hath, to him shall
be given; and whosoever
hath not, from him shall be
taken away even that which
he thinketh he hath.
And there came to him 19
his mother and brethren,
and they could not come at
him for the crowd. And it 20
was told him, Thy mother
and thy brethren stand
without, desiring to see
thee. But he answered and 21
said unto them, My mother
and my brethren are these
which hear the word of
God, and do it.
Now it came to pass on 22
one of those days, that he
entered into a boat, himself
and his disciples; and he
said unto them, Let us go
over unto the other side of
the lake: and they launched
forth. But as they sailed 23
he fell asleep: and there
came down a storm of wind
on the lake; and they were
filling *with water*, and were
in jeopardy. And they came 24
to him, and awoke him,
saying, Master, master, we
perish. And he awoke, and
rebuked the wind and the
raging of the water: and
they ceased, and there was
a calm. And he said unto 25
them, Where is your faith?
And being afraid they marvelled,
saying one to another,
Who then is this,
that he commandeth even
the winds and the water,
and they obey him?
And they arrived at the 26

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[a] 1 Tim. 6: 9, 10; 2 Tim. 4: 10; 1 John 2: 15-17. [b] John 15: 6. [c] Jer. 32: 39. [d] Heb. 10:36; James 1: 4. [e] Luke 11:33; Matt. 5: 15; Mark 4: 21. [f] Luke 12: 2; Eccl. 12: 4; Matt. 10: 26; 1 Cor. 4: 5. [g] James 1: 21-25. [h] Luke 19:26; Matt. 13: 12; 25: 29. [i] Matt. 12: 46, &c.; Mark 3: 32, &c. [j] Matt. 8: 23, &c.; Mark 4: 35, &c. [k] Psa. 44: 23; Isa. 51: 9, 10. [l] Matt. 8: 28, &c.; Mark 5 : 1, &c.

16-18. When he hath lighted a candle. See notes on Matt. 5: 15 and Mark 4: 21-25. Mark says, "Take heed *what* you hear;" Luke, "*how* you hear." *What* we hear depends on *how* we hear; *i. e.*, our attention and honesty.

19-21. Then came to him his mother. See notes on Matt. 12: 46-50; Mark 3: 21.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment[a] me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.[b]

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled[c] and went and told *it* in the city, and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right[d] mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him[e] to depart from them: for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now the man, out of whom the devils were departed, besought him that he might be with[f] him: but Jesus sent him away, saying,

39 Return to thine own house,[g] and shew how great things[h] God hath done unto thee. And he

country of the Gerasenes,
which is over against Galilee.
And when he was come 27
forth upon the land, there
met him a certain man out
of the city, who had devils,
and for a long time he had
worn no clothes, and abode
not in *any* house, but in the
tombs. And when he saw 28
Jesus, he cried out, and fell
down before him, and with
a loud voice said, What
have I to do with thee, Jesus,
thou Son of the Most
High God? I beseech thee,
torment me not. For he 29
commanded the unclean
spirit to come out from the
man. For oftentimes it had
seized him: and he was
kept under guard, and
bound with chains and fetters;
and breaking the
bands asunder, he was
driven of the devil into the
deserts. And Jesus asked 30
him, What is thy name?
And he said, Legion; for
many devils were entered
into him. And they intreated 31
him that he would not
command them to depart
into the abyss. Now there 32
was there a herd of many
swine feeding on the mountain:
and they intreated
him that he would give
them leave to enter into
them. And he gave them
leave. And the devils came 33
out from the man, and entered
into the swine: and
the herd rushed down the
steep into the lake, and
were choked. And when 34
they that fed them saw
what had come to pass, they
fled, and told it in the city
and in the country. And 35
they went out to see what
had come to pass; and they
came to Jesus, and found
the man, from whom the
devils had gone out, sitting,
clothed and in his right
mind, at the feet of Jesus:
and they were afraid. And 36
they that saw it told them
how he that was possessed
with devils was made
whole. And all the people 37
of the country of the Gerasenes
round about asked
him to depart from them;
for they were holden with
great fear: and he entered
into a boat, and returned.
But the man from whom 38
the devils were gone out
prayed him that he might
be with him: but he sent
him away, saying, Return 39
to thy house, and declare
how great things God hath

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[a] Isa. 27:1; James 2:19; Rev. 20:10. [b] Rev. 20:3. [c] Acts 19:16, 17. [d] Psa. 51:10. [e] Acts 16:39. [f] Deut. 10:20,21; Psa. 116:12, 16. [g] 1 Tim. 5:8. [h] Psa. 126:2, 3.

22-25. For notes on *Stilling the Tempest*, see Matt. 8: 23-27 and Mark 4: 35-41.

26-39. A certain man who had devils. For notes on the cure of the Gadarene demoniac see Matt. 8: 28-34; Mark 5: 1-21.

went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ And, behold, there[a] came a man, named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. (But as he went the people thronged him.

43 ¶ And a woman, having an issue of blood twelve years, which had spent[b] all her living upon physicians,[c] neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and[d] immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue[e] is gone out of me.

47 And when the woman saw that she was not hid,[f] she came trembling,[g] and, falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.)

49 ¶ While[h] he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not:[i] believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.[j]

done for thee. And he
went his way, publishing
throughout the whole city
how great things Jesus had
done for him.
And as Jesus returned, 40
the multitude welcomed
him; for they were all waiting
for him. And behold, 41
there came a man named
Jairus, and he was a ruler
of the synagogue; and he
fell down at Jesus' feet,
and besought him to come
into his house: for he had 42
an only daughter, about
twelve years of age, and
she lay a dying. But as he
went the multitudes thronged
him.
And a woman having an 43
issue of blood twelve years,
which had spent all her
living upon physicians, and
could not be healed of any,
came behind him, and 44
touched the border of his
garment: and immediately
the issue of her blood
stanched. And Jesus said, 45
Who is it that touched me?
And when all denied, Peter
said, and they that were
with him, Master, the multitudes
press thee and
crush *thee*. But Jesus said, 46
Some one did touch me: for
I perceived that power had
gone forth from me. And 47
when the woman saw that
she was not hid, she came
trembling, and falling
down before him declared
in the presence of all the
people for what cause she
touched him, and how she
was healed immediately.
And he said unto her, 48
Daughter, thy faith hath
made thee whole; go in
peace.
While he yet spake, there 49
cometh one from the ruler
of the synagogue's *house*,
saying, Thy daughter is
dead; trouble not the Master.
But Jesus hearing it, 50
answered him, Fear not:
only believe, and she shall
be made whole. And when 51
he came to the house, he
suffered not any man to enter
in with him, save Peter,
and John, and James, and
the father of the maiden
and her mother. And all 52
were weeping, and bewailing
her: but he said, Weep
not; for she is not dead,

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[a] Matt. 9:18, &c.; Mark 5:22, &c. [b] 2 Chron. 16:12; Isa. 55:2. [c] Job 13:4. [d] Luke 13:13; Matt. 8:3; 20:34. [e] Luke 6:19; 1 Pet. 2:9. [f] Psa. 38:9; Hos. 5:3. [g] Isa. 66:2; Hos. 13:1; Acts 16:29. [h] Matt. 9:23, &c.; Mark 5:35, &c. [i] John 11:25; Rom. 4:17. [j] John 11:11, 13.

40-56. A man named Jairus. For the miracles of raising from the dead the daughter of Jairus, and the healing of the woman with the bloody issue, see Matt. 9:18-26 and the notes; also Mark 5:22-43. This was the second instance of the Lord raising the dead.

53 And they laughed him to scorn,[a] knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid,[b] arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged[c] them that they should tell no man what was done.

CHAPTER IX.

The Transfiguration.

Summary.—The Twelve Apostles Sent Forth. Herod's Wonder About Jesus. The Five Thousand Fed. Peter's Confession of Faith. Saving and Losing Life. The Transfiguration. The Child Healed. Who Shall be Greatest? James and John and the Samaritan Village. Excuses for not Following Christ.

1 Then he[d] called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take[e] nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing everywhere.

7 ¶ Now Herod[f] the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he[g] desired to see him.

but sleepeth. And they 53
laughed him to scorn,
knowing that she was dead.
But he, taking her by the 54
hand, called, saying, Maiden, arise. And her spirit re- 55
turned, and she rose up immediately: and he commanded that *something* be
given her to eat. And her 56
parents were amazed: but
he charged them to tell no
man what had been done.

CHAPTER IX.

And he called the twelve 1
together, and gave them
power and authority over
all devils, and to cure diseases. And he sent them 2
forth to preach the kingdom of God, and to heal
the sick. And he said unto 3
them, Take nothing for
your journey, neither staff,
nor wallet, nor bread, nor
money; neither have two
coats. And into whatsoever 4
house ye enter, there abide,
and thence depart. And as 5
many as receive you not,
when ye depart from that
city, shake off the dust from
your feet for a testimony
against them. And they de- 6
parted, and went throughout the villages, preaching
the gospel, and healing
everywhere.
Now Herod the tetrarch 7
heard of all that was done:
and he was much perplexed, because that it was said
by some, that John was risen from the dead; and by 8
some, that Elijah had appeared; and by others, that
one of the old prophets was
risen again. And Herod 9
said, John I beheaded: but
who is this, about whom I
hear such things? And he
sought to see him.

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[a] Luke 16:14; Psa. 22:7. [b] Luke 7:14; John 11:43. [c] Matt. 8:4; 9:30; Mark 5:43. [d] Matt. 10:1, &c.; Mark 3:13, &c. 6:7, &c. [e] Luke 10:4, &c.; 12:22. [f] Matt. 14:1, &c.; Mark 6:14, &c. [g] Luke 23:8.

1-6. He called the twelve. This Commission of the Apostles is given in Matt. 10:1-42 and Mark 6:7-13. Matthew's account is the fullest, on which see notes.

7-9. Now Herod the tetrarch. Herod Antipas. See notes on Matt. 2:1. For Herod's perplexity about Christ see notes on Matt. 14:1-12 and Mark 6:14-29.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city, called Bethsaida.

11 And the people, when they knew[a] *it*, followed him: and he received them, and spake unto them of the kingdom[b] of God, and healed them that had need[c] of healing.

12 ¶ And[d] when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert[e] place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 (For they were about five thousand men.) And he said to his disciples, Make[f] them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and, looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all[g] filled; and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it[h] came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, John[i] the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter[j] answering, said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son[k] of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

And the apostles, when 10
they were returned, declared
unto him what things
they had done. And he
took them, and withdrew
apart to a city called Bethsaida.
But the multitudes 11
perceiving it followed him:
and he welcomed them,
and spake to them of the
kingdom of God, and them
that had need of healing he
healed. And the day began 12
to wear away; and the
twelve came, and said unto
him, Send the multitude
away, that they may go into
the villages and country
round about, and lodge,
and get victuals: for we
are here in a desert place.
But he said unto them, 13
Give ye them to eat. And
they said, We have no more
than five loaves and two
fishes; except we should go
and buy food for all this
people. For they were about 14
five thousand men. And he
said unto his disciples,
Make them sit down in
companies, about fifty each.
And they did so, and made 15
them all sit down. And he 16
took the five loaves and the
two fishes, and looking up
to heaven, he blessed them,
and brake; and gave to the
disciples to set before the
multitude. And they did 17
eat, and were all filled: and
there was taken up that
which remained over to
them of broken pieces,
twelve baskets.
And it came to pass, as 18
he was praying alone, the
disciples were with him:
and he asked them, saying,
Who do the multitudes say
that I am? And they answering 19
said, John the Baptist;
but others *say*, Elijah;
and others, that one of the
old prophets is risen again.
And he said unto them, 20
But who say ye that I am?
And Peter answering said,
The Christ of God. But he 21
charged them, and commanded
them to tell this to
no man; saying, The Son 22
of man must suffer many
things, and be rejected of
the elders and chief priests
and scribes, and be killed,
and the third day be raised

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a Rom. 10: 14, 17. *b* Acts 28: 31. *c* Luke 1: 53; 5: 31; Heb. 4: 16. *d* Matt. 14: 15, &c.; Mark 6: 35, &c.; John 6: 5, &c. *e* Psa. 78: 19, 20; Ezek. 34: 25; Hos. 13: 5. *f* 1 Cor. 14: 40. *g* Psa. 107: 9. *h* Matt. 16: 13, &c.; Mark 8: 27, &c. *i* Matt. 14: 2. *j* John 6: 69. *k* Matt. 16: 21; 17: 22.

10-17. Went aside privately into a desert place. See notes on Matt. 14: 13-27, for the feeding of the five thousand. Also Mark 6: 30-44 and John 6: 1-21. **Bethsaida.** Near the mouth of the Jordan into the Sea of Galilee. The **desert place** was near it on the eastern shore.

18-21. Whom say the people that I am? See notes on Peter's confession of faith, Matt. 16: 13-20; also Mark 8: 27-30. Luke only informs us that **he was alone praying**, his disciples being present, when he asked the question.

23 ¶ And he said to *them* all, If[a] any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever[b] shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 But I[c] tell you of a truth, there be some standing here which shall not taste[d] of death, till they see the kingdom of God.

28 ¶ And[e] it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And, as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were Moses and Elias;

31 Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy[f] with sleep: and when they were awake, they saw his glory,[g] and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good[h] for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing[i] what he said.

34 While he thus spake, there came a cloud and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This[j] is my beloved Son; hear[k] him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days[l] any of those things which they had seen.

up. And he said unto all, If 23
any man would come after
me, let him deny himself,
and take up his cross daily,
and follow me. For whoso- 24
ever would save his life
shall lose it; but whosoever
shall lose his life for my
sake, the same shall save it.
For what is a man profited, 25
if he gain the whole world,
and lose or forfeit his own
self? For whosoever shall 26
be ashamed of me and of
my words, of him shall the
Son of man be ashamed,
when he cometh in his own
glory, and *the glory* of the
Father, and of the holy an-
gels. But I tell you of a 27
truth, There be some of
them that stand here, which
shall in no wise taste of
death, till they see the king-
dom of God.
And it came to pass about 28
eight days after these say-
ings, he took with him Pe-
ter and John and James,
and went up into the moun-
tain to pray. And as he was 29
praying, the fashion of his
countenance was altered,
and his raiment *became*
white *and* dazzling. And be- 30
hold, there talked with him
two men, which were Moses
and Elijah; who appeared 31
in glory, and spake of his
decease which he was about
to accomplish at Jerusalem.
Now Peter and they that 32
were with him were heavy
with sleep: but when they
were fully awake, they saw
his glory, and the two men
that stood with him. And 33
it came to pass, as they
were parting from him, Pe-
ter said unto Jesus, Master,
it is good for us to be here:
and let us make three taber-
nacles; one for thee, and
one for Moses, and one for
Elijah: not knowing what
he said. And while he said 34
these things, there came a
cloud, and overshadowed
them: and they feared as
they entered into the cloud.
And a voice came out of 35
the cloud, saying, This is
my Son, my chosen: hear
ye him. And when the voice 36
came, Jesus was found
alone. And they held their
peace, and told no man in
those days any of the
things which they had
seen.

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a Luke 14: 27; Matt. 10: 38; 16: 24; Mark 8: 34; Rom. 8: 13; Col. 3: 5. *b* Matt 10: 33; Mark 8: 38; 2 Tim. 2: 12. *c* Matt. 16: 28; Mark 9: 1. *d* John 8: 52; Heb. 2: 9. *e* Matt. 17: 1, &c.; Mark 9: 2, &c. *f* Dan. 8: 18; 10: 9. *g* John 1: 14. *h* Psa. 27: 4; 73: 28. *i* Mark 10: 38. *j* Matt. 3: 17; 2 Pet. 1: 17, 18. *k* Deut. 18: 15; Acts 3: 22. *l* Eccl. 3: 7.

22-27. For the first announcement to his disciples of his death, and the discourse, see notes on Matt 16: 21-28 and Mark 8: 31 to 9: 1.

28-36. **About an eight days after.** See notes on Matt. 17: 1-9, for the Transfiguration. Also Mark 9: 1-8. Luke adds the fact that the Lord **went up into the mountain to pray**; that as **he prayed,**

37 ¶ And it[a] came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine[b] only child:

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.[c]

41 And Jesus answering, said, O faithless[d] and perverse[e] generation how long shall I be with you, and suffer you? Bring thy son hither.

42 ¶ And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked[f] the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed[g] at the mighty power of God. But, while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for[h] the Son of man shall be delivered into the hands of men.[i]

45 But[j] they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then[k] there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever[l] shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for[m] he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we[n] saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

And it came to pass, on 37
the next day, when they
were come down from the
mountain, a great multitude
met him. And behold, 38
a man from the multitude
cried, saying, Master, I beseech
thee to look upon my
son; for he is mine only
child: and behold, a spirit 39
taketh him, and he suddenly
crieth out; and it teareth
him that he foameth, and
it hardly departeth from
him, bruising him sorely.
And I besought thy disciples 40
to cast it out; and they
could not. And Jesus answered 41
and said, O faithless
and perverse generation,
how long shall I be
with you, and bear with
you? bring hither thy son.
And as he was yet a coming, 42
the devil dashed him
down, and tare *him* grievously.
But Jesus rebuked
the unclean spirit, and
healed the boy, and gave
him back to his father.
And they were all astonished 43
at the majesty of God.
But while all were marvelling
at all the things
which he did, he said unto
his disciples, Let these 44
words sink into your ears:
for the Son of man shall be
delivered up into the hands
of men. But they understood 45
not this saying, and
it was concealed from
them, that they should not
perceive it: and they were
afraid to ask about this
saying.
And there arose a reasoning 46
among them, which of
them should be greatest.
But when Jesus saw the 47
reasoning of their heart, he
took a little child, and set
him by his side, and said
unto them, Whosoever 48
shall receive this little child
in my name receiveth me:
and whosoever shall receive
me receiveth him that
sent me: for he that is least
among you all, the same is
great.
And John answered and 49
said, Master, we saw one
casting out devils in thy
name; and we forbade him,
because he followeth not

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[a] Matt. 17: 14, &c.; Mark 9: 17. &c. [b] Zech. 12: 10. [c] Acts 19: 13-16. [d] John 20: 27; Heb. 4: 2. [e] Deut. 32: 5; Psa. 78: 8. [f] Mark 1: 27. [g] Psa. 139: 14; Zech. 8: 6. [h] Matt. 17: 22. [i] 2 Sam. 24: 14. [j] Luke 2: 50; 18: 34; Mark 9: 32. [k] Matt. 18: 1, &c.; Mark 9: 34. &c. [l] Matt. 10: 40; John 12: 44; 13: 20. [m] Luke 14: 11; Matt. 23: 11, 12. [n] Num. 11: 27-29.

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he was transfigured; that **the fashion of his countenance was altered**; that the theme of conversation with Moses and Elias was the Lord's **decease**; that the apostles **were awake** when they saw the vision: that they **told no man in those days**, even as Jesus directed (Matthew). **They kept it close.** Until after the death and resurrection of the Lord.

37-42. Look upon my son. For the healing of the lunatic child see Matt. 17: 14-21 and Mark 9: 14-29. Matthew calls the boy a lunatic. The symptoms are like epilepsy.

43-45. For this second statement of the Lord's suffering at Jerusalem see notes on Matt. 17: 22, 23 and Mark 9: 30-32.

50 And Jesus said unto him, Forbid *him* not: for[a] he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up,[b] he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans,[c] to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias[d] did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For[e] the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And[f] it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer[g] me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

with us. But Jesus said 50
unto him, Forbid *him* not:
for he that is not against
you is for you.
And it came to pass, when 51
the days were well-nigh
come that he should be received
up, he stedfastly set
his face to go to Jerusalem,
and sent messengers before 52
his face: and they went,
and entered into a village
of the Samaritans, to make
ready for him. And they 53
did not receive him, because
his face was *as though*
he were going to Jerusalem.
And when his disciples 54
James and John saw *this*,
they said, Lord, wilt thou
that we bid fire to come
down from heaven, and
consume them? But he 55
turned, and rebuked them.
And they went to another 56
village.
And as they went in the 57
way, a certain man said
unto him, I will follow thee
whithersoever thou goest.
And Jesus said unto him, 58
The foxes have holes, and
the birds of the heaven *have*
nests; but the Son of man
hath not where to lay his
head. And he said unto another, 59
Follow me. But he
said, Lord, suffer me first
to go and bury my father.
But he said unto him, 60
Leave the dead to bury
their own dead; but go
thou and publish abroad
the kingdom of God. And 61
another also said, I will
follow thee, Lord; but first
suffer me to bid farewell to
them that are at my house.

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a Luke 16: 13; Matt. 12: 30. *b* Mark 16: 19; Acts 1: 2. *c* John 4: 4. *d* 2 Kings 1: 10, 12. *e* John 3: 17; 12: 47. *f* Matt. 8: 19, &c. *g* 1 Kings 19: 20.

46-50. Who should be greatest. See notes on Matt. 18: 1-6 and Mark 9: 33-50. For notes on the question of John and the Lord's answer, see Mark as above.

51, 52. When the days were well-nigh come. The time of his suffering was not far away. He was about to leave Galilee. **He stedfastly set his face to go to Jerusalem.** Knowing what he should suffer there. Just when this was we are not told. **Sent messengers.** To secure a stopping place for himself and disciples on their journey. **Went into a village of the Samaritans.** To go from Galilee to Jerusalem "he must needs go through Samaria," unless he went down on the east of the Jordan. The Samaritans were hereditary enemies of the Jews, and the two peoples had no intercourse.

53, 54. They did not receive him. Because he was evidently journeying to Jerusalem. This stirred up their bigotry. They thus not only refused Jesus as a prophet, but violated the sacred duties of hospitality. The refusal to receive a religious teacher was considered a rejection of his claims. **Wilt thou that we command fire?** These gentle apostles were filled with wrath at the insult to the Master. Their zeal for the Lord led them to a sanguinary feeling that was sinful. Thus, often, religious zeal has led men to sinful acts and a persecuting spirit. **As Elias did?** See 2 Kings 1: 9-12.

55. He rebuked them. Their spirit was not his. He quietly left the inhospitable village and went elsewhere. He was not a destroyer, but a Savior. Zeal for Christ is no excuse for fanaticism.

57-62. On these excuses see notes on Matt. 8: 18-22; also Mark 4: 35. Luke adds a few new facts which

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER X.

The Seventy Disciples Sent Forth.

SUMMARY.—The Harvest Ready but Laborers Few. Seventy Preachers Chosen. The Charge. The Warning to Chorazin, Bethsaida and Capernaum. The Return of the Seventy. The Lawyer's Question. Who is my Neighbor? The Parable of the Good Samaritan. Martha and Mary.

1 After[a] these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come.

2 Therefore said he unto them,[b] The harvest truly *is* great, but the[c] labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry[d] neither purse, nor scrip, nor shoes; and[e] salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son[f] of peace be there, your peace shall rest[g] upon it: if not, it shall turn to you again.

But Jesus said unto him, 62
No man, having put his
hand to the plough, and
looking back, is fit for the
kingdom of God.

CHAPTER X.

Now after these things 1
the Lord appointed seventy
others, and sent them two
and two before his face
into every city and place,
whither he himself was
about to come. And he said 2
unto them, The harvest is
plenteous, but the labourers
are few: pray ye therefore
the Lord of the harvest,
that he send forth labourers
into his harvest.
Go your ways: behold, I 3
send you forth as lambs in
the midst of wolves. Carry 4
no purse, no wallet, no
shoes: and salute no man
on the way. And into what- 5
soever house ye shall enter,
first say, Peace *be* to this
house. And if a son of 6
peace be there, your peace
shall rest upon him: but if
not, it shall turn to you

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[a] Matt. 10: 1, &c.; Mark 6: 7, &c. [b] Matt. 9: 37; John 4: 35. [c] 1 Cor. 3: 9; 1 Tim. 5: 17. [d] Luke 9: 3, &c. [e] Gen. 24: 33, 56; 2 Kings 4: 29; Prov. 4: 25. [f] Isa. 9: 6. [g] 2 Thes. 3: 16; James 3: 18.

I notice. **A certain man.** A scribe (Matthew). **I will follow thee.** The Lord tries his sincerity by telling him of the hardships before him. **The Son of man.** The Messiah (see note on Matt. 10: 23). He had no permanent home. Often his only shelter at night was the open sky. **Another.** A disciple. See note on Matt. 8: 21. **Let the dead bury their dead.** Let the world attend to its own duties. To preach the kingdom rises above every other duty. The disciple was probably an apostle, who wished to stay with his father until his father's death. **No man having put his hand to the plough.** An agricultural figure. The plowman must look ahead instead of back. So, too, of the Christian. The Savior's words were suggested by a request of one to go home for a farewell before following him. In thousands of instances it has been shown that the convert who goes to confer with unbelieving relatives before the final step is likely to part with Christ instead. Heathen, ready to be baptized, who go home for a final farewell before the step, are likely to be persuaded not to take it, so missionaries tell us.

1. **After these things.** All that we can be certain of as to the time when the seventy were appointed is that it was *after* the events Luke has already related. There are reasons for thinking that it was near the close of our Lord's ministry. It is usually located in the country east of the Jordan, when the Lord began his last journey to Jerusalem. **Appointed seventy others.** He had already sent forth the apostles (Luke 9: 1), and he now sent forth seventy preachers more. That he could find seventy fitted for this mission shows that his teaching was making a deep impression on the Galileans. **Sent them two and two.** That each one might have a helper, a counsellor and a sympathizer. **Into every city and place.** As the time of his earthly ministry shortened, it increased in earnestness and activity. The Lord in person visited as many places as possible, and these messengers were sent before to preach to the people and to prepare the way.

2. **The harvest truly is great.** See notes on Matt. 9: 37, where the same language is used, not on the same, but a similar occasion.

3-12. **Go your ways.** The instructions to the seventy are in substance the same as those given to the twelve in Matthew, chapter 10. See notes there. Matthew is fuller. Luke adds: **Salute no man**

7 And in the same house remain, eating and drinking such things as they give: for[a] the labourer is worthy of his hire. Go not from house[b] to house.

8 And into whatsoever city ye enter, and they receive you, eat[c] such things as are set before you;

9 And heal the sick that are therein; and say unto them, The[d] kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even[e] the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, That it shall be more tolerable in that day for Sodom than for that city.

13 Woe[f] unto thee, Chorazin! woe unto thee, Bethsaida! for[g] if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment than for you.

15 And thou, Capernaum, which[h] art exalted to heaven, shalt be thrust[i] down to hell.

16 He[j] that heareth you, heareth me; and he[k] that despiseth you, despiseth me; and[l] he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan[m] as lightning fall from heaven.

again. And in that same 7
house remain, eating and
drinking such things as
they give: for the labourer
is worthy of his hire. Go
not from house to house. 8
And into whatsoever city
ye enter, and they receive
you, eat such things as are
set before you: and heal 9
the sick that are therein,
and say unto them, The
kingdom of God is come
nigh unto you. But into 10
whatsoever city ye shall enter,
and they receive you
not, go out into the streets
thereof and say, Even the 11
dust from your city, that
cleaveth to our feet, we do
wipe off against you: howbeit
know this, that the
kingdom of God is come
nigh. I say unto you, It 12
shall be more tolerable in
that day for Sodom, than
for that city. Woe unto 13
thee, Chorazin! woe unto
thee, Bethsaida! for if the
mighty works had been
done in Tyre and Sidon,
which were done in you,
they would have repented
long ago, sitting in sackcloth
and ashes. Howbeit 14
it shall be more tolerable
for Tyre and Sidon in the
judgement, than for you.
And thou, Capernaum, 15
shalt thou be exalted unto
heaven? thou shalt be
brought down unto Hades.
He that heareth you hear- 16
eth me; and he that rejecteth
you rejecteth me; and
he that rejecteth me rejecteth
him that sent me.
And the seventy returned 17
with joy, saying, Lord, even
the devils are subject unto
us in thy name. And he 18
said unto them, I beheld
Satan fallen as lightning

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a 1 Cor. 9: 4-14; 1 Tim. 5: 18. *b* 1 Tim. 5: 13. *c* 1 Cor. 10: 27. *d* Matt. 3: 2. *e* Luke 9: 5. *f* Matt. 11: 21. &c. *g* Ezek. 3: 6. *h* Isa. 14: 13-15; Jer. 51: 53; Amos 9: 2, 3. *i* Ezek. 26: 20; 31: 18. *j* John 13: 20. *k* Acts 5: 4. *l* John 5: 23. *m* Rev. 12: 8: 9.

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by the way. The Jewish salutations were very formal, hypocritical, and consumed much time. It is said that it often required from one to three hours to complete these formal salutations. The disciples were not to consume thus their precious time, nor did the Savior wish them to go through with foolish and insincere forms. **Peace be to this house.** The usual form of blessing when entering a house as a guest. **Son of peace.** One who is worthy of such a blessing and hospitality receives the messengers of the Lord.

13-15. Woe unto thee, Chorazin! See notes on Matt. 11: 21-24. It is thought that this is a repetition of the words used on a former occasion, in order to emphasize the sin of rejecting the messengers of the Lord.

16. He that heareth you, heareth me. See notes on Matt. 10: 40, where we have the same solemn and suggestive declaration.

17-20. The seventy returned with joy. ** How long after they were sent forth is unknown. **Even the devils are subject unto us in thy name. In accordance with the promise made to the twelve (Matt. 10: 8), and probably repeated to the seventy. All was wrought by the power of Christ's name. **I beheld Satan fallen as lightning from heaven.** Various interpretations of this statement are

19 Behold, I give unto you power to tread on serpents[a] and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written[b] in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things[c] are delivered to me of my Father: and no[d] man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that[e] many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what[f] shall I do to inherit[g] eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou[h] shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy [i]neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and[j] thou shalt live.

from heaven. Behold, I 19
have given you authority
to tread upon serpents and
scorpions, and over all the
power of the enemy: and
nothing shall in any wise
hurt you. Howbeit in this 20
rejoice not, that the spirits
are subject unto you; but
rejoice that your names
are written in heaven.
In that same hour he rejoiced 21
in the Holy Spirit, and
said, I thank thee, O Father,
Lord of heaven and earth,
that thou didst hide these
things from the wise and
understanding, and didst
reveal them unto babes:
yea, Father; for so it was
well-pleasing in thy sight.
All things have been delivered 22
unto me of my Father:
and no one knoweth who
the Son is, save the Father;
and who the Father is, save
the Son, and he to whomsoever
the Son willeth to reveal
him. And turning to 23
the disciples, he said privately,
Blessed *are* the eyes
which see the things that ye
see: for I say unto you, 24
that many prophets and
kings desired to see the
things which ye see, and
saw them not; and to hear
the things which ye hear,
and heard them not.
And behold, a certain 25
lawyer stood up and tempted
him, saying, Master,
what shall I do to inherit
eternal life? And he said 26
unto him, What is written
in the law? how readest
thou? And he answering 27
said, Thou shalt love the
Lord thy God with all thy
heart, and with all thy soul,
and with all thy strength,
and with all thy mind; and
thy neighbour as thyself.
And he said unto him, 28
Thou hast answered right:

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a Mark 16: 18; Acts 28: 5. *b* Ex. 32: 32; Psa. 69: 28; Isa. 4: 3; Dan. 12: 1; Phil. 4: 3; Heb. 12: 23; Rev. 13: 8; 20: 12; 21: 27. *c* Matt. 28: 18; John 3: 35. *d* John 6: 44, 46. *e* 1 Pet. 1: 10. *f* Acts 16: 30, 31. *g* Gal. 3: 18. *h* Deut. 6: 5. *i* Lev. 19: 18. *j* Lev. 18: 5; Neh. 9: 29; Ezek. 20: 11, 21; Rom. 10: 5; Gal. 3: 12.

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given, but it is probable that Christ refers to the original fall of Satan (Isa. 14: 12; Jude 6). The victory of his disciples over the demons is the harbinger of another fall, when Satan and all his works shall be destroyed. **To tread upon serpents and scorpions.** Evidently an allusion to the promise that the seed of woman shall bruise the serpent's head (Gen. 3: 15). It is a promise of victory over the power of sin, of victory **over all the power of the enemy.** The connection shows that it is symbolical. **Rejoice not** in your own power. Judas had this power in Christ's name. **But rather rejoice.** In the hope of salvation. The greatest of all subjects of rejoicing is that we are the children of God.

21, 22. I thank thee, Father. See Matt. 11: 25-27, for notes. The same language is probably uttered here a second time.

23, 24. See notes on Matt. 13: 16, 17. A similar occasion calls for the same language here recorded.

25-29. The parable of the Good Samaritan, as well as that of the Prodigal Son and Lazarus and Dives, are given only by Luke. **A certain lawyer.** One versed in the Jewish law, a theologian, a scribe, and possibly a rabbi. **Tempted him.** Put him to trial. **What shall I do to inherit eternal life?** He probably had noted that Jesus was calling sinners to repentance, but he fancied that he belonged to another class, and hence asks, What shall *I* do? **What is written.** The Lord calls on the lawyer to state his own understanding of the law. **Thou shalt love the Lord.** The lawyer answered

29 But he, willing to justify[a] himself, said unto Jesus,[b] And who is my neighbour?

30 And Jesus answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by[c] on the other side.

32 And likewise a Levite, when he was at the place, came and looked[d] *on him*, and passed by on the other side.

33 But a certain Samaritan,[e] as he journeyed, came where he was: and when he saw him, he had compassion[f] *on him*,

34 And went to *him*, and bound[g] up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay[h] thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy[i] on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman, named Martha,[j] received him into her house.

this do, and thou shalt live.
But he desiring to justify 29
himself, said unto Jesus,
And who is my neighbour?
Jesus made answer and 30
said, A certain man was going
down from Jerusalem
to Jericho; and he fell
among robbers, which both
stripped him and beat him,
and departed, leaving him
half dead. And by chance a 31
certain priest was going
down that way: and when
he saw him, he passed by
on the other side. And in 32
like manner a Levite also,
when he came to the place,
and saw him, passed by on
the other side. But a certain 33
Samaritan, as he journeyed,
came where he was:
and when he saw him, he
was moved with compassion,
and came to him, and 34
bound up his wounds, pouring
on *them* oil and wine;
and he sat him on his own
beast, and brought him to
an inn, and took care of
him. And on the morrow 35
he took out two pence, and
gave them to the host, and
said, Take care of him;
and whatsoever thou spendest
more, I, when I come
back again, will repay thee.
Which of these three, thinkest 36
thou, proved neighbour
unto him that fell among
the robbers? And he said, 37
He that shewed mercy on
him. And Jesus said unto
him, Go, and do thou likewise.

Now as they went on 38
their way, he entered into a
certain village: and a certain
woman named Martha
received him into her

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a Luke 16:15; Job 23:2; Rom. 4:2; Gal. 3:11; James 2:24. *b* Matt. 5:43, 44. *c* Psa. 38:11. *d* Psa, 109:25; Prov. 27:10. *e* John 4:9. *f* Ex. 2:6. *g* Psa. 147:3; Isa. 1:6. *h* Luke 14:14; Prov. 19:17. *i* Prov. 14:21; Hos. 6:6; Micah 6:8; Matt. 23:23. *j* John 11:1; 12:2, 3.

well and gave the sum of the whole law. See Deut. 6: 4, 5 and Lev. 19: 18. **This do and thou shalt live.** He who fulfills the great law of love is born again. There is no inconsistency. We *repent* and live, *believe* and live, *obey* and live, and *love* and live. For these are all co-related. One cannot exist without the others. We cannot love God unless we believe and repent. "He that loves me will keep my words" (John 14: 23). **Willing to justify himself.** Evidently conscious that he did not keep the law of love. **Who is my neighbour?** The Lord answers by a parable.

30-37. A certain man. A Jew of Jerusalem. **Went down.** It was a constant descent from Jerusalem to Jericho, over 3,000 feet in eighteen miles. **Fell among robbers.** The road is a dark, desolate, mountain pass, dangerous then, so beset by robbers still that no traveler dares go through it without a guard. **Which stripped him.** Not only of raiment, but of all he had; then left him, stunned, bleeding, unconscious, nearly dead. **A certain priest.** Jericho was a city of priests. A priest ought to be a holy man. The law commanded mercy and help to a neighbor (Exod. 23: 4, 5; Deut. 22: 1-4). The priest and Levite both disregarded the law in passing by the poor sufferer. **Likewise a Levite.** A temple minister. He probably excused himself by the example of his priest. **A certain Samaritan.** The hereditary enemy of the Jews; despised and hated by the latter. "The Jews and Samaritans have no dealings" (John 4: 9). If any man had excuse for passing the wounded Jew by it was the Samaritan. But he, unlike the priest and Levite, **had compassion.** His compassion leads to action, to self-denial, and inconvenience. He dresses the man's wounds, sets him on his own beast, carries him to the inn, and when he left, left money for his care. For ancient inns, see note on Luke 2: 7. **Two pence** was two days' wages, and there was promise of more. **Which of these three . . proved neighbour?** The

39 And she had a sister called Mary, which also sat[a] at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art[b] careful and troubled about many things;

42 But one thing[c] is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER XI.

Summary.—Teaching the Disciples to Pray. Parable of the Three Loaves. Earnestness in Prayer. The Charge that Jesus Cast out Demons by the Aid of Beelzebub. The Sign of Jonas. Dining with a Pharisee. The Pharisees and Lawyers Denounced.

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our[d] Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins: for[e] we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

house. And she had a sister 39
called Mary, which also sat
at the Lord's feet, and
heard his word. But Martha 40
was cumbered about much
serving; and she came up
to him, and said, Lord, dost
thou not care that my sister
did leave me to serve alone?
bid her therefore that she
help me. But the Lord answered 41
and said unto her,
Martha, Martha, thou art
anxious and troubled about
many things: but one thing 42
is needful: for Mary hath
chosen the good part, which
shall not be taken away
from her.

CHAPTER XI.

And it came to pass, as 1
he was praying in a certain
place, that when he ceased,
one of his disciples said
unto him, Lord, teach us to
pray, even as John also
taught his disciples. And 2
he said unto them, When ye
pray, say, Father, Hallowed
be thy name. Thy kingdom 3
come. Give us day by day
our daily bread. And forgive 4
us our sins; for we ourselves
also forgive every
one that is indebted to us.
And bring us not into
temptation.

And he said unto them, 5
Which of you shall have a
friend, and shall go unto
him at midnight, and say
to him, Friend, lend me

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[a] Luke 8:35; Acts 22:3. [b] Luke 21:34; Mark 4:19; 1 Cor. 7:32, 35. [c] Luke 18:22; Psa. 27:4; 73:25; Eccl. 12:13; Mark 8:36; 1 Cor. 13:3. [d] Matt. 6:9, &c. [e] Mark 11:25, 26.

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stranger became the neighbor. So we are to be neighbors to all who need help. Christian love must know no narrow bounds of race or sect. Genuine philanthropy is a Christian spirit.

38. Entered into a certain village. Bethany, the home of Mary, Martha and Lazarus. It is probable that this incident is not related in its order of time. It may have occurred on the last journey.

39. Sat at the Lord's feet, and heard his word. Martha seems to have been mistress of the house. Her thought was to entertain the Lord; Mary's to hear his word; both commendable; the latter, best.

40. Dost thou not care? Her sister seemed to her negligent and selfish, when her apparent neglect was due to absorption in the truth.

41, 42. Thou art anxious and troubled. Agitated over temporal matters while there are others more important. **One thing is needful.** Jesus cared nothing for bodily indulgence. The important thing was the bread of life. That, Mary had chosen. Heed the lesson that he who *receives* most from Christ, who drinks in most of his word and spirit, is most pleasing in his sight.

1-4. Praying in a certain place. Luke neither tells where nor when. **Teach us to pray.** Matt. 6:9-13, gives the Lord's prayer, but does not say that the prayer was taught in response to a request. See the notes on Matthew.

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet, because of his importunity,[a] he will rise and give him as many as he needeth.

9 And I say unto you, Ask,[b] and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And[c] he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*,[d] sought of him a sign from heaven.

17 But he, knowing[e] their thoughts, said unto them, Every[f] kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how

three loaves; for a friend 6
of mine is come to me
from a journey, and I have
nothing to set before him;
and he from within shall 7
answer and say, Trouble
me not: the door is now
shut, and my children are
with me in bed; I cannot
rise and give thee? I say 8
unto you, Though he will
not rise and give him, because
he is his friend, yet
because of his importunity
he will arise and give him
as many as he needeth.
And I say unto you, Ask, 9
and it shall be given you;
seek, and ye shall find;
knock, and it shall be opened
unto you. For every 10
one that asketh receiveth;
and he that seeketh findeth;
and to him that knocketh
it shall be opened. And 11
of which of you that is a
father shall his son ask a
loaf, and he shall give him
a stone? or a fish, and he
for a fish give him a serpent?
Or *if* he shall ask an 12
egg, will he give him a
scorpion? If ye then, being 13
evil, know how to give good
gifts unto your children,
how much more shall *your*
heavenly Father give the
Holy Spirit to them that
ask him?

And he was casting out a 14
devil *which was* dumb. And
it came to pass, when the
devil was gone out, the
dumb man spake; and the
multitudes marvelled. But 15
some of them said, By Beelzebub
the prince of the devils
casteth he out devils.
And others, tempting *him*, 16
sought of him a sign from
heaven. But he, knowing 17
their thoughts, said unto
them, Every kingdom divided
against itself is
brought to desolation; and
a house *divided* against a
house falleth. And if Satan 18
also is divided against him-

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[a] Luke 18: 1-8. [b] Matt. 7: 7; 21:22; John 15: 7. Jas. 1: 5; 1 John 3: 22. [c] Matt. 9: 32; 12: 22. [d] Matt. 12: 38; 16-1. [e] John 2: 25. [f] Matt. 12; 25; Mark 3: 24.

5-8. Friend, lend me three loaves. This parable is uttered to teach earnestness in prayer. **My children are with me in bed.** He could not rise to give the bread without disturbing them. **Because of his importunity.** When he should continue knocking and asking. How much more will the loving Father yield to the importunity of his children. Compare Gen. 32: 28; Psa. 55: 17; 1 Thess. 3: 10 and 5: 17; 1 Tim. 5: 5; 2 Tim. 1: 3.

9-13. Ask, and it shall be given. See notes on Matt. 7: 7-11. These verses are a part of the Sermon on the Mount. It is probable that Luke, who does not give a chronological history, incorporates them here, though not the time when they were spoken. The same may be said of various utterances given by Luke. Luke says instead of *good things* (Matthew) that the Father will give the **Holy Spirit**, the best possible gift.

14-26. He casteth out devils through Beelzebub. See notes on Matt. 12: 22-29; 43-45. This discourse was given in Galilee (Matthew).

shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger[a] of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger[b] than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me; and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and, finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse[c] than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed[d] *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed[e] *are* they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and[f] there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas[g] was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen[h] of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

self, how shall his kingdom
stand? because ye say that
I cast out devils by Beelze-
bub. And if I by Beelzebub 19
cast out devils, by whom do
your sons cast them out?
therefore shall they be your
judges. But if I by the fin- 20
ger of God cast out devils,
then is the kingdom of God
come upon you. When the 21
strong *man* fully armed
guardeth his own court, his
goods are in peace: but 22
when a stronger than he
shall come upon him, and
overcome him, he taketh
from him his whole armour
wherein he trusted, and di-
videth his spoils. He that 23
is not with me is against
me; and he that gathereth
not with me scattereth.
The unclean spirit when he 24
is gone out of the man,
passeth through waterless
places, seeking rest; and
finding none, he saith, I
will turn back unto my
house whence I came out.
And when he is come, he 25
findeth it swept and gar-
nished. Then goeth he, and 26
taketh *to him* seven other
spirits more evil than him-
self; and they enter in and
dwell there: and the last
state of that man becometh
worse than the first.
And it came to pass, as he 27
said these things, a certain
woman out of the multi-
tude lifted up her voice,
and said unto him, Blessed
is the womb that bare thee,
and the breasts which thou
didst suck. But he said, 28
Yea rather, blessed are they
that hear the word of God,
and keep it.
And when the multitudes 29
were gathering together
unto him, he began to say,
This generation is an evil
generation: it seeketh after
a sign; and there shall no
sign be given to it but the
sign of Jonah. For even as 30
Jonah became a sign unto
the Ninevites, so shall also
the Son of man be to this
generation. The queen of 31
the south shall rise up in
the judgement with the men
of this generation, and
shall condemn them: for
she came from the ends of
the earth to hear the wis-

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[a] Ex. 8: 19. [b] Isa. 53: 12; Col. 2: 15. [c] John 5: 14; Heb. 6:4; 10:26, 27; 2 Pet. 2: 20, 21. [d] Luke 1: 28, 48. [e] Luke 8: 21; Psa. 119: 1, 2; Matt. 7:21, Jas. 1: 25. [f] Matt. 12: 40, &c.; Mark 8: 12. [g] Jonah 1: 17; 2: 10. [h] 1 Kings 10: 1, &c.

27, 28. Blessed is the womb that bare thee. This woman, in her untaught enthusiasm, comes nearer the adoration of the mother of Jesus than anything elsewhere in the New Testament. The Lord rebukes it by saying: "Rather are they blessed who hear and keep the word of God." Mariolatry is idolatry. There is not the slightest foundation for it in the New Testament.

29-32. They seek a sign. See notes on Matt. 12: 46-50, where we have the same language reported.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for[a] they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 No[b] man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The[c] light of the body is the eye: therefore, when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil,[d] thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light,[e] having no part dark, the whole shall be full of light, as when the bright shining[f] of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And[g] when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do[h] ye Pharisees make clean the outside of the cup and platter; but[i] your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he that made that which is without make that which is within also?

41 But[j] rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe[k] unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for[l] ye love the uppermost seats in the synagogues, and greetings in the markets.

dom of Solomon; and be-
hold, a greater than Solo-
mon is here. The men of 32
Nineveh shall stand up in
the judgement with this
generation, and shall con-
demn it: for they repented
at the preaching of Jonah;
and behold, a greater than
Jonah is here.
No man, when he hath 33
lighted a lamp, putteth it
in a cellar, neither under
the bushel, but on the stand,
that they which enter in
may see the light. The 34
lamp of thy body is thine
eye: when thine eye is sin-
gle, thy whole body also is
full of light; but when it is
evil, thy body also is full of
darkness. Look therefore 35
whether the light that is in
thee be not darkness. If 36
therefore thy whole body
be full of light, having no
part dark, it shall be wholly
full of light, as when the
lamp with its bright shin-
ing doth give thee light.
Now as he spake, a Phari- 37
see asketh him to dine with
him: and he went in, and
sat down to meat. And 38
when the Pharisee saw it,
he marvelled that he had
not first washed before din-
ner. And the Lord said 39
unto him, Now do ye Phari-
sees cleanse the outside of
the cup and of the platter,
but your inward part is full
of extortion and wicked-
ness. Ye foolish ones, did 40
not he that made the out-
side make the inside also?
Howbeit give for alms 41
those things which are with-
in; and behold, all things
are clean unto you.
But woe unto you, Phari- 42
sees! for ye tithe mint and
rue and every herb, and
pass over judgement and
the love of God: but these
ought ye to have done, and
not to leave the other un-
done. Woe unto you Phari- 43
sees! for ye love the chief
seats in the synagogues,
and the salutations in the

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[a] Jonah 3: 5, 10. [b] Luke 8: 16; Matt. 5: 15, &c.; Mark 4: 21. [c] Matt. 6: 22, &c. [d] Prov. 28: 22; Mark 7: 22. [e] Psa. 119: 105; Prov. 6: 23; Isa. 8: 20; 2 Cor. 4: 6. [f] Prov. 4: 18; 20: 27. [g] Mark 7: 3. [h] Matt. 23: 25. [i] Tit. 1: 15. [j] Luke 12: 33; Isa. 58: 7. [k] Matt. 23: 23, 27. [l] Matt. 23: 6; Mark 12: 38.

33-36. When he hath lighted a lamp. See notes on Matt. 5: 15 and 6: 22, 23. **If thy whole body be full of light.** If it were thus the whole body would be luminous, and if our souls be full of light, of the light of Christ, then our light shall shine as that of a lamp.

37, 38. A certain Pharisee besought him. Jesus did not refuse invitations of Pharisees, or of publicans and sinners. **Marvelled that he had not first washed.** Dipped his hands. The tradition of the elders required those who came in from without to immerse their hands before eating. See Matt. 15: 2 and Mark 7: 2-5, for notes.

39-52. The Lord said unto him. The denunciation of the Pharisees and lawyers contained in these verses is found in similar language in Matthew, chapter 23. That address was spoken in the temple.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as[a] graves which appear not, and the men that walk over *them* are not aware *of them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens[b] grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow[c] the deeds of your fathers: for they indeed killed them,[d] and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required[e] of this generation;

51 From the blood of Abel,[f] unto the blood of Zacharias,[g] which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.[h]

52 Woe unto you, lawyers! for ye have taken away the key of knowledge:[i] ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke[j] him to speak of many things;

54 Laying wait for him, and[k] seeking to catch something out of his mouth, that they might accuse him.

marketplaces. Woe unto 44
you! for ye are as the
tombs which appear not,
and the men that walk over
them know it not.
And one of the lawyers 45
answering saith unto him,
Master, in saying this thou
reproachest us also. And 46
he said, Woe unto you lawyers
also! for ye lade men
with burdens grievous to
be borne, and ye yourselves
touch not the burdens with
one of your fingers. Woe 47
unto you! for ye build the
tombs of the prophets, and
your fathers killed them.
So ye are witnesses and 48
consent unto the works of
your fathers: for they killed
them, and ye build *their*
tombs. Therefore also said 49
the wisdom of God, I will
send unto them prophets
and apostles; and *some*
of them they shall kill
and persecute; that the 50
blood of all the prophets,
which was shed from the
foundation of the world,
may be required of this
generation; from the blood 51
of Abel unto the blood of
Zachariah, who perished
between the altar and the
sanctuary: yea, I say unto
you, it shall be required of
this generation. Woe unto 52
you lawyers! for ye took
away the key of knowledge:
ye entered not in yourselves,
and them that were
entering in ye hindered.
And when he was come 53
out from thence, the scribes
and the Pharisees began to
press upon *him* vehemently,
and to provoke him to
speak of many things; laying 54
wait for him, to catch
something out of his
mouth.

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a Psa. 5:9. *b* Isa. 58:6. *c* Ezek. 18:19. *d* Heb. 11:35, 37. *e* Ex. 20:5; Jer. 51:56. *f* Gen. 4:8. *g* 2 Chron. 24:20. *h* Jer. 7:28. *i* Mal. 2:7. *j* 1 Cor. 13:5. *k* Mark 12:13.

There is no improbability about the Lord speaking the same discourse twice to the same class of opposers. See the notes on Matt. 23:1-36. Verse 41 is peculiar to Luke. **Give for alms, etc.** The Pharisees were careful for the outside; careless for what was within; but the Lord says: "Give for alms **the within**;" *i. e.*, let your hearts and lives be full of compassion, and it will make you clean. **Ye tithe mint.** See note on Matt. 23:23. **Ye love the uppermost seats.** See note on Matt. 23:6. **Ye build the sepulchres.** See notes on Matt. 23:29, 30. **Taken away the key of knowledge.** Matt. 23:13, in different words, gives the thought. See note there.

53, 54. The scribes and Pharisees. For the manner in which they tried to entrap Jesus, see the 22d chapter of Matthew, and the 8th and 10th of John.

CHAPTER XII.

Various Warnings.

Summary.—The Leaven of the Pharisees. God's Care for His Servants. Confessing Christ. The Two Brothers and the Inheritance. The Rich Fool. The Life more than Raiment. The Lilies. Watching. The Wise and Faithful Steward. The Baptism of Suffering. Sending Peace on Earth. The Signs of the Times.

1 In[a] the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For[b] there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.

4 And I say unto you, my[c] friends,[d] Be not afraid of them that kill the body, and after that have no more that they can do:

5 But I will forewarn you whom ye shall fear: Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you,[e] Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth[f] me before men, shall be denied before the angels[g] of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not[h] be forgiven.

11 And when they bring you unto the synagogues,

CHAPTER XII.

In the meantime, when 1
the many thousands of the
multitude were gathered
together, insomuch that
they trode one upon another,
he began to say unto
his disciples first of all, Beware
ye of the leaven of
the Pharisees, which is hypocrisy.
But there is nothing 2
covered up, that shall
not be revealed: and hid,
that shall not be known.
Wherefore whatsoever ye 3
have said in the darkness
shall be heard in the light;
and what ye have spoken
in the ear in the inner
chambers shall be proclaimed
upon the housetops.
And I say unto you 4
my friends, Be not afraid
of them which kill the
body, and after that have
no more that they can do.
But I will warn you whom 5
ye shall fear: Fear him,
which after he hath killed
hath power to cast into
hell; yea, I say unto you,
Fear him. Are not five 6
sparrows sold for two farthings?
and not one of them
is forgotten in the sight of
God. But the very hairs of 7
your head are all numbered.
Fear not: ye are of
more value than many
sparrows. And I say unto 8
you, Every one who shall
confess me before men,
him shall the Son of man
also confess before the angels
of God: but he that denieth 9
me in the presence of
men shall be denied in the
presence of the angels of
God. And every one who 10
shall speak a word against
the Son of man, it shall be
forgiven him: but unto him
that blasphemeth against
the Holy Spirit it shall not
be forgiven. And when 11

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[a] Matt. 16:6.&c.; Mark 8:15, &c. [b] Luke 8:17; Matt. 10:26; Mark 4:22. [c] John 15:14. [d] Isa. 51:7-13; Matt. 10:28, &c. [e] 1 Sam. 2:30; Psa. 119:46; 2 Tim. 2:12; Rev. 2:10. [f] Acts 3:13, 14; Rev. 3:8. [g] Matt. 25:31. [h] Matt. 12:31; 1 John 5:16.

1-5. Many thousands of the multitude. This is one of the passages that show the great impression produced at that time by Christ's teaching. See also Mark 1:33; 2:2; 3:9; 6:31, etc. The discourse that follows is found almost verbatim in Matthew. **Beware of the leaven.** The spirit of the Pharisees. There is great danger of religion becoming formal and hypocritical. See note on Matt. 16:6. **There is nothing covered.** For notes on verses 2-5 see Matt. 10:26-28. The flat tops of Eastern houses were the places from whence public proclamations were made.

6-9. Are not five sparrows sold for two farthings? See notes on Matt. 10:29-33. Sparrows were the cheapest of all birds offered for sale.

10. Blasphemeth against the Holy Spirit. See notes on Matt. 12:31, 32.

11, 12. When they bring you unto the synagogues. See notes on Matt. 10:19, 20.

and *unto* magistrates and powers, take[a] ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach[b] you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.[c]

14 And he said unto him, Man,[d] who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness:[e] for a man's life[f] consisteth not in the abundance of the things which he possesseth.

16 ¶ And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will[g] I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul,[h] Soul, thou hast much goods laid up for many years; take thine ease, eat,[i] drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy[j] soul shall be required of thee: then whose shall those things be which thou hast provided?[k]

they bring you before the
synagogues, and the rulers,
and the authorities, be not
anxious how or what ye
shall answer, or what ye
shall say: for the Holy Spirit 12
shall teach you in that
very hour what ye ought to
say.
And one out of the multitude 13
said unto him, Master,
bid my brother divide the
inheritance with me. But 14
he said unto him, Man,
who made me a judge or a
divider over you? And he 15
said unto them, Take heed,
and keep yourselves from
all covetousness: for a
man's life consisteth not in
the abundance of the things
which he possesseth. And 16
he spake a parable unto
them, saying, The ground
of a certain rich man
brought forth plentifully:
and he reasoned with himself, 17
saying, What shall I
do, because I have not
where to bestow my fruits?
And he said, This will I do: 18
I will pull down my barns,
and build greater; and
there will I bestow all my
corn and my goods. And I 19
will say to my soul, Soul,
thou hast much goods laid
up for many years; take
thine ease, eat, drink, be
merry. But God said unto 20
him, Thou foolish one. this
night is thy soul required
of thee; and the things
which thou hast prepared,

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a Luke 21:14; Matt. 10:19; Mark 13:11. *b* Acts 6:10; Acts ch. 26. *c* Ezek. 33:31. *d* John 18:35. *e* 1 Tim. 6:7-10. *f* Job 2:4; Matt. 6:25. *g* James 4:15,16. *h* Psa. 49:18. *i* Eccl. 11:9; 1 Cor. 15:32; James 5:5. *j* Job 20:20-23; 27:8; Psa. 52:7; James 4:14. *k* Psa. 39:6; 49:16, 17; Jer. 17:11.

13, 14. One of the company said. This question concerning the inheritance, and the parable of the *Rich Fool* that follows, are only found in Luke. **Speak to my brother.** This man wished to enlist Christ's moral power for his pecuniary advantage. Whether his brother had wronged him or not is not stated, but the Lord's business was not to gain acres of land and money for men, and hence he replies: **Who made me a judge or a divider over you?** It was not his mission to look after temporal gains, but to save the souls of men.

15. Keep yourselves from covetousness. A greedy desire for the goods of this world. A sin of all ages and a besetting sin of our times. **A man's life consisteth not, etc.** Comfort, happiness, and, above all, eternal interests, do not depend on the abundance of our goods. Why then should a man give his life to a greedy chase after wealth?

16-19. He spake a parable. To show that riches do not secure one from evil. **A certain rich man.** There is no intimation that his wealth was unjustly secured. **What shall I do?** A common perplexity of the rich. They do not know what to do with their surplus wealth, though the needs of humanity call for it. **There will I bestow my goods.** In his enlarged storehouses. He will hoard his goods. Here was the beginning of his folly; to *hoard* his surplus instead of *using it* for the good of men. **Thou hast much goods laid up for many years.** He had the goods, but the years he could not claim. It was a second element of his folly to forget that life is uncertain, and to make no provision for its close. **Take thine ease.** Here is the third element of his folly; to attempt to satisfy his soul with food, drink and merriment: to feed that which demands heavenly food on husks.

20, 21. Thou fool. The still, small voice may have said this, as mortal disease attacked him. Men said that he was sagacious, wise; but God said, "Thou fool." **This night.** Instead of having many years. "*this night*" he shall die, unprepared, and all his goods on which he set his heart be delivered over to

21 So *is* he that layeth up treasure for himself,[a] and is not rich[b] toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take[c] no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens:[d] for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you, with taking thought, can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies, how they grow: they toil not, they spin not; and yet I say unto you, that Solomon, in all his glory, was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But[e] rather seek ye the kingdom of God; and all[f] these things shall be added unto you.

32 Fear not, little flock;[g] for it is your Father's good pleasure to give you the kingdom.[h]

33 Sell[i] that ye have, and give alms; provide yourselves bags which wax not old, a treasure[j] in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

whose shall they be? So is 21
he that layeth up treasure
for himself, and is not rich
toward God.
And he said unto his disciples, 22
Therefore I say unto
you, Be not anxious for
your life, what ye shall eat;
nor yet for your body, what
ye shall put on. For the 23
life is more than the food,
and the body than the raiment.
Consider the ravens, 24
that they sow not, neither
reap; which have no storechamber
nor barn; and God
feedeth them: of how much
more value are ye than the
birds! And which of you 25
by being anxious can add a
cubit unto his stature? If 26
then ye are not able to do
even that which is least,
why are ye anxious concerning
the rest? Consider
the lilies, how they grow, 27
they toil not, neither do
they spin; yet I say unto
you, Even Solomon in all
his glory was not arrayed
like one of these. But if 28
God doth so clothe the
grass in the field, which today
is, and to-morrow is
cast into the oven; how
much more *shall he clothe*
you, O ye of little faith?
And seek not ye what ye 29
shall eat, and what ye shall
drink, neither be ye of
doubtful mind. For all 30
these things do the nations
of the world seek after:
but your Father knoweth
that ye have need of these
things. Howbeit seek ye 31
his kingdom, and these
things shall be added unto
you. Fear not, little flock; 32
for it is your Father's good
pleasure to give you the
kingdom. Sell that ye 33
have, and give alms; make
for yourselves purses which
wax not old, a treasure in
the heavens that faileth
not, where no thief draweth
near, neither moth destroyeth.
For where your 34
treasure is, there will your
heart be also.

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a Hab. 2: 9. *b* 1 Tim. 6: 18: James 2: 5. *c* Matt. 6: 25, &c. *d* Job 38: 41; Psa. 147: 9. *e* Matt. 6: 33. *f* Psa. 34: 10; Isa. 33: 16; Rom. 8: 31, 32. *g* Isa. 40: 11; John 10: 27, 28. *h* Matt. 25: 34; John 18: 36; Heb. 12: 28; James 2: 5; 2 Pet. 1: 11; Rev. 1: 6; 22: 5. *i* Matt. 19: 21; Acts 2: 45; 4: 34. *j* Matt. 6: 20; 1 Tim. 6: 19.

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others. **So is he that layeth up treasure for himself.** He is guilty of folly in the eyes of God. Wisdom requires that we should lay up treasure in heaven.

22-31. Be not anxious for your life. These verses are found in almost the same words in Matt. 6: 24-34. See notes there.

32. Fear not, little flock. The flock is safe only because of the Shepherd's care. The Lord is the Shepherd, and it is his pleasure to give not only food and raiment, but the kingdom to his children.

33. Sell that ye have. Lay up treasure in heaven. The true way of investing wealth is to consecrate it to good purposes. Better to sell in order to have wherewith to give, than to hoard like the rich fool. See notes on Matt. 6: 19-21.

35 ¶ Let[a] your loins be girded about, and *your* lights[b] burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed[c] *are* those servants whom the lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief[d] would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready[e] also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward,[f] whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.

44 Of a truth I say unto you, That he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat[g] the men-servants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder,[h] and will appoint him his portion with the unbelievers.

47 And that servant, which[i] knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten[j] with many *stripes*.

Let your loins be girded 35
about, and your lamps
burning; and be ye yourselves 36
like unto men looking
for their lord, when he
shall return from the marriage
feast; that, when he
cometh and knocketh, they
may straightway open unto
him. Blessed are those 37
servants, whom the lord
when he cometh shall find
watching: verily I say unto
you, that he shall gird himself,
and make them sit
down to meat, and shall
come and serve them. And 38
if he shall come in the second
watch, and if in the
third, and find *them so*,
blessed are those *servants*.
But know this, that if the 39
master of the house had
known in what hour the
thief was coming, he would
have watched, and not
have left his house to be
broken through. Be ye also 40
ready: for in an hour that
ye think not the Son of man
cometh.

And Peter said, Lord, 41
speakest thou this parable
unto us, or even unto all?
And the Lord said, Who 42
then is the faithful and
wise steward, whom his
lord shall set over his
household, to give them
their portion of food in
due season? Blessed is that 43
servant, whom his lord
when he cometh shall find
so doing. Of a truth I say 44
unto you, that he will set
him over all that he hath.
But if that servant shall 45
say in his heart, My lord delayeth
his coming; and
shall begin to beat the menservants
and the maidservants,
and to eat and drink,
and to be drunken; the 46
lord of that servant shall
come in a day when he expecteth
not, and in an hour
when he knoweth not, and
shall cut him asunder, and
appoint his portion with
the unfaithful. And that 47
servant, which knew his
lord's will, and made not
ready, nor did according to
his will, shall be beaten

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a Eph. 6: 14; 1 Pet. 1: 13. *b* Matt. 25: 1: 13. *c* Matt. 24: 46, &c. *d* 1 Thes. 5: 2; 2 Pet. 3: 10; Rev. 3: 3; 16: 15. *e* Luke 21: 34, 36. *f* 1 Cor. 4: 2. *g* Matt. 22: 6. *h* Psa. 37: 9; 94: 14. *i* James 4: 17. *j* Deut. 25: 2.

35-46. Let your loins be girded. The long Oriental robe had to be taken up and girded before one was ready to travel. See notes on Matt. 24: 42-51. **Lights burning.** See Matt. 25: 3-8. **May open unto him immediately.** Be ready when the Lord's summons come. **In the second watch.** The Jews divided the night into four watches. The second and third covered the midnight hours. **The thief would come.** See notes on Matt. 24: 43, 44. **Who then is the faithful and wise steward?** See notes on Matt. 24: 45-51.

47, 48. That servant which knew his lord's will. This is the wilfully disobedient servant. The man who sins in the face of knowledge is such a servant. His neglect of known duty shall aggravate

48 But he[a] that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For[b] unto whomsoever much is given, of him shall be much required; and to whom men have[c] committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and what will I if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose[d] ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father[e] shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, When[f] ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of[g] yourselves judge ye not what is right?

58 ¶ When[h] thou goest with thine adversary to the magistrate, *as thou art* in[i] the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

with many *stripes;* but he 48
that knew not, and did
things worthy of stripes,
shall be beaten with few
stripes. And to whomsoever
much is given, of him
shall much be required:
and to whom they commit
much, of him will they ask
the more.
I came to cast fire upon 49
the earth; and what will I,
if it is already kindled?
But I have a baptism to be 50
baptized with; and how am
I straitened till it be accomplished!
Think ye that I 51
am come to give peace in
the earth? I tell you, Nay;
but rather division: for 52
there shall be from henceforth
five in one house divided,
three against two,
and two against three.
They shall be divided, 53
father against son, and son
against father; mother
against daughter, and
daughter against her mother;
mother in law against
her daughter in law, and
daughter in law against her
mother in law.
And he said to the multitudes 54
also, When ye see a
cloud rising in the west,
straightway ye say, There
cometh a shower; and so it
cometh to pass. And when 55
ye see a south wind blowing,
ye say, There will be a
scorching heat; and it cometh
to pass. Ye hypocrites, 56
ye know how to interpret
the face of the earth and
the heaven; but how is it
that ye know not how to
interpret this time? And 57
why even of yourselves
judge ye not what is right?
For as thou art going with 58
thine adversary before the
magistrate, on the way give
diligence to be quit of him;
lest haply he hale thee unto
the judge, and the judge
shall deliver thee to the
officer, and the officer shall
cast thee into prison. I say 59
unto thee, Thou shalt by
no means come out thence,
till thou have paid the very
last mite.

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a Acts 17:30. *b* Lev. 5:17; John 15:22; 1 Tim. 1:13. *c* 1 Tim. 6:20. *d* Matt. 10:34. *e* Mic. 7:6. *f* Matt. 16:2, &c. *g* 1 Cor. 11:14. *h* Matt. 5:25. *i* Isa. 55:6.

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his punishment. **He that knew not.** The man who sinned in ignorance shall have lighter punishment. Certainly degrees of punishment for degrees of guilt are taught. All will not be punished alike.

49. I am come to cast fire on earth. Conflict and persecution. This was the effect of preaching the gospel. It aroused opposition. See notes on Matt. 10:34-37. **If it is already kindled.** The conflict had already begun. The enemies were seeking his death.

50. I have a baptism. Of suffering. That of the cross. **Straitened.** Feeling the burden in anticipation.

51-53. Suppose ye that I am come to give peace on earth? See notes on Matt. 10:34.

54-57. When ye see a cloud rising. See notes on Matt. 16:2, 3. **Why even of yourselves?** Why not judge what is right without any external sign?

58, 59. As thou art going with thine adversary. See notes on Matt. 5:25, 26.

CHAPTER XIII.

Christ Still Teaching.

Summary.—The Galileans Slain by Pilate. Those on Whom the Tower of Siloam Fell. The Parable of the Barren Fig Tree. The Suffering Woman Healed in the Synagogue. Parables of the Mustard Seed and Leaven. Entering in at the Strait Gate. The Warning about Herod. The Woe of Jerusalem.

1 There were present at that season some that told him of the[a] Galileans, whose blood Pilate had mingled[b] with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent,[c] ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem.

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A[d] certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit[e] thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down;[f] why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone[g] this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well;* and if not, *then* after that thou[h] shalt cut it down.

10 ¶ And he was teaching in one of the synagogues on the sabbath.

CHAPTER XIII.

Now there were some 1
present at that very season
which told him of the Galilæans,
whose blood Pilate
had mingled with their sacrifices.
And he answered 2
and said unto them, Think
ye that these Galilæans
were sinners above all the
Galilæans, because they
have suffered these things?
I tell you, Nay: but, except 3
ye repent, ye shall all in
like manner perish. Or 4
those eighteen, upon whom
the tower in Siloam fell,
and killed them, think ye
that they were offenders
above all the men that
dwell in Jerusalem? I tell 5
you, Nay: but, except ye
repent, ye shall all likewise
perish.
And he spake this parable; 6
A certain man had a
fig tree planted in his vineyard;
and he came seeking
fruit thereon, and found
none. And he said unto 7
the vine dresser, Behold,
these three years I come
seeking fruit on this fig
tree, and find none: cut it
down; why doth it also
cumber the ground? And 8
he answering saith unto
him, Lord, let it alone this
year also, till I shall dig
about it, and dung it: and 9
if it bear fruit thenceforth,
well; but if not, thou shalt
cut it down.
And he was teaching in 10
one of the synagogues on

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[a] Acts 5: 37. [b] Lam. 2: 20. [c] Acts 3: 19; Rev. 2: 21, 22. [d] Isa. 5: 1, &c.; Matt. 21: 19. [e] John 15: 16; Gal. 5: 22; Phil. 4: 17. [f] Ex. 32: 10. [g] Psa. 106: 23; 2 Pet. 3: 9. [h] John 15: 2; Heb. 6: 8.

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1. Some . . . which told him of the Galileans, etc. The incident referred to is not mentioned elsewhere. Tumults at the temple and bloody interference by the Romans were common. On this occasion, do doubt, many had been slain in the temple courts, and from what follows it is evident that those who brought the word thought it a judgment.

3. I tell you, Nay. He does not deny that they were sinners, but that they were greater sinners than others. **Except ye repent.** All were so great sinners that only repentance could save them. It was only a generation until the words of the Lord were strikingly fulfilled. The impenitent Jewish nation was destroyed by the Roman sword, as were those Galileans.

4, 5. Those eighteen, on whom the tower in Siloam fell. Nothing is known of the incident. The lesson is the same as before. These did not perish because they were greater sinners. All must repent or perish. Siloam was a suburb of Jerusalem, south of the city.

6-9. Had a fig tree. A common fruit in Palestine. It represents here the Jewish nation. **Found none.** The nation did not glorify God by fruitfulness in righteousness. **Three years.** The period of Christ's ministry among the Jews. **Cut it down.** As worthless. **Let it alone this year also.** The last year of opportunity was then being given. After that year and the final rejection of Christ the doom of the nation was sealed.

11 And, behold, there was a woman which had a spirit of infirmity[a] eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou[b] art loosed from thine infirmity.

13 And he[c] laid *his* hands on her; and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed[d] on the sabbath-day, and said unto the people, There[e] are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, *Thou* hypocrite,[f] doth not each one of you on the sabbath loose[g] his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter[h] of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed:[i] and all the people rejoiced for all the glorious[j] things that were done by him.

18 ¶ Then said he, Unto[k] what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

the sabbath day. And be- 11
hold, a woman which had
a spirit of infirmity eigh-
teen years; and she was
bowed together, and could
in no wise lift herself up.
And when Jesus saw her, 12
he called her, and said to
her, Woman, thou art loos-
ed from thine infirmity.
And he laid his hands upon 13
her: and immediately she
was made straight, and glo-
rified God. And the ruler 14
of the synagogue, being
moved with indignation be-
cause Jesus had healed on
the sabbath, answered and
said to the multitude, There
are six days in which men
ought to work: in them
therefore come and be
healed, and not on the day
of the sabbath. But the 15
Lord answered him, and
said, Ye hypocrites, doth
not each one of you on the
sabbath loose his ox or ass
from the stall, and lead
him away to watering?
And ought not this woman, 16
being a daughter of Abra-
ham, whom Satan had
bound, lo, *these* eighteen
years, to have been loosed
from this bond on the day
of the sabbath? And as he 17
said these things, all his
adversaries were put to
shame: and all the multi-
tude rejoiced for all the
glorious things that were
done by him.

He said therefore, Unto 18
what is the kingdom of God
like? and whereunto shall
I liken it? It is like unto a 19
grain of mustard seed,
which a man took, and cast
into his own garden; and it
grew, and became a tree;
and the birds of the heaven
lodged in the branches
thereof. And again he said, 20
Whereunto shall I liken the
kingdom of God? It is like 21
unto leaven, which a wom-
an took and hid in three
measures of meal, till it
was all leavened.

And he went on his way 22

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a Psa. 6: 2. *b* Joel 3: 10. *c* Mark 16: 18; Acts 9: 17. *d* Luke 6: 7; 14: 3; Matt. 12: 10; Mark 3: 2; John 5: 16. *e* Ez. 20: 9. *f* Luke 12: 1; Prov. 11: 9. Matt. 7: 5; 23: 13, 28. *g* Luke 14: 5. *h* Luke 19: 9. *i* Isa. 45: 24; 1 Pet. 3: 16. *j* Ex. 15: 11; Psa. 111: 3; Isa. 4: 2. *k* Matt. 13: 31; Mark 4: 30, &c.

10-17. Behold, a woman who had a spirit of infirmity. This case of healing in the synagogue on the Sabbath is only given by Luke. We do not know when or where it occurred. In Matt. 12: 10-13 and Mark 3: 1-5, is recorded a similar case. The disease of the woman was probably paralysis. **The ruler of the synagogue.** The president of the body of elders. **Moved with indignation.** Because he thought Jesus had broken the Sabbath. The Mosaic law did not forbid healing on the Sabbath, but the "Tradition of the Elders" did. **There are six days.** He argues that the woman could have been healed on a week day. **Thou hypocrite.** Because he would help his ox or ass out of trouble on the Sabbath, but would not so help a human being. **Whom Satan hath bound.** All disease is the offspring of sin, but from Satan came sin.

18-21. For notes on the parables of the **Mustard Seed** and **Leaven**, see Matt. 13: 31-33.

22. He went on his way through the cities. It is supposed, east of the Jordan, in Perea.

23 ¶ Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive[a] to enter in at the strait gate: for many,[b] I say unto you, will seek to enter in, and shall not be able.

25 When once[c] the Master of the house is risen up, and hath shut[d] to the door, and ye begin to stand without, and to knock at the door, saying, Lord,[e] Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he[f] shall say, I tell you, I know you not whence ye are: depart from me, all *ye* workers[g] of iniquity.

28 There[h] shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they[i] shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there[j] are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox,[k] Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected.[l]

33 Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

through cities and villages,
teaching, and journeying
on unto Jerusalem. And 23
one said unto him, Lord,
are they few that be saved?
And he said unto them,
Strive to enter in by the 24
narrow door: for many, I
say unto you, shall seek to
enter in, and shall not be
able. When once the mas- 25
ter of the house is risen up,
and hath shut to the door,
and ye begin to stand without,
and to knock at the
door, saying, Lord, open to
us; and he shall answer
and say to you, I know you
not whence ye are; then 26
shall ye begin to say, We
did eat and drink in thy
presence, and thou didst
teach in our streets; and he 27
shall say, I tell you, I know
not whence ye are; depart
from me, all ye workers of
iniquity. There shall be 28
the weeping and gnashing
of teeth, when ye shall see
Abraham, and Isaac, and
Jacob, and all the prophets,
in the kingdom of God,
and yourselves cast forth
without. And they shall 29
come from the east and
west, and from the north
and south, and shall sit
down in the kingdom of
God. And behold, there 30
are last which shall be first,
and there are first which
shall be last.
In that very hour there 31
came certain Pharisees, saying
to him, Get thee out,
and go hence: for Herod
would fain kill thee. And 32
he said unto them, Go and
say to that fox, Behold, I
cast out devils and perform
cures to-day and to-morrow,
and the third *day* I
am perfected. Howbeit I 33
must go on my way to-day
and to-morrow and the *day*
following: for it cannot be
that a prophet perish out

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a Matt. 7: 13. *b* John 7: 34; 8: 21; Rom. 9: 31. *c* Psa. 32: 6; Isa. 55: 6. *d* Matt. 25: 10. *e* Luke 6: 46. *f* Matt. 7: 22, 23; 25: 12, 41. *g* Psa. 6: 8; 101: 8. *h* Matt. 8: 12; 13: 42; 24: 51. *i* Rev. 7: 9, 10. *j* Matt. 19: 30. *k* Zep. 3: 3. *l* Heb. 2: 10.

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23. Are there few that be saved? The same question is often asked now. Christ never answers it, but bids the questioner to look out for his own salvation.

24. Strive to enter in by the narrow door. The language implies that effort, earnest, agonizing, is necessary. The word "strive" in the Greek is the one from whence our word *agonize* comes. **The narrow door.** The door of the kingdom is so narrow that we cannot take our sins, our lusts, our worldliness and worldly pleasures in with us.

25. Hath shut the door. Even that narrow door shall be shut. The time of opportunity will pass by. Even here on earth the heart hardens so that it will be impossible to stir it to repentance.

26, 27. We did eat and drink in thy presence. Compare with Matt. 7: 22, where see notes.

28, 29. Ye shall see Abraham. See notes on Matt. 8: 11, 12.

30. The last shall be first. See note on Matt. 20: 16.

31. There came certain of the Pharisees. Their object was to frighten Jesus away, and hence they asserted that Herod, Herod Antipas, would kill him. He was the tetrarch of Galilee and ruler of the country beyond the Jordan, who slew John the Baptist. See notes on Matt. 2: 1.

32, 33. Tell that fox. Herod's most marked characteristic was unscrupulous cunning. The Lord

34 O Jerusalem,[a] Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your[b] house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed[c] *is* he that cometh in the name of the Lord.

of Jerusalem. O Jerusalem, 34
Jerusalem, which killeth
the prophets, and stoneth
them that are sent unto
her! how often would I
have gathered thy children
together, even as a hen
gathereth her own brood
under her wings, and ye
would not! Behold, your 35
house is left unto you *desolate*:
and I say unto you,
Ye shall not see me, until
ye shall say, Blessed *is* he
that cometh in the name of
the Lord.

CHAPTER XIV.

Teaching in Parables.

Summary.—Healing on the Sabbath. The Chief Seats at a Wedding Feast. The Rule for Inviting Guests. The Parable of the Great Supper and the Excuses. Bearing the Cross Essential to Discipleship. Counting the Cost.

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched[d] him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus, answering, spake unto the lawyers and Pharisees, saying, Is[e] it lawful to heal on the sabbath-day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying,[f] Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

CHAPTER XIV.

And it came to pass, when 1
he went into the house of
one of the rulers of the
Pharisees on a sabbath to
eat bread, that they were
watching him. And behold, 2
there was before him a
certain man which had the
dropsy. And Jesus answering 3
spake unto the lawyers
and Pharisees, saying, Is it
lawful to heal on the sabbath,
or not? But they held 4
their peace. And he took
him, and healed him, and
let him go. And he said 5
unto them, Which of you
shall have an ass or an ox
fallen into a well, and will
not straightway draw him
up on a sabbath day? And 6
they could not answer
again unto these things.
And he spake a parable 7
unto those which were bidden,
when he marked how
they chose out the chief
seats; saying unto them,

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a Matt. 23:37. *b* Lev. 26:31, 32; Psa. 69:25; Isa. 1:7; 5:5, 6; Dan. 9:27; Mic. 3:12. *c* Luke 19:38; John 12:13. *d* Psa. 37:32; Isa. 29:20, 21; Jer. 20:10, 11. *e* Luke 13:14. *f* Luke 13:15.

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uses the term to indicate that he understood the scheme. It was an artifice of Herod and the Pharisees to get him away. Herod was afraid to kill him on account of his popularity. **I perform cures to-day.** The meaning is, "I will attend to my present work here, which is only for a little season," **and the third day,** in a short time, **I am perfected.** By the suffering at Jerusalem. See Heb. 2:10. In other words, he will go freely about his work, but will soon be put to death, but not by Herod, who had no jurisdiction at Jerusalem. In that city he would die, for **It cannot be that a prophet perish out of Jerusalem.**

34, 35. O Jerusalem. See notes on Matt. 23:37-39. These words were probably uttered twice.

1. One of the rulers of the Pharisees on a sabbath to eat bread. In despite of the rigid ideas of the Pharisees concerning work on the Sabbath, it was made a day of feasting. "Meet the Sabbath with a lively hunger; let thy table be covered with fish, flesh, and generous wine," is a rabbinical precept. **They were watching.** Though pretending hospitality, on the watch for grounds of accusation.

2-6. A certain man who had the dropsy. Either a guest or one who came to be healed. **Is it lawful?** Conscious that they were watching him, he asked them a question which they declined to answer. The "tradition" said it was unlawful. **Which of you shall have an ass?** See notes on Matt. 12:11.

8 When thou[a] art bidden of any *man* to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But, when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever[b] exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich[c] neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor,[d] the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed[e] *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, A[f] certain man made a great supper,[g] and bade many:

When thou art bidden of 8
any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and 9
he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art 10
bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For ev- 11
ery one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.
And he said to him also 12
that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee.
But when thou makest a 13
feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blest; because they have not *wherewith* to recompense thee: for thou shalt 14
be recompensed in the resurrection of the just.
And when one of them 15
that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he said 16
unto him, A certain man made a great supper; and

7-11. Put forth a parable. In this case a spiritual meaning lies under the social instruction. **Chose out the chief seats.** The places of honor at the table. Certain seats were considered the most honorable. The Savior's instruction insists upon humility. The spiritual lesson is that one must not, like Diotrephes, seek the pre-eminence, but be content to work in lowly places, from whence he can be invited higher if his merits so demand. **He that exalteth himself, etc.** The Lord states a general law, but the final adjustment is often left to another state of being. Many a preacher has failed because he sought a place that was beyond his ability.

12-14. When thou makest a feast. To give dinners for the sake of earthly reward is worldly; to feed the needy is heavenly, and will be rewarded in heaven.

15-24. A certain man made a great supper. This parable was spoken in reply to the remark in verse 15, and shows that the world is not ready to "eat bread in the kingdom of God." Compare Matt. 22: 1-14. **Come; for all things are now ready.** The second invitation, which it is the usual course to give in the East. John bade all get ready; and the Gospel of Christ bade all to *come.* Such is still the Gospel message. **Began to make excuse.** The excuses show that they did not wish to be guests. **The first said.** The first pleads landed property; the second, business; the third, social considerations; none of them good excuses. **Go out quickly.** To another class of persons. The first, who despised the invitation, are now rejected. The Jews are primarily meant. **The poor, the maimed, etc.** An abundant class in the East, a country destitute of alms-houses and hospitals. These probably represent the publicans and sinners. **Go out into the highways and hedges.** Far away—to the Gentiles. **Compel them to come in.** Use the constraining power of the love of the gospel. **None of those**

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[a] Prov. 25: 6, 7. [b] Luke 18: 14; 1 Sam. 15: 17; Job 22: 29; Psa. 18: 27; Prov. 15: 33; 29: 23; Matt. 23: 12; James 4: 6; 1 Pet. 5: 5. [c] Prov. 22: 16. [d] Neh. 8: 10, 12. [e] Rev. 19: 9. [f] Matt. 22: 2, &c. [g] Isa. 25: 6, 7.

17 And sent his servant at supper-time to say to them that were bidden, Come; for all[a] things are now ready.

18 And they all with one *consent* began to make excuse. The first[b] said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married[c] a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house, being angry,[d] said to his servant, Go out quickly into the streets[e] and lanes of the city, and bring in hither the poor,[f] and the maimed, and the halt,[g] and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet[h] there is room.

23 And the Lord said unto the servant, Go out into the highways and hedges, and compel[i] *them* to come in, that my house may be filled.

24 For I say unto you, That none[j] of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate[k] not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life[l] also, he cannot be my disciple.

27 And whosoever[m] doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending[n] to build a tower, sitteth not down first and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.[o]

he bade many: and he sent 17
forth his servant at supper
time to say to them that
were bidden, Come; for *all*
things are now ready. And 18
they all with one *consent*
began to make excuse. The
first said unto him, I have
bought a field, and I must
needs go out and see it: I
pray thee have me excused.
And another said, I have 19
bought five yoke of oxen,
and I go to prove them: I
pray thee have me excused.
And another said, I have 20
married a wife, and therefore I cannot come. And 21
the servant came, and told
his lord these things. Then
the master of the house being angry said to his servant, Go out quickly into
the streets and lanes of the
city, and bring in hither
the poor and maimed and
blind and lame. And the 22
servant said, Lord, what
thou didst command is
done, and yet there is room.
And the lord said unto the 23
servant, Go out into the
highways and hedges, and
constrain *them* to come in,
that my house may be filled.
For I say unto you, that 24
none of those men which
were bidden shall taste of
my supper.
Now there went with him 25
great multitudes: and he
turned, and said unto them,
If any man cometh unto 26
me, and hateth not his own
father, and mother, and
wife, and children, and
brethren, and sisters, yea,
and his own life also, he
cannot be my disciple.
Whosoever doth not bear 27
his own cross, and come
after me, cannot be my disciple. For which of you, 28
desiring to build a tower,
doth not first sit down and
count the cost, whether he
have *wherewith* to complete
it? Lest haply, when he 29
hath laid a foundation,
and is not able to finish, all
that behold begin to mock
him, saying, This man be- 30
gan to build, and was not

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[a] Prov. 9: 2, 5; Cant. 5: 1; Isa. 55: 1, 2. [b] Luke 8: 14. [c] 1 Cor. 7: 33. [d] Psa. 2: 12. [e] Rev. 22: 17. [f] 1 Sam. 2: 8; Psa. 113: 7, 8. [g] Psa. 38: 7; Isa. 33: 23; 35: 6. [h] Psa. 103: 6; 130: 7. [i] Psa. 110: 3. [j] Prov. 1: 24; Matt. 21: 43; Heb. 12: 25. [k] Deut. 33: 9; Matt. 10:37. [l] Acts 20: 24; Rev. 12:11. [m] Luke 9:23; Matt. 16:24; Mark 8:34; 2 Tim. 3: 12. [n] Prov. 24: 27. [o] Heb. 6: 11.

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men who were bidden. They were excluded by their own act. They had refused to come. The stubborn Jews missed the slightest taste; so do all like them.

26, 27. **If any man come to me.** See notes on Matt. 10: 37, 38. **Hateth not his own father.** In just the same sense that he hates **his own life also.** That is, these must all be given up, turned away from, if we have to choose between them and Christ.

28-33. **Doth not sit down first and count the cost?** This calculation of what any enterprise or

31 Or what king, going to make war against another king, sitteth not down first, and consulteth[a] whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all[b] that he hath, he cannot be my disciple.

34 ¶ Salt[c] *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men[d] cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

Joy of Repenting Sinners.

SUMMARY.—The Publicans and Sinners. The Pharisees and Scribes. The Lost Sheep. The Lost Coin. The Lost Son. In the Far Country. Feeding on Husks. Coming to Himself. The Father's Welcome. The Elder Brother.

1 Then drew[e] near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth[f] with them.

3 ¶ And he spake this parable unto them, saying,

4 What man[g] of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep[h] which was lost.

able to finish. Or what king, 31
as he goeth to encounter
another king in war, will
not sit down first and take
counsel whether he is able
with ten thousand to meet
him that cometh against
him with twenty thousand?
Or else, while the other is 32
yet a great way off, he sendeth
an ambassage, and asketh
conditions of peace. So 33
therefore whosoever he be
of you that renounceth not
all that he hath, he cannot
be my disciple. Salt therefore 34
is good: but if even
the salt have lost its savour,
wherewith shall it be seasoned?
It is fit neither for 35
the land nor for the dunghill:
men cast it out. He
that hath ears to hear, let
him hear.

CHAPTER XV.

Now all the publicans 1
and sinners were drawing
near unto him for to hear
him. And both the Pharisees 2
and the scribes murmured,
saying, This man
receiveth sinners, and eateth
with them.
And he spake unto them 3
this parable, saying, What 4
man of you, having a hundred
sheep, and having
lost one of them, doth not
leave the ninety and nine
in the wilderness, and go
after that which is lost, until
he find it? And when 5
he hath found it, he layeth
it on his shoulders, rejoicing.
And when he cometh 6
home, he calleth together
his friends and his neighbours,
saying unto them,
Rejoice with me, for I have
found my sheep which was

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a Prov. 20: 18. *b* Phil. 3: 7, 8. *c* Matt. 5: 13; Mark 9: 50. *d* John 15: 6. *e* Matt. 9: 10, &c. *f* Acts 11: 3; 1 Cor. 5: 9-11; Gal. 2: 12. *g* Matt. 18: 12. *h* Psa. 119: 176; 1 Pet. 2: 25.

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step will require before entering upon it is the part of wisdom. So, too, a disciple of Christ should count the cost. It is well to understand that every obstacle to the service of Christ must be given up.

34, 35. Salt therefore is good. See Matt. 5: 13 and Mark 9: 50, for notes. The Christian is the salt of the earth; the **savour** is the spirit of self-sacrifice; if it is wanting his life is worthless.

1. All the publicans and sinners were drawing near. At this period of his ministry these classes were flocking in great numbers to hear him. **Publicans.** Gatherers of the Roman tribute, generally corrupt, universally despised, usually Jews by birth. **Sinners.** Persons excommunicated from the synagogues and usually held as outcasts.

2. Pharisees. The orthodox leaders. **Scribes.** Primarily copyists, but also the great theologians. **Eateth with them.** That he should be on social terms with sinners the Pharisees could not overlook.

3-6. What man of you, having a hundred sheep? Three parables are spoken in succession to

7 I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need[a] no repentance.

8 ¶ Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, There[b] is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.[c]

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine[d] in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks[e] that the swine[f] did eat: and no man gave unto him.

lost. I say unto you, that 7
even so there shall be joy
in heaven over one sinner
that repenteth, *more* than
over ninety and nine righteous
persons, which need
no repentance.
Or what woman having 8
ten pieces of silver, if she
lose one piece, doth not
light a lamp, and sweep the
house, and seek diligently
until she find it? And when 9
she hath found it, she calleth
together her friends
and neighbours, saying, Rejoice
with me, for I have
found the piece which I
had lost. Even so, I say 10
unto you, there is joy in the
presence of the angels of
God over one sinner that
repenteth.
And he said, A certain 11
man had two sons: and the 12
younger of them said to his
father, Father, give me the
portion of *thy* substance
that falleth to me. And he
divided unto them his living.
And not many days 13
after the younger son gathered
all together, and took
his journey into a far country;
and there he wasted
his substance with riotous
living. And when he had 14
spent all, there arose a
mighty famine in that
country; and he began to
be in want. And he went 15
and joined himself to one
of the citizens of that country:
and he sent him into
his fields to feed swine.
And he would fain have 16
been filled with the husks
that the swine did eat: and
no man gave unto him.

show how cordially "God receiveth sinners." The shepherd who loseth one sheep out of his flock of a hundred will leave the rest and go to seek the straying one. **Layeth it on his shoulders.** A common custom with Eastern shepherds. **Rejoicing.** So every servant of God should rejoice at the return of a sinner.

7. There shall be joy in heaven. The Father rejoices and the Son and angels with him. **Over one sinner that repenteth.** That "comes to himself," decides to leave off sin and to serve God. Repentance means a change of mind or heart. **Than over ninety and nine just persons.** Over those who are already in Christ, safe, and need no repentance. It is the saving of the lost that brings the greatest joy.

8-10. What woman having ten pieces of silver? It is the custom of the East to have a string of coins for a bracelet, necklace, or headdress. The joy of finding the lost piece again illustrates the joy of heaven over the lost sinner. **Light a candle.** Because Eastern rooms, often only lighted by the door, are very dark.

11-32. *The Parable of the Lost Son.* The two preceding parables represent Christ seeking for the lost; this, the sinner seeking for the Father's house; all three, the rejoicing over repentance. **A certain man had two sons.** There is something in this inimitable parable which goes straight to every human heart. It is almost impossible to refuse an entrance to it. It storms the strongest fortress of the soul, by its appeal to that latent sensibility to impression, that dormant or sepulchered humanness which underlies in every

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a Luke 5: 32. *b* Ezek. 18: 23, 32; 33: 11; Acts 11: 18; Phile. 15, 16. *c* Mark 12: 44. *d* Amos 8: 11, 12. *e* Isa. 44: 20; Hos. 12: 1. *f* Psa. 73: 22.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger!

18 I[a] will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way[b] off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against Heaven,[c] and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring[d] forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

24 For this my son was dead,[e] and is alive[f] again; he was[g] lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.[h]

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

But when he came to himself 17
he said, How many
hired servants of my father's
have bread enough
and to spare, and I perish
here with hunger! I will 18
arise and go to my father,
and will say unto him,
Father, I have sinned
against heaven, and in thy
sight: I am no more worthy 19
to be called thy son: make
me as one of thy hired servants.
And he arose, and 20
came to his father. But
while he was yet afar off,
his father saw him, and
was moved with compassion,
and ran, and fell on
his neck, and kissed him.
And the son said unto him, 21
Father, I have sinned
against heaven, and in thy
sight: I am no more worthy
to be called thy son. But 22
the father said to his servants,
Bring forth quickly
the best robe, and put it on
him; and put a ring on his
hand, and shoes on his feet:
and bring the fatted calf, 23
and kill it, and let us eat,
and make merry: for this 24
my son was dead, and is
alive again; he was lost,
and is found. And they began
to be merry. Now his 25
elder son was in the field:
and as he came and drew
nigh to the house, he heard
music and dancing. And 26
he called to him one of the
servants, and inquired what
these things might be. And 27
he said unto him, Thy
brother is come; and thy
father hath killed the fatted
calf, because he hath
received him safe and

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[a] Psa. 32: 5. [b] Acts 2: 39; Eph. 2: 13, 17. [c] Psa. 51: 4. [d] Zech. 3: 3-5. [e] Eph. 2: 1; 5: 14; Rev. 3: 1. [f] Rom. 6: 11, 13. [g] Luke 19: 10; Ezek. 34: 4, 16. [h] Psa. 30: 11; 126: 1, 2.

man his surface of passion or pride; it makes its way to the sympathy of the rudest, and surprises the most callous into the emotion which finds its best relief in tears. The child loves to hear its simple and affecting story, and many a criminal whom crime has done its worst to harden has been subdued by some stray hearing of its experience, it seemed so like his own.—*Punshon.* In this parable the father is the Heavenly Father; the elder son, the self-righteous, in this case the Pharisees and scribes; the younger son, the sinful, in this case the publicans and sinners. **Give me the portion of thy substance.** A selfish and unfilial demand, suitable to the sinner who demands of God to give, but returns no gratitude. **He divided unto them his living.** The elder would receive two shares and the younger one (Deut. 21: 17). **Into a far country.** Wandered far away from his Father's house, from God. **Wasted his substance.** All do in that far country. The worldly life is a wasteful life. It is more baneful to waste our spiritual opportunities and resources than to waste earthly goods. **There arose a mighty famine.** There is always one afar from God. The world cannot satisfy the soul. **He began to be in want.** Many a lost one who has wasted all feels the want so deeply as to destroy his life. Byron is said to "have died of wretchedness." **To feed swine.** The lowest possible occupation for a Jew. **With the husks.** The pods of the carob tree. The husks of animal pleasures cannot satisfy the soul. **When he came to himself.** Sin is an infatuation, a craze. When the blinded eyes of the soul are opened no man is content to abide in sin; that is, in destruction. **How many hired servants.** The son was now himself a hired servant; so are all sinners, and the service is a hard one. **I will arise and go.** This resolve is repentance, the change of purpose and heart. He is led to it by his sense of need, the burden of sin.

28 And he was angry,[a] and would not go in: therefore came his father out, and entreated him.

29 And he answering, said to *his* father, Lo, these many years do I[b] serve thee; neither transgressed[c] I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever[d] with me, and all that I have is thine.

32 It was meet[e] that we should make merry, and be glad:[f] for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI.

The Rich Man and Lazarus.

SUMMARY.—The Unjust Steward. His Shrewd Forethought. Making Friends with the Unrighteous Mammon. The Scoffing of the Covetous Pharisees. The Rich Man. The Beggar at His Gate. Death. One in Abraham's Bosom; the Other in Hades. The Rich Man's Petition. The Great Gulf. Hearing Moses and the Prophets.

1 And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

sound. But he was angry, 28
and would not go in: and
his father came out, and
intreated him. But he an- 29
swered and said to his father,
Lo, these many years do
I serve thee, and I never
transgressed a commandment
of thine: and *yet* thou
never gavest me a kid, that
I might make merry with
my friends: but when this 30
thy son came, which hath
devoured thy living with
harlots, thou killedst for
him the fatted calf. And 31
he said unto him, Son, thou
art ever with me, and all
that is mine is thine. But 32
it was meet to make merry
and be glad: for this thy
brother was dead, and is
alive *again;* and *was* lost,
and is found.

CHAPTER XVI.

And he said also unto the 1
disciples, There was a certain
rich man, which had a
steward; and the same was
accused unto him that he
was wasting his goods.

Father, I have sinned. His change of heart, or repentance, must be followed by confession. **Am no more worthy.** His own claims of worth are gone. He has proved worthless. He is willing to take the humblest place in his father's house. Humility and consecration follow genuine repentance. **He arose and came to his father.** The sinner comes by faith, repentance, and obedience to Christ. The spirit must come. To come he must turn, leave the far country, sinful associations, and enter into spiritual union with Christ by baptism (Gal. 3: 27; Rom. 6: 3, 4). **His father . . . was moved with compassion.** No sternness, no need of prayers; the father no sooner saw the wanderer coming than he rushed to meet him. How often is it written of Christ, **He had compassion.** So, too, of the Father for the penitent sinner; the father does not even wait for the confession the son had resolved to make. Love cannot wait when it recognizes the purpose. **The father said.** He interrupted the confession of the prodigal. **Bring forth the best robe.** He had returned in rags. The best robe is the white robe of the righteousness of Christ. **A ring on his hand.** A ring with a seal was a symbol of authority, of sonship. **Shoes on his feet.** Servants went barefoot, but the shoes were a symbol of freedom. **Bring the fatted calf.** For a feast of welcome. To make such preparations was common in the simple life of the East. See Gen. 18: 6-8. **For my son was dead, and is alive.** See Eph. 2: 1-6. It was a spiritual resurrection. **They began to be merry.** Gladness should be manifested by all saints at the repentance of sinners. **Now his elder son.** The Pharisees had complained of Jesus that "he receiveth sinners" (verse 2). So the elder son complains that the father had welcomed the prodigal. **Music and dancing.** In the dance of Judea the sexes did not intermingle. It was usually performed by hired professional dancers. **He was angry.** So the Pharisees were with Christ for receiving sinners. So, too, the eminently respectable self-righteous in the church often are still when the publicans and sinners, the despised and outcast, are converted. **His father . . . entreated him.** So God in Christ still entreats all such to join in the welcome of the impenitent. It shows his long suffering. **Neither transgressed I.** Here is the very spirit of Pharisaism, a self-righteous spirit. His charges show that while nominally with the father, he was far away from him in spirit. **Son.** The father pleads with the envious brother and tries to bring him to a better frame of mind, as Christ plead with Israel. **All I have is**

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a Jonah 4: 1-3. *b* Luke 18: 11; Isa. 65: 5. *c* Phil. 3: 6. *d* Rom. 9: 4: 11: 1. *e* Jonah 4: 10, 11. *f* Psa. 51: 8; Isa. 35: 10.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship;[a] for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the[b] children of light.

9 And I say unto you, Make[c] to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

And he called him, and 2
said unto him, What is this
that I hear of thee? render
the account of thy stewardship;
for thou canst be no
longer steward. And the 3
steward said within himself,
What shall I do, seeing
that my lord taketh away
the stewardship from me?
I have not strength to dig;
to beg I am ashamed. I am 4
resolved what to do, that,
when I am put out of the
stewardship, they may receive
me into their houses.
And calling to him each 5
one of his lord's debtors,
he said to the first, How
much owest thou unto my
lord? And he said, A hundred 6
measures of oil. And
he said unto him, Take thy
bond, and sit down quickly
and write fifty. Then said 7
he to another, And how
much owest thou? And he
said, A hundred measures
of wheat. He saith unto
him, Take thy bond, and
write fourscore. And his 8
lord commended the unrighteous
steward because
he had done wisely: for the
sons of this world are for
their own generation wiser
than the sons of the light.
And I say unto you, Make 9
to yourselves friends by
means of the mammon
of unrighteousness; that,
when it shall fail, they may
receive you into the eternal

thine. "If a son, then an heir, and a joint heir with Christ." **This thy brother.** If a son, then the returned sinner is his brother. Unless he, too, can welcome him, then *he* is the lost son.

"Those who object to all use of fiction must explain, as best they may, this story, for such it is. There is not even an application attached to it; the reader is left to make that for himself. As a representation of redeeming love it has been well called the Gospel in the Gospel. In comparison with others, it is the Crown and Pearl of all parables."—*Stier.*

1-7. There was a certain rich man. The three parables of the last chapter, the Lost Sheep, the Lost Coin, and the Lost Son, are a rebuke to the self-righteousness of the Pharisees; the two of this chapter are directed against their covetousness. **Had a steward.** An officer who had charge of his estates Eliezer was the steward of Abraham; Joseph that of Potiphar (Gen. 24: 2-12 and 39: 4). A man of business to take charge of the property is still common in the Old World on large estates. The Christian, to whom God has entrusted the earthly care of property that belongs to the Creator, is thus described (Matt. 25: 14-30; Luke 19: 11-27). **Wasting his goods.** Dishonest; an embezzler. **Give an account.** All will be called to such an account, at death, or sooner. Sometimes, because we have proved faithless, God takes the property out of our charge sooner. Dismissal from God's service, whether at death or sooner, is the consequence of wasting the Lord's goods. **I cannot dig.** He was not accustomed to, or willing to come to, hard labor. **To beg I am ashamed.** He ought to have been more ashamed to prove faithless to his trust. **I am resolved.** "All at once, after long reflection, he exclaims, as if striking his forehead: I have hit it."—*Godet.* Many a rich man reaches a similar resolve when about to die. **That they may receive me.** He will put his Lord's debtors under such obligations to him that they will give him a home. **He called every one.** The debtors; those that owed rent or on account. **A hundred measures of oil.** Olive oil, one of the commonest products of Palestine. The measure contained about sixty pints. **Take thy bond.** The contract. **Sit down quickly.** In great haste, lest the dishonest transaction might be interrupted. **Write fifty.** The throwing off of fifty measures would be equivalent to several hundred dollars. **Hundred measures of wheat.** The wheat measure was about eleven bushels; the twenty remitted would be 220 bushels.

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[a] Luke 12: 42; 1 Cor. 4: 2; 1 Tim. 4: 14; 1 Pet. 4: 10. [b] John 12; 36; Eph. 5: 8. [c] Eccl. 11: 1; 1 Tim. 6: 18, 19.

10 He[a] that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ No[b] servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 ¶ And the Pharisees also, who[c] were covetous, heard all these things; and they derided him.

15 And he said unto them, Ye are they which justify yourselves[d] before men; but God[e] knoweth your hearts: for that which is highly esteemed[f] among men is abomination in the sight of God.

16 The[g] law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And[h] it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever[i] putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from *her* husband, committeth adultery.

tabernacles. He that is 10
faithful in a very little is
faithful also in much: and
he that is unrighteous in a
very little is unrighteous
also in much. If therefore 11
ye have not been faithful in
the unrighteous mammon,
who will commit to your
trust the true *riches?* And 12
if ye have not been faithful in that which is another's, who will give you that
which is your own? No 13
servant can serve two masters: for either he will hate
the one, and love the other;
or else he will hold to one,
and despise the other. Ye
cannot serve God and
mammon.

And the Pharisees, who 14
were lovers of money, heard
all these things; and they
scoffed at him. And he 15
said unto them, Ye are they
that justify yourselves in
the sight of men; but God
knoweth your hearts: for
that which is exalted
among men is an abomination in the sight of God.
The law and the prophets 16
were until John: from that
time the gospel of the kingdom of God is preached,
and every man entereth
violently into it. But it is 17
easier for heaven and earth
to pass away, than for one
tittle of the law to fall.
Every one that putteth 18
away his wife, and marrieth another, committeth
adultery: and he that marrieth one that is put away
from a husband committeth adultery.

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a Matt. 25: 21-23. *b* Josh. 24: 15; Matt. 6: 24. *c* Matt. 23: 14. *d* Luke 10: 29. *e* Psa. 7: 9; Jer. 17. 10. *f* Prov. 16: 5; Mal. 3: 15. *g* Matt. 11: 12, 13. *h* Psa. 102: 20; Isa. 40: 8; 51: 6. *i* Matt. 5: 32; 1 Cor. 7: 10, 11.

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8. **His lord commended the unjust steward.** Commended not his faithlessness, but his wisdom in looking out for a home when about to lose his place. The one point taught is a prudent foresight that uses earthly resources to provide for a time when these resources will fail us.

9. **And I say unto you.** The parable has ended and Christ now makes the application. **Mammon of unrighteousness.** Mammon is equivalent to money, or wealth; called the "mammon of unrighteousness," not because it is always acquired unrighteously, but because most use it unrighteously, treating it as their own, when they are only stewards. What is the use the Lord charges us to put it to? It is: "Make to yourselves friends by means of the mammon of unrighteousness (riches), that when it shall fail (when you can use it no longer), they shall receive you into the eternal tabernacles" (heaven). It is strange that there is any difficulty over this passage, as translated clearly in the Revised Version. The only friends who can receive us into heaven are the Father and the Son. These are, then, the friends we must secure. During life our means must be so used as to please God and to lay up eternal treasure. If we use it as a trust of the Lord we will secure such a friend. Instead of hoarding we must make heavenly friends.

11, 12. **If ye have not been faithful.** If one is faithless in an earthly trust, how can he expect to receive a heavenly trust? **Another's.** That which belongs to God. All who have property should understand that it is another's. **Your own.** The true riches, because they become a part of our being, the inalienable possession of the redeemed.

13. **No servant can serve two masters.** See note on Matt. 6: 24.

14, 15. **The Pharisees . . . covetous . . . scoffed.** They understood the parable as an attack on covetousness, and, like the worldly wise, thought his doctrine foolish. **Is an abomination.** Man exalts wealth, but the love of wealth, "the root of all evil," is "an abomination in the sight of God."

16. **The law and the prophets.** See note on Matt. 11: 12.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom:[a] the[b] rich man also died, and was buried;

23 And[c] in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue;[d] for I am tormented in this flame.[e]

Now there was a certain 19
rich man, and he was clothed
in purple and fine linen,
faring sumptuously every
day: and a certain beggar 20
named Lazarus was laid at
his gate, full of sores, and 21
desiring to be fed with the
crumbs that fell from the
rich man's table; yea, even
the dogs came and licked
his sores. And it came to 22
pass, that the beggar died,
and that he was carried
away by the angels into
Abraham's bosom: and the
rich man also died, and
was buried. And in Hades 23
he lifted up his eyes, being
in torments, and seeth
Abraham afar off, and Lazarus
in his bosom. And he 24
cried and said, Father
Abraham, have mercy on
me, and send Lazarus, that
he may dip the tip of his
finger in water, and cool
my tongue; for I am in an-

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a Matt. 8: 11. *b* Prov. 14: 32. *c* Rev. 14: 10, 11. *d* Zech. 14: 12. *e* Isa. 66: 24; Mark 9: 44, &c.

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17. Easier for heaven and earth to pass. See note on Matt. 5: 18.

18. Every one that putteth away his wife. See note on Matt. 5: 31.

The Rich Man and the Beggar (verses 19-31). A parable, also, showing the consequences of a worldly spirit and the worldly use of wealth. "Here, as in other cognate parables, great wisdom is displayed in bringing the whole force of the rebuke to bear on one point. It is not intimated that this man made free with other people's money, or that he had gained his fortune in a dishonest way. All other charges are removed, that the weight lying all on one point may more effectively imprint the intended lesson. To have represented him as dishonest, or drunken, would have blunted the weapon's edge. Here is an affluent citizen, on whose fair fame the breath of scandal can fix no blot. He had a large portion in this world, and did not seek—did not desire—any other. He spent his wealth in pleasing himself, and did not lay it out in serving God or helping man."—*Arnot.*

19. A certain rich man. Not one whom the world would call a great sinner, but eminently respectable; one whom the worldly would admire, while the poor man was one whom the covetous would despise. **Clothed in purple.** The purple was anciently the royal color, the gorgeous hue of the imperial robes. and hence the very term, the *purple*, is still used to signify the royal dignity. **And fine linen.** The finest apparel. **Faring sumptuously every day.** Enjoying not only the most sumptuous fare on the table every day, but every sensual enjoyment. How the world would admire his lot in life!

20. A certain beggar. Beggary, such as is here depicted, is much more common in the East than with us, and, in the absence of any more systematic provision, alms-giving to the poor was insisted upon by the Old Testament (Job 29: 12; Psa. 41: 1; 112: 9; Prov. 14: 31). **Named Lazarus.** "Does not Christ seem to you to have been reading in that book where he found the name of the poor man written, but found not the name of the rich? For that book is the Book of Life."—*Augustine.* **Laid at his gate.** Carried there because unable to walk. At the gate, where so many were passing, would be a favorable place for alms. **Full of sores.** Cutaneous sores are most common in connection with abject poverty.

21. The dogs . . licked his sores. How abject his lot! Helpless, a beggar, glad to get crumbs, the dogs around him licking his sores! Such a lot the world would despise.

22. The beggar died. What became of his body is not stated. It may have been cast into the potter's field. **Was carried by the angels.** Here is one who in his life had not a single friend, and now, suddenly, not one, but many angels wait upon him.—*Luther.* His body may have had no pall-bearers, but angels carried his soul. **Into Abraham's bosom.** The place of rest where Abraham welcomed his children; heavenly bliss. The Jews spoke of those who went to Abraham's heavenly abode as in Abraham's bosom. **The rich man also died, and was buried.** We are to infer that he had a splendid burial; his body was placed in a costly tomb, but where was *he?*

23. In Hades. The abode of departed spirits, and to the wicked, a place of punishment. **Being in torments.** His wealth has failed him; his good things have departed. **Seeth Abraham . . and Lazarus.** A proof of recognition beyond the grave. **Afar off.** Widely apart in condition, character, and space.

25 But Abraham said, Son, Remember that thou in thy lifetime[a] receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither[b] can they pass to us that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They[c] have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If[d] they hear not Moses and the prophets, neither will[e] they be persuaded though one rose from the dead.

CHAPTER XVII.

Various Sayings of Christ.

Summary.—Offenders and Offences. The Power of Faith. The Ten Lepers Cleansed. The Kingdom of God. The Coming of Christ. Lot's Wife.

1 Then said he unto the disciples, It[f] is impossible but that offences will come: but woe *unto him* through whom they come!

guish in this flame. But 25
Abraham said, Son, remember
that thou in thy lifetime
receivedst thy good
things, and Lazarus in like
manner evil things: but
now here he is comforted,
and thou art in anguish.
And beside all this, between 26
us and you there is a
great gulf fixed, that they
which would pass from
hence to you may not be
able, and that none may
cross over from thence to
us. And he said, I pray 27
thee therefore, father, that
thou wouldest send him to
my father's house; for I 28
have five brethren; that he
may testify unto them, lest
they also come into this
place of torment. But Abraham 29
saith, They have Moses
and the prophets; let them
hear them. And he said, 30
Nay, father Abraham: but
if one go to them from the
dead, they will repent. And 31
he said unto him, If they
hear not Moses and the
prophets, neither will they
be persuaded, if one rise
from the dead.

CHAPTER XVII.

And he said unto his disciples, 1
It is impossible but
that occasions of stumbling
should come: but woe unto
him, through whom they

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[a] Luke 6: 24; Job 21: 13; Psa. 73: 12-19. [b] Ezek. 18: 24. [c] Isa. 34: 16; John 5: 39. [d] 1 Cor. 4: 3. [e] John 12: 10, 11. [f] Matt. 18: 6, 7; Mark 9: 42.

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24. And he cried. The only instance in the New Testament of prayers to the saints. **Father Abraham.** His trust was in his fleshly descent. He said, "We have Abraham to our father." **Send Lazarus.** He seems to think that he has some claims on him, in return for his crumbs. **Dip the tip of his finger in water.** He only dares ask the smallest favors. **Tormented in this flame.** "Flame may be regarded as a figurative term, to represent the acutest suffering of which a spirit is susceptible by a material image of misery the most dire."—*Greswell.*

25. Son. Abraham recognizes the fleshly tie. His answer is fatherly, affectionate. **Remember.** Analogy gives us every reason to suppose that in the disembodied state the whole life on earth will lie before the soul in all its thoughts, words, and deeds, like a map of the past journey before a traveler.—*Alford.* **Thy good things.** He was of the number who receive their portion in this life, instead of that good part which shall never be taken from them. He had preferred the world and its rewards, and had obtained them. But he had lost the world to come. *Thy* is emphatic. Earthly possessions and enjoyments were his choice. **Now here he is comforted.** The saved leave all sorrows behind when they leave the earth; the lost leave all joys behind.

26. There is a great gulf fixed. It is permanent and impassible. There is no bridging over the abyss. Destiny has been decided in life.

27-31. Send him to my father's house. This is introduced, not to show an interest in his brethren, but to call out the reply: **They have Moses and the prophets.** If they would refuse to hear the word of God, they would refuse to repent at the bidding of a ghost. **Neither will they be persuaded, etc.** This was demonstrated in the case of Jesus himself. The Jews refused to accept Christ, though Moses and the prophets testified of him. They asked for a sign, and "the sign of the prophet Jonah," his resurrection from the dead, was given. Still they refused to repent. Unbelief is due, not to a lack of evidence, but to a rebellious heart. The seat of skepticism is in the moral nature.

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke[a] him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou[b] shalt forgive him.

5 ¶ And the apostles said unto the Lord, Increase[c] our faith.

6 And the Lord said, If[d] ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are[e] unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria[f] and Galilee.

come! It were well for him 2
if a millstone were hanged
about his neck, and he
were thrown into the sea,
rather than that he should
cause one of these little
ones to stumble. Take heed 3
to yourselves: if thy brother
sin, rebuke him; and if he
repent, forgive him. And if 4
he sin against thee seven
times in the day, and seven
times turn again to thee,
saying, I repent; thou shalt
forgive him.

And the apostles said unto 5
the Lord, Increase our faith.
And the Lord said, If ye 6
have faith as a grain of
mustard seed, ye would say
unto this sycamine tree, Be
thou rooted up, and be thou
planted in the sea; and it
would have obeyed you.
But who is there of you, 7
having a servant plowing
or keeping sheep, that will
say unto him, when he is
come in from the field,
Come straightway and sit
down to meat; and will not 8
rather say unto him, Make
ready wherewith I may sup,
and gird thyself, and serve
me, till I have eaten and
drunken; and afterward
thou shalt eat and drink?
Doth he thank the servant 9
because he did the things
that were commanded?
Even so ye also, when ye 10
shall have done all the
things that are commanded
you, say, We are unprofitable
servants; we have
done that which it was our
duty to do.

And it came to pass, as 11
they were on the way to Jerusalem,
that he was passing
through the midst of

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a Lev. 19:17. *b* Matt. 6:12, 14; Col. 3:13. *c* Heb. 12:2. *d* Matt. 17:20; 21:21; Mark 9:23; 11:23. *e* Job 22:3; 35:7; Psa. 16:2, 3; Isa. 64:6; Rom. 11:35; 1 Cor. 9:16, 17. *f* Luke 9:51, 52; John 4:4.

1, 2. **It is impossible but that occasions of stumbling should come.** See notes on Matt. 18:6, 7.

3, 4. **If thy brother sin, rebuke him.** See notes on Matt. 18:15-22. Observe that kind rebuke, as well as forgiveness, is a duty.

5, 6. **Increase our faith.** They desire more faith. In the face of the overwhelming odds against them, the general unbelief, and the fact that Jesus would not be the kind of a Christ that they and all the Jews had expected, they felt the need of more faith. **As a grain of mustard seed.** See notes on Matt. 13:32. **Sycamine tree.** A species of the fig. **It should obey you.** See notes on Mark 11:22-26.

7-10. **Who is there of you?** This parable is drawn from Eastern usages where the same servant who works in the field often serves at the table. **Gird thyself.** The loose flowing garments needed to be girded up by the belt when one was serving. **We are unprofitable servants.** Our Master owes us no thanks when we serve him faithfully, for we have only done our duty. The heavenly reward to the faithful is of grace, not of debt (Rom. 11:6).

11-19. **As he went to Jerusalem.** When is uncertain. If on his last journey, it was when the Lord first departed from Galilee, before he began his teaching in Perea. **Through the midst of Samaria and Galilee.** From the west to the east, so as to cross the Jordan. **There met him ten men that were lepers.** For account of the leprosy, and the laws of Moses concerning it, see notes on Matt. 8:2. These lepers, excluded from other society, grouped together for company. **Stood afar off.** As required by the law of Moses (Lev. 13:46). **Go and shew yourselves.** To be officially pronounced

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar[a] off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew[b] yourselves unto the priests. And it came to pass, that, as[c] they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified[d] God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a[e] Samaritan.

17 And Jesus answering, said, Were there not ten cleansed? but where *are* the nine?

18 There are not[f] found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way; thy[g] faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation.

21 Neither shall they say, Lo here! or, lo there! for, behold, the[h] kingdom of God is within you.

22 ¶ And he said unto the disciples, The[i] days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And[j] they shall say to you, See here! or, see there! go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

Samaria and Galilee. And 12
as he entered into a certain
village, there met him ten
men that were lepers, which
stood afar off: and they 13
lifted up their voices, saying, Jesus, Master, have
mercy on us. And when he 14
saw them, he said unto
them, Go and shew yourselves unto the priests.
And it came to pass, as they
went, they were cleansed.
And one of them, when he 15
saw that he was healed,
turned back, with a loud
voice glorifying God; and 16
he fell upon his face at his
feet, giving him thanks:
and he was a Samaritan.
And Jesus answering said, 17
Were not the ten cleansed?
but where are the nine?
Were there none found 18
that returned to give glory
to God, save this stranger?
And he said unto him, 19
Arise, and go thy way: thy
faith hath made thee
whole.

And being asked by the 20
Pharisees, when the kingdom of God cometh, he answered them and said, The
kingdom of God cometh
not with observation: nei- 21
ther shall they say, Lo,
here! or, There! for lo, the
kingdom of God is within
you.

And he said unto the dis- 22
ciples, The days will come,
when ye shall desire to see
one of the days of the Son
of man, and ye shall not
see it. And they shall say 23
to you, Lo, there! Lo, here!
go not away, nor follow after *them:* for as the light- 24
ning, when it lighteneth
out of the one part under
the heaven, shineth unto
the other part under heaven; so shall the Son of

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[a] Lev. 13: 46. [b] Luke 5: 14; Lev: 13: 2; 14: 3; Matt. 8: 4. [c] 2 Kings 5: 14; Isa. 65: 24. [d] Psa. 30· 1, 2. [e] John 4: 39-42. [f] Psa. 106: 13. [g] Matt. 9: 22. [h] Rom. 14: 17. [i] Matt. 9: 15. [j] Luke 21: 8; Matt. 24: 23, &c.; Mark 13: 21.

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clean, a certificate had to be obtained from the priests (see notes, Matt. 8: 4). **They were cleansed.** As they went, an act of faith, they were healed. Not one would have been healed if he had disobeyed. **One of them . . . turned back.** To give glory to God and thanks to Jesus for his salvation. **A Samaritan.** The nine were Jews; one belonged to the hated race. **Where are the nine?** What a striking illustration of the ingratitude of men! One returns, the alien; the others, saved from a living death, are heard of no more. **Thy faith hath saved thee.** Saved him by leading him to obedience. His faith had added to it another grace, that of love. His faith had not only saved his body, but he had been born to the new life, his soul was saved.

20, 21. When the kingdom of God cometh. These Pharisees expected a visible, temporal kingdom. **Cometh not with observation.** As a visible, earthly monarchy, like that of David. **Is within you.** A kingdom that has its throne in the heart, on which Christ, the King, sits. It has to be formed by yielding our hearts to Christ.

22-24. Ye shall desire to see one of the days of the Son of man. His second coming. The church longs for his appearing. See 2 Tim. 4: 8. **For as the lightning.** See notes on Matt. 24: 16-18. The remainder of the chapter is a condensed and fragmentary report of a part of Matthew, chapter 24.

25 But[a] first must he suffer many things, and be rejected of this generation.

26 And as it was[b] in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out[c] of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.[d]

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's[e] wife.

33 Whosoever[f] shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.

34 I tell you, in that night there[g] shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*,[h] thither will the eagles be gathered together.

CHAPTER XVIII.

Parables Concerning Prayer.

SUMMARY.—The Widow and the Unjust Judge. The Pharisee and the Publican. Little Children Brought to Christ. The Young Ruler Seeking for Eternal Life. Going Through the Needle's Eye. The Lord's Sufferings Declared to the Twelve. Blind Bartimæus Healed at Jericho.

1 And he spake a parable unto them *to this end*, that men ought[i] always *to* pray, and not to faint;

man be in his day. But 25
first must he suffer many
things and be rejected of
this generation. And as it 26
came to pass in the days of
Noah, even so shall it be
also in the days of the Son
of man. They ate, they 27
drank, they married, they
were given in marriage, until
the day that Noah entered
into the ark, and the
flood came, and destroyed
them all. Likewise even as 28
it came to pass in the days
of Lot; they ate, they drank,
they bought, they sold, they
planted, they builded; but 29
in the day that Lot went
out from Sodom it rained
fire and brimstone from
heaven, and destroyed
them all: after the same 30
manner shall it be in the
day that the Son of man is
revealed. In that day, he 31
which shall be on the
housetop, and his goods in
the house, let him not go
down to take them away:
and let him that is in the
field likewise not return
back. Remember Lot's 32
wife. Whosoever shall seek 33
to gain his life shall lose it;
but whosoever shall lose
his life shall preserve it. I 34
say unto you, In that night
there shall be two men on
one bed; the one shall be
taken, and the other shall
be left. There shall be two 35
women grinding together;
the one shall be taken, and
the other shall be left. And 37
they answering say unto
him, Where, Lord? And he
said unto them, Where the
body *is*, thither will the eagles
also be gathered together.

CHAPTER XVIII.

And he spake a parable 1
unto them to the end that
they ought always to pray,

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[a] Luke 9: 22; Mark 8: 31. [b] Gen. 7: 11, 23. [c] Gen. 19: 23, 24. [d] 2 Thes. 1: 7. [e] Gen. 19: 26. [f] Luke 9: 24; Matt. 16: 25; Mark 8: 35; John 12: 25. [g] Matt. 24: 40, 41. [h] Job 39: 30; Matt. 24: 28. [i] Luke 11: 8; 21: 36; Psa. 65: 2; 102: 17; Rom. 12: 12; Eph. 6: 18; Phil. 4: 6.

25-30. See notes on Matt. 16: 21 and 24: 37-39. Compare Col. 3: 3, 4; 2 Thess. 1: 7; 1 Pet. 1: 7.

31, 32. See notes on Matt. 24: 16-18. **Remember Lot's wife.** By tarrying and looking back, after the warning came to flee, she lost her life. So hesitation and delay at this great crisis will be perilous.

33. Whosoever shall seek to save his life. See notes on Matt. 10: 39.

34-36. See notes on Matt. 24: 40, 41.

37. See notes on Matt. 24: 28.

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge[a] his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily.[b] Nevertheless, when the Son of man cometh, shall[c] he find faith on the earth?

9 ¶ And he spake this parable unto certain which[d] trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself; God, I thank thee, that I am not[e] as other men *are*, extortioners, unjust, adulterers, or even as this publican.

and not to faint; saying, 2
There was in a city a judge,
which feared not God, and
regarded not man: and 3
there was a widow in that
city; and she came oft unto
him, saying, Avenge me of
mine adversary. And he 4
would not for a while: but
afterward he said within
himself, Though I fear not
God, nor regard man; yet 5
because this widow troubleth
me, I will avenge her,
lest she wear me out by
her continual coming. And 6
the Lord said, Hear what
the unrighteous judge
saith. And shall not God 7
avenge his elect, which cry
to him day and night, and
he is long-suffering over
them? I say unto you, that 8
he will avenge them speedily.
Howbeit when the Son
of man cometh, shall he
find faith on the earth?
And he spake also this 9
parable unto certain which
trusted in themselves that
they were righteous, and
set all others at nought:
Two men went up into the 10
temple to pray; the one a
Pharisee, and the other a
publican. The Pharisee 11
stood and prayed thus with
himself, God, I thank thee,
that I am not as the rest of
men, extortioners, unjust,
adulterers, or even as this

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[a] Rev. 6: 10. [b] Psa. 46: 5; Heb. 10: 37; 2 Pet. 3: 8, 9. [c] Matt. 24: 12. [d] Luke 10: 26. [e] Isa. 65: 5; Rev. 3: 17.

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1. **They ought always to pray.** Prayer is a privilege and a duty. **Not to faint.** Persistence in prayer is requisite to making it effectual. See Eph. 6: 18. "God reserves for thee that which he is slow to give thee, that thou mayest learn to entertain a supreme desire and longing for it."—*Augustine.*

2, 3. **A judge.** The judges of the East are irresponsible, often unjust, usually delay justice for the sake of bribes. **A widow.** The widow in the East, unless she has powerful friends, is absolutely helpless. In India, she is regarded almost as an outcast. It is only the Bible that proclaims God as the widow's friend. **Avenge me of mine adversary.** That is, redress the wrong I have suffered.

4, 5. **And he would not for a while.** Because selfishly indifferent. **This widow troubleth me.** What neither the fear of God nor the regard for human rights could do, her persistence accomplished, because her "continual coming wearied him."

6-8. **The Lord said.** This is the application of the parable. **Shall not God avenge his elect?** If an unjust, hard-hearted judge can be moved by the persistent prayers of a widow, will not the tender, loving, good Father hear the cries of his children? **Though he bear long.** Rather, as in the Revision, "He is long-suffering over them." He is long-suffering to them for their own good, and long-suffering towards their enemies in order that they may have opportunity to repent. **Shall he find faith on the earth?** Prayer is the utterance of faith. Prayerlessness is proof of unbelief. The Lord, pained by the unbelief of even his disciples, shows in these words what a burden to him is our unbelief (see Matt. 17: 17).

9. **He spake this parable, etc.** The persons described in this verse are so much like the Pharisees that we can hardly believe that they were not. Rabbi Simeon, one of them, said, that if there were only thirty righteous men in the world like Abraham, he and his son would be two of them; if only two, he and his son would be those; and if only one, that one would be himself.

10. **A Pharisee . . . a publican.** The one the type of orthodoxy; the other regarded by orthodox Jews a religious outcast. See notes on Matt. 3: 7 and 9: 9.

11, 12. **The Pharisee stood.** Stood forth where he could be seen. **Prayed thus with himself.**

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote[a] upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for[b] every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 ¶ And[c] they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child,[d] shall in no wise enter therein.

18 ¶ And[e] a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the[f] commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now, when Jesus heard these things, he said unto him, Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven:[g] and come, follow me.

publican. I fast twice in 12
the week; I give tithes of
all that I get. But the pub- 13
lican, standing afar off,
would not lift up so much
as his eyes unto heaven,
but smote his breast, saying, God, be merciful to me
a sinner. I say unto you, 14
This man went down to his
house justified rather than
the other: for every one
that exalteth himself shall
be humbled; but he that
humbleth himself shall be
exalted.
And they brought unto 15
him also their babes, that
he should touch them: but
when the disciples saw it,
they rebuked them. But 16
Jesus called them unto
him, saying, Suffer the little children to come unto
me, and forbid them not:
for of such is the kingdom
of God. Verily I say unto 17
you, Whosoever shall not
receive the kingdom of
God as a little child, he
shall in no wise enter therein.
And a certain ruler asked 18
him, saying, Good Master,
what shall I do to inherit
eternal life? And Jesus said 19
unto him, Why callest thou
me good? none is good,
save one, *even* God. Thou 20
knowest the commandments, Do not commit adultery, Do not kill, Do not
steal, Do not bear false
witness, Honour thy father
and mother. And he said, 21
All these things have I observed from my youth up.
And when Jesus heard it, 22
he said unto him, One
thing thou lackest yet: sell
all that thou hast, and distribute unto the poor, and
thou shalt have treasure in
heaven: and come, follow

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[a] Jer. 31:19. [b] Job 22:29; Matt. 23:12. [c] Matt. 19:13; Mark 10:13, &c. [d] Psa. 131:2; Mark 10:15; 1 Pet. 1:14. [e] Matt. 19:16. &c.; Mark 10:17, &c. [f] Eph. 20:12-16; Deut. 5:16-20; Rom. 13:19. [g] Hatt. 6:19, 20.

Self was the center of his thoughts. **Not as the rest of men.** Pride and contempt of others are manifest. **I fast twice a week.** He enumerates his claims on God. He is very scrupulous about fasting and paying tithes (Lev. 27:30).

13. But the publican, standing afar off. Remote from other worshipers, like a pariah. **Would not so much as lift up his eyes.** His spirit was so humble and contrite. The Pharisee probably had both hands and eyes lifted up. **Smote his breast.** An act denoting sorrow. **Be merciful to me a sinner.** A humble confession.

14. This man went . . . justified. With his sins forgiven. His prayer was answered; not the proud boasts of the Pharisee. "This parable teaches us the spirit that should pervade our prayers. The first parable encourages us to pray, and faint not. The second reminds us how we ought to pray. Both should be often pondered by every true Christian."—*Ryle.*

15-17. They brought unto him babes, that he should touch them. See notes on Matt. 19:13-15 and Mark 10:13-16. It was the custom of the Jews to bring their babes to the synagogue for the rabbi to lay his hands upon and bless. So says the Talmud.

18-30. And a certain ruler asked him. For notes on the case of the Rich Young Ruler, see Matt. 19:16-30; also Mark 10:17-31. The ruler was probably ruler of a synagogue. See Matt. 4:23.

23 When he heard this, he was very sorrowful; for he was very rich.

24 ¶ And when Jesus saw that he was very sorrowful, he said, How[a] hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The[b] things which are impossible with men are possible with God.

28 ¶ Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath[c] left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life[d] everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and[e] all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered[f] unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death; and the third day he shall rise again.

34 And[g] they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it[h] came to pass, that, as he was come nigh unto Jericho, a certain blind man sat by the way-side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy[i] on me.

39 And they which went before rebuked him,

me. But when he heard 23
these things, he became exceeding
sorrowful; for he
was very rich. And Jesus 24
seeing him said, How hardly
shall they that have riches
enter into the kingdom
of God! For it is easier for 25
a camel to enter in through
a needle's eye, than for a
rich man to enter into the
kingdom of God. And they 26
that heard it said, Then
who can be saved? But he 27
said, The things which are
impossible with men are
possible with God. And 28
Peter said, Lo, we have left
our own, and followed
thee. And he said unto 29
them, Verily I say unto
you, There is no man that
hath left house, or wife, or
brethren, or parents, or
children, for the kingdom
of God's sake, who shall 30
not receive manifold more
in this time, and in the
world to come eternal life.

And he took unto him the 31
twelve, and said unto them,
Behold, we go up to Jerusalem,
and all the things that
are written by the prophets
shall be accomplished unto
the Son of man. For he 32
shall be delivered up unto
the Gentiles, and shall be
mocked, and shamefully
entreated, and spit upon:
and they shall scourge and 33
kill him, and the third day
he shall rise again. And 34
they understood none of
these things; and this saying
was hid from them, and
they perceived not the
things that were said.

And it came to pass, as 35
he drew nigh unto Jericho,
a certain blind man sat by
the way side begging: and 36
hearing a multitude going
by, he inquired what this
meant. And they told him, 37
that Jesus of Nazareth
passeth by. And he cried, 38
saying, Jesus, thou son of
David, have mercy on me.
And they that went before 39
rebuked him, that he should

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[a] Prov. 11:28; 1 Tim. 6:9. [b] Luks 1:37; Jer. 32:17; Zech. 8:6. [c] Deut. 33:9. [d] Rev. 2:10. [e] Psa. 22; Isa. 53. [f] Luke 23:1; Matt. 27:2; Jno. 18:28; Acts 3:13. [g] Mark 9:32; Jno. 42:16. [h] Matt. 20:29, &c.; Mark 10:46, &c. [i] Psa. 62:12.

31-34. Behold, we go up to Jerusalem. See notes on Matt. 20: 17-19 and Mark 10: 32-34. Luke adds: **All the things that are written by the prophets shall be accomplished.** For some things written by the prophets, see Psa. 16: 10; 22: 7, 8; 49: 15; Isa. 53: 1-9; Dan. 9: 26.

35-43. As he drew nigh to Jericho. This was on his last journey to Jerusalem, a little more than that he should hold his peace: but he cried[a] so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy[b] faith hath saved thee.

43 And immediately he[c] received his sight, and followed him, glorifying[d] God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

The Entrance Into Jerusalem.

Summary.—Zacchæus the Publican. Parable of the Ten Pounds. The Royal Entry into Jerusalem. Weeping in Jerusalem. Cleansing the Temple.

1 And *Jesus* entered and passed through Jericho.[e]

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw[f] him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide[g] at thy house.

hold his peace: but he cried
out the more a great deal,
Thou son of David, have
mercy on me. And Jesus 40
stood, and commanded
him to be brought unto
him: and when he was
come near, he asked him,
What wilt thou that I 41
should do unto thee? And
he said, Lord, that I may receive my sight. And Jesus 42
said unto him, Receive thy
sight: thy faith hath made
thee whole. And immedi- 43
ately he received his sight,
and followed him, glorifying God: and all the people, when they saw it, gave
praise unto God.

CHAPTER XIX.

And he entered and was 1
passing through Jericho.
And behold, a man called 2
by name Zacchæus; and he
was a chief publican, and
he was rich. And he sought 3
to see Jesus who he was;
and could not for the
crowd, because he was little of stature. And he ran 4
on before, and climbed up
into a sycamore tree to see
him: for he was to pass
that way. And when Jesus 5
came to the place, he looked up, and said unto him,
Zacchæus, make haste, and
come down; for to-day I
must abide at thy house.

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a Psa. 141:1. *b* Luke 17:19. *c* Psa. 30:2. *d* Luke 5:26; Acts. 4:21; 11:18; Gal. 1:24. *e* Josh. 6:26; 1 Kings 16:34. *f* Psa. 139:1-3. *g* John 14:23; Rev. 3:20.

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a week before the crucifixion. Matthew and Mark also give accounts of the healing of the blind beggar. See notes on Matt. 20:29-34. Compare Mark 10:46-52. Matthew says there were two blind beggars. "If there were two there certainly was one." Luke and Mark only name the one who was most active and earnest. Mark says his name was Bartimæus. For a description of Jericho see note on Matt. 20:29.

1. **He entered and was passing through Jericho.** He had crossed the Jordan at the ford beyond Jericho, and the road from thence to Jerusalem led through Jericho, "the city of palm trees," the chief city of all eastern Judea. It stood at the mouth of the gap in the mountain rampart, through which the road ascended to Jerusalem, more than 3,000 feet above the plain of Jericho.

2. **Zacchæus, . . . chief among the publicans.** The importance of Jericho and its situation would make it an important center for the collection of the Roman tribute. At the head of the publicans engaged in this business was Zacchæus. He seems to have had supervision of the district. **He was rich.** A very suspicious fact in a member of a class noted for their extortion.

3, 4. **Sought to see Jesus.** Out of curiosity. **Climbed up into a sycamore tree.** A kind of mulberry fig with low branches. His shortness of stature and the crowd made this necessary if he would see Jesus.

5. **To-day I must abide at thy house.** Tarry there for the night. Jesus went there, not for congenial society, but because his mission was to seek and to save the lost.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That[a] he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor;[b] and if I have taken any thing from any man by[c] false accusation, I restore[d] *him* four-fold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son[e] of Abraham.

10 For[f] the Son of man is come to seek and to save that which was lost.[g]

11 ¶ And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because[h] they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain[i] nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

And he made haste, and 6
came down, and received
him joyfully. And when 7
they saw it, they all murmured,
saying, He is gone
in to lodge with a man
that is a sinner. And Zac- 8
chæus stood, and said unto
the Lord, Behold, Lord, the
half of my goods I give to
the poor, and if I have
wrongfully exacted aught
of any man, I restore fourfold.
And Jesus said unto 9
him, To-day is salvation
come to this house, forasmuch
as he also is a son of
Abraham. For the Son of 10
man came to seek and to
save that which was lost.

And as they heard these 11
things, he added and spake
a parable, because he was
nigh to Jerusalem, and *because*
they supposed that
the kingdom of God was
immediately to appear. He 12
said therefore, A certain
nobleman went into a far
country, to receive for himself
a kingdom, and to return.
And he called ten 13
servants of his, and gave
them ten pounds, and said
unto them, Trade ye *here-*

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[a] Luke 5:30; Matt. 9: 11. [b] Psa. 41:1. [c] Luke 3: 14; Ex. 20:16. [d] Ex. 22: 1: 2 Sam. 12: 6. [e] Luke 13: 16. [f] Matt. 18:11. [g] Ezek. 34:16; Rom. 5:6. [h] Acts 1:6. [i] Matt. 25:14,&c.; Mark 13:34.

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6. **He received him joyfully.** He did not expect such an honor as that the Great Teacher would stop with one of a class so despised by the Jews as his own.

7. **They all murmured.** How often these complaints of Jesus stooping down to the company of sinners are recorded! Now, however, the crowd expected that at Jerusalem his kingdom would be proclaimed, but here he is the guest of the chief agent of the oppressive Roman tribute! Had Christ sought popularity he would never have gone with Zacchæus.

8. **Zacchæus stood, and said.** The record is silent as to what had wrought so great a change. No doubt the Lord had preached to him. **Half of my goods I give to the poor.** What greater proof of a change of heart! His heart had been on riches; now at once he consecrates one-half to the relief of suffering. **If I have wrongfully exacted.** He no doubt had, if half that is stated of the publicans was true. **I restore fourfold.** Not only what he has taken, but four times as much. No repentance that does not lead to restitution is genuine. "If what thou hast taken wrongfully cannot be restored to those who were wronged, give it to God; the poor are God's receivers."

9. **Salvation is come to this house.** Because Zacchæus has truly repented. **Forasmuch as he also is a son of Abraham.** Therefore entitled to a place in the kingdom, according to the narrow Jewish ideas, but also now shown to be a spiritual son of Abraham, born not of the flesh, but of the spirit (Gal. 3: 7).

10. **The Son of man is come to seek, etc.** Therefore he went to lodge with the publican and the sinner in order to save.

11. **Because he was nigh to Jerusalem.** From fifteen to twenty miles away. The crowd thought that when he reached Jerusalem "his kingdom would immediately appear;" an earthly kingdom like that of David. The parable that follows was spoken, in part, to correct that idea.

12. **A certain nobleman went into a far country.** While this parable is much like that of the Talents (Matt. 25: 14-30 and Mark 13: 34-36), it is a different one in many particulars; spoken elsewhere; for a different purpose. **To receive for himself a kingdom.** As Christ would leave the earth and ascend to heaven before he would receive his kingdom.

13. **Gave them ten pounds.** Each a pound. The Greek term is *mina*, a weight of silver equivalent to about sixteen dollars. **Trade ye till I come.** This was all given to be used. It was given to his servants. It represents whatever ability, whether of wealth or mind, that we have to serve Christ.

14 But[a] his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful[b] in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he said unto him, Out[c] of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore[d] then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That[e] unto every one which

with till I come. But his 14
citizens hated him, and
sent an ambassage after
him, saying, We will not
that this man reign over
us. And it came to pass, 15
when he was come back
again, having received the
kingdom, that he commanded
these servants,
unto whom he had given
the money, to be called to
him, that he might know
what they had gained by
trading. And the first came 16
before him, saying, Lord,
thy pound hath made ten
pounds more. And he said 17
unto him. Well done, thou
good servant: because thou
wast found faithful in a
very little, have thou authority
over ten cities. And 18
the second came, saying,
Thy pound, Lord, hath
made five pounds. And he 19
said unto him also, Be thou
also over five cities. And 20
another came, saying, Lord,
behold, *here is* thy pound,
which I kept laid up in a
napkin: for I feared thee, 21
because thou art an austere
man: thou takest up that
thou layedst not down, and
reapest that thou didst not
sow. He saith unto him, 22
Out of thine own mouth
will I judge thee, thou
wicked servant. Thou
knewest that I am an austere
man, taking up that I
laid not down, and reaping
that I did not sow: then 23
wherefore gavest thou not
my money into the bank,
and I at my coming should
have required it with interest?
And he said unto them 24
that stood by, Take away
from him the pound, and
give it unto him that hath
the ten pounds. And they 25
said unto him, Lord, he
hath ten pounds. I say un- 26
to you, that unto every one

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a John 1:11; 15:18. *b* Luke 16:10. *c* 2 Sam. 1:16; Job 15:6; Matt. 12:37; 22:12; Rom. 3:19. *d* Rom. 2:4,5. *e* Luke 8:18; Matt. 13:12; 25:29; Mark 4:25.

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14. His citizens hated him. The Jews. After his departure, they still refused to have him for king.

15. When he was come back again. When he returns to reward his servants; his final coming. **Commanded these servants . . . to be called.** To give an account. This is done at judgment. Death calls us to account also.

16-19. Thy pound hath made ten pounds. It is the Lord's goods, faithfully used, that has given the increase. The faithful discharge of duty is rewarded by an increased trust and increased honor. See notes on Matt. 25: 19-23.

20-23. Lord, here is thy pound. See notes on Matt. 25: 24-27, where the case is similar. The lesson is that our abilities must be used for the Lord. It is not enough that we are not positively wicked; we must do good.

24-26. Said to them that stood by. The angels (Matt. 13: 41; 2 Thess. 1: 7; Jude 14). **To every one that hath shall be given.** To those who have been faithful and efficient shall be given still hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies,[a] which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And[b] it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.*

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need[c] of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their[d] garments upon the colt, and they set[e] Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen,

38 Saying, Blessed[f] *be* the King that cometh in the name of the Lord;[g] peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the[h] stones would immediately cry out.

that hath shall be given;
but from him that hath not,
even that which he hath
shall be taken away from
him. Howbeit these mine 27
enemies, which would not
that I should reign over
them, bring hither, and
slay them before me.
And when he had thus 28
spoken, he went on before,
going up to Jerusalem.
And it came to pass, 29
when he drew nigh unto
Bethphage and Bethany,
at the mount that is called
the mount of Olives, he sent
two of the disciples, saying,
Go your way into the village 30
over against *you:* in
the which as ye enter ye
shall find a colt tied, whereon
no man ever yet sat:
loose him, and bring
him. And if any one ask 31
you, Why do you loose
him? thus shall ye say, The
Lord hath need of him.
And they that were sent 32
went away, and found even
as he had said unto them.
And as they were loosing 33
the colt, the owners thereof
said unto them, Why loose 34
ye the colt? And they said,
The Lord hath need of
him. And they brought 35
him to Jesus: and they
threw their garments upon
the colt, and set Jesus
thereon. And as he went, 36
they spread their garments
in the way. And as he was 37
now drawing nigh, *even* at
the descent of the mount of
Olives, the whole multitude
of the disciples began to rejoice
and praise God with
a loud voice for all the
mighty works which they
had seen; saying, Blessed 38
is the King that cometh in
the name of the Lord:
peace in heaven, and glory
in the highest. And some 39
of the Pharisees from the
multitude said unto him,
Master, rebuke thy disciples.
And he answered 40
and said, I tell you that, if
these shall hold their peace,
the stones will cry out.

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a Psa. 2: 4, 5, 9; 21: 8, 9; Isa. 66: 6, 14; Neh. 1: 2, 8; Heb. 10: 13. *b* Matt. 21: 1, &c.; Mark 11: 1, &c. *c* Psa. 50: 10. *d* 2 Kings 9: 13. *e* John 12: 14. *f* Luke 13: 35; Psa. 118: 26. *g* Luke 2: 14; Rom. 5: 1; Eph. 2: 14. *h* Heb. 2: 11; Matt. 3: 9.

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greater trusts when the Lord comes, but from the faithless will be taken their opportunities forever. The faithless servant is a faithless church member.

27. These mine enemies. This portrays the fate, not of church members, but of those who would not have the Lord to reign over them. It embraces all the impenitent. Compare Matt. 13: 49; 21: 44; 25: 30; 2 Thess. 1: 8-10.

28-40. Going up to Jerusalem. The ascent begins at Jericho, and about 3,000 feet has to be

41 ¶ And when he was come near, he beheld the city, and wept over[a] it,

42 Saying, If thou hadst known, even thou, at least in this thy day,[b] the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast[c] a trench about thee, and compass thee round, and keep thee in on every side,

44 And[d] shall lay thee even with the ground, and thy children within thee; and they[e] shall not leave in thee one stone upon another; because[f] thou knewest not the time of thy visitation.

45 ¶ And[g] he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is[h] written, My house is the house of prayer: but ye have made it a den[i] of thieves.

47 And he taught[j] daily in the temple. But the chief priests, and the scribes, and the chief of the people, sought to destroy him;

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAPTER XX.

A Day of Conflict.

Summary.—Christ's Authority Called For. The Baptism of John. The Parable of the Vineyard. On Paying Tribute to Cæsar. The Sadducees and the Resurrection. Christ the Lord and Son of David. The Hypocrisy of the Scribes.

1 And it came to pass, *that* on one of those days,

And when he drew nigh, 41
he saw the city and wept
over it, saying, If thou 42
hadst known in this day,
even thou, the things which
belong unto peace! but
now they are hid from thine
eyes. For the days shall 43
come upon thee, when
thine enemies shall cast up
a bank about thee, and
compass thee round, and
keep thee in on every side,
and shall dash thee to the 44
ground, and thy children
within thee; and they
shall not leave in thee
one stone upon another;
because thou knewest not
the time of thy visitation.
And he entered into the 45
temple, and began to cast
out them that sold, saying 46
unto them, It is written,
And my house shall be a
house of prayer: but ye
have made it a den of robbers.
And he was teaching 47
daily in the temple. But
the chief priests and the
scribes and the principal
men of the people sought
to destroy him: and they 48
could not find what they
might do; for the people
all hung upon him, listening.

CHAPTER XX.

And it came to pass, on 1
one of the days, as he was

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[a] Psa. 119: 136; Jer. 9: 1; 13: 17; 17: 16; John 11: 35. [b] Psa. 95: 7, 8; Heb. 3: 7, 13, 15. [c] Isa. 29: 2, 3; Jer. 6: 5, 6. [d] Luke 13: 34, 35; 1 Kings 9: 7, 8; Mic. 3: 12; Matt. 23: 37, 38. [e] Matt. 24: 2; Mark 13: 2. [f] Lam. 1: 8; 1 Pet. 2: 12. [g] Matt. 21: 12, 13; Mark 11: 15-17; John 2: 15, 17. [h] Isa. 56: 7. [i] Jer. 7: 11. [j] John 18: 20.

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climbed before the city is reached. The account of the royal entrance into Jerusalem is given in Matt 21: 1-16; Mark 11: 1-11, and John 12: 12-19. See the notes on Matthew. **At the descent of the mount of Olives.** Where the city and temple burst into view.

41-44. He saw the city and wept over it. This lament over the wicked city is given only by Luke. In that moment when the multitude is shouting his praises his heart is breaking over the woes of the city that he knew would slay him. Only in one other place are we told that Jesus wept (John 11: 35), each time over human sorrow. **If thou hadst known in this day.** The day of opportunity and mercy. But their eyes were blinded by unbelief. **The things which belong unto peace.** The acceptance of Christ would have prevented the rebellion against Rome, the destruction of the city, and would have secured heavenly as well as earthly peace. **Thine enemies shall cast a bank about thee.** The Romans threw a wall all around the city outside of the walls of defence in order to hem in all the population and to starve them out. **Shall not leave in thee one stone upon another.** The city was utterly destroyed. See notes on Matthew, chapter 24. **Because thou knewest not the time of thy visitation.** When Christ came to save them from their awful fate.

45-48. He cast out them that sold. An act of kingly authority. See notes on Matt. 21: 12-15 and Mark 11: 18, 19. **For the people all hung upon him.** His popularity with the people made it difficult for his enemies to carry out their purposes.

1-8. Tell us, by what authority doest thou these things? See notes on Matt. 21: 23-27. Compare Mark 11: 27-33.

as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the elders,

2 And spake unto him, saying, Tell us, by[a] what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for[b] they be persuaded that John was a prophet.

7 And they answered, That they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable; A[c] certain man planted a vineyard;[d] and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit[e] of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and treated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir:[f] come, let[g] us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the Lord of the vineyard do unto them?

teaching the people in the
temple, and preaching the
gospel, there came upon
him the chief priests and
the scribes with the elders;
and they spake, saying unto 2
him, Tell us: By what
authority doest thou these
things? or who is he that
gave thee this authority?
And he answered and said 3
unto them, I also will ask
you a question; and tell
me: The baptism of John, 4
was it from heaven, or from
men? And they reasoned 5
with themselves, saying, If
we shall say, From heaven;
he will say, Why did ye
not believe him? But if we 6
say, From men; all the people
will stone us; for they
be persuaded that John was
a prophet. And they answered, 7
that they knew not
whence *it was*. And Jesus 8
said unto them, Neither tell
I you by what authority I
do these things.
And he began to speak 9
unto the people this parable;
A man planted a vineyard,
and let it out to husbandmen,
and went into
another country for a long
time. And at the season 10
he sent unto the husbandmen
a servant, that they
should give him of the
fruit of the vineyard: but
the husbandmen beat him,
and sent him away empty.
And he sent yet another 11
servant: and him also they
beat, and handled him
shamefully, and sent him
away empty. And he sent 12
yet a third: and him also
they wounded, and cast
him forth. And the lord of 13
the vineyard said, What
shall I do? I will send my
beloved son: it may be they
will reverence him. But 14
when the husbandmen saw
him, they reasoned one
with another, saying, This
is the heir: let us kill him,
that the inheritance may be
ours. And they cast him 15
forth out of the vineyard,
and killed him. What
therefore will the lord of
the vineyard do unto them?

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a Acts 4: 7-10; 7: 27. *b* Matt. 14: 5. *c* Matt. 21: 33, &c.; Mark 12: 1, &c. *d* Cant. 8: 11, 12; Isa. 5: 1-7. *e* John 15: 16; Rom. 7: 4. *f* Psa. 2: 8; Rom. 8: 17; Heb. 1: 2. *g* Matt. 27: 21-25; Acts 2: 23; 3: 15.

9-19. A certain man planted a vineyard. This parable is found in Matt. 21: 33-46 and Mark 12: 1-12. See notes on Matthew.

16 He shall come and destroy these husbandmen, and shall give the vineyard to others.[a] And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The[b] stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but[c] on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that[d] they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly;

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, Render[e] therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held[f] their peace.

27 ¶ Then[g] came to *him* certain of the Sadducees,[h] which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote[i] unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

He will come and destroy 16
these husbandmen, and
will give the vineyard unto
others. And when they
heard it, they said, God forbid.
But he looked upon 17
them, and said, What then
is this that is written,

The stone which the
builders rejected,
The same was made the
head of the corner?

Every one that falleth on 18
that stone shall be broken
to pieces, but on whomsoever
it shall fall, it will
scatter him as dust.

And the scribes and the 19
chief priests sought to lay
hands on him in that very
hour; and they feared the
people: for they perceived
that he spake this parable
against them. And they 20
watched him, and sent
forth spies, which feigned
themselves to be righteous,
that they might take hold
of his speech, so as to deliver
him up to the rule
and to the authority of the
governor. And they asked 21
him, saying, Master, we
know that thou sayest and
teachest rightly, and acceptest
not the person *of
any*, but of a truth teachest
the way of God: Is it law- 22
ful for us to give tribute
unto Cæsar, or not? But he 23
perceived their craftiness,
and said unto them, Shew 24
me a penny. Whose image
and superscription hath it?
And they said, Cæsar's.
And he said unto them, 25
Then render unto Cæsar
the things that are Cæsar's,
and unto God the things
that are God's. And they 26
were not able to take hold
of the saying before the
people: and they marvelled
at his answer, and held
their peace.

And there came to him 27
certain of the Sadducees,
they which say that there
is no resurrection; and they
asked him, saying, Master, 28
Moses wrote unto us, that
if a man's brother die, having
a wife, and he be childless,
his brother should
take the wife, and raise up
seed unto his brother.
There were therefore seven 29
brethren: and the first took a
wife, and died childless; and 30

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a Neh. 9: 36, 37. *b* Psa. 118: 22. *c* Dan. 2: 34, 35. *d* Matt. 22: 15, &c.; Mark 12: 13. *e* Rom. 13: 7. *f* Tit. 1: 10, 11. *g* Matt. 22: 23, &c.; Mark 12: 18, &c. *h* Acts 23: 6-8. *i* Deut. 25: 5-8.

20-26. Is it lawful for us to give tribute unto Cæsar? For notes on the question of the tribute money, see Matt. 22: 15-22. Compare Mark 12: 13-17.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy[a] to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither[b] can they die any more: for they are equal unto the angels;[c] and are the children of God, being the[d] children of the resurrection.

37 Now that the dead are raised, even Moses shewed[e] at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for[f] all live unto him.

39 ¶ Then certain of the scribes answering, said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all.*

41 ¶ And[g] he said unto them, How say they that Christ is David's son?

42 And David himself saith[h] in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then, in the audience of[i] all the people, he said unto his disciples,

46 Beware[j] of the scribes, which desire to walk in long robes, and love greetings[k] in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which[l] devour widows' houses, and for a shew[m] make long prayers: the same shall receive greater[n] damnation.

the second; and the third 31
took her; and likewise the
seven also left no children,
and died. Afterward the 32
woman also died. In the resurrection 33
therefore whose
wife of them shall she be?
for the seven had her to
wife. And Jesus said unto 34
them, The sons of this
world marry, and are given
in marriage: but they that 35
are accounted worthy to attain
to that world, and the
resurrection from the dead,
neither marry, nor are given
in marriage: for neither 36
can they die any more: for
they are equal unto the angels;
and are sons of God,
being sons of the resurrection.
But that the dead are 37
raised, even Moses shewed,
in *the place concerning* the
Bush, when he calleth the
Lord the God of Abraham,
and the God of Isaac, and
the God of Jacob. Now he 38
is not the God of the dead,
but of the living: for all
live unto him. And certain 39
of the scribes answering
said, Master, thou hast well
said. For they durst not 40
any more ask him any question.

And he said unto them, 41
How say they that the
Christ is David's son? For 42
David himself saith in
the book of Psalms,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies 43
the footstool of thy feet.

David therefore calleth 44
him Lord, and how is he
his son?

And in the hearing of all 45
the people he said unto his
disciples, Beware of the 46
scribes, which desire to
walk in long robes, and love
salutations in the marketplaces
and chief seats in
the synagogues, and chief
places at feasts; which devour 47
widows' houses, and
for a pretence make long
prayers: these shall receive
greater condemnation.

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a Luke 21:36; Rev. 3:4. *b* Rev. 21:4. *c* 1 Cor. 15:49, 52; 1 John 3:2. *d* Rom. 8:17. *e* Ex. 3:2-6. *f* Rom. 14:8,9. *g* Matt. 22:42; Mark 12:35, &c. *h* Psa. 110:1; Acts 2:34. *i* 1 Tim. 5:20. *j* Mark 12:38, &c. *k* Luke 11:43. *l* Isa. 10:2; Matt. 23:14; 2 Tim. 3:6. *m* 1 Thes. 2:5. *n* Luke 10:12, 14; James 3:1.

27-40. There came to him certain of the Sadducees. For notes on the Sadducees silenced, see Matt. 22:23-33. Compare Mark 12:18-27.

41-44. How say they that Christ is David's son? See notes on Matt. 22:41-46. Compare Mark 12:35-37.

45-47. See notes on Matt. 23:5, 6, 14. Compare Mark 12:38-40.

CHAPTER XXI.

Discourse on the Last Days.

Summary.—The Widow's Mites. The Question Concerning the Overthrow of the Temple. The Woes Coming Upon the Jewish Nation Foretold. The Signs that Shall Precede the Last Day.

1 And he looked up, and[a] saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more[b] than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And[c] as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which[d] there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take[e] heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and[f] the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be[g] not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them,[h] Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons,[i] being brought before kings[j] and rulers for my name's sake.

13 And[k] it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to[l] meditate before what ye shall answer:

CHAPTER XXI.

And he looked up, and 1
saw the rich men that were
casting their gifts into the
treasury. And he saw a 2
certain poor widow casting
in thither two mites. And 3
he said, Of a truth I say unto
you, This poor widow
cast in more than they all: 4
for all of these did of their
superfluity cast in unto the
gifts: but she of her want
did cast in all the living
that she had.
And as some spake of the 5
temple, how it was adorned
with precious stones and
offerings, he said, As for 6
these things which ye behold,
the days will come, in
which there shall not be
left here one stone upon
another, that shall not be
thrown down. And they 7
asked him, saying, Master,
when therefore shall these
things be? and what *shall
be* the sign when these
things are about to come to
pass? And he said, Take 8
heed that ye be not led
astray: for many shall come
in my name, saying, I am
he; and, The time is at
hand: go ye not after them.
And when ye shall hear of 9
wars and tumults, be not
terrified; for these things
must needs come to pass
first; but the end is not immediately.
Then said he unto them, 10
Nation shall rise against nation,
and kingdom against
kingdom: and there shall 11
be great earthquakes, and
in divers places famines
and pestilences; and there
shall be terrors and great
signs from heaven. But 12
before all these things, they
shall lay their hands on
you, and shall persecute
you, delivering you up to
the synagogues and prisons,
bringing you before kings
and governors for my
name's sake. It shall turn 13
unto you for a testimony.
Settle it therefore in your 14
hearts, not to meditate beforehand
how to answer:

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[a] Mark 12: 41. [b] 2 Cor. 8: 12. [c] Matt. 24: 1, &c.; Mark 13: 1, &c. [d] Luke 19: 44, &c. [e] 2 Thes. 2: 3, 9, 10; 1 John 4: 1; 2 John 7. [f] Rev. 1. 3. [g] Prov. 3: 25, 26. [g] Hag. 2: 22. [i] Acts 4: 3; 5: 18; 12: 4; 16: 24; Rev. 2: 10. [j] Acts 25: 23. [k] Phil. 1: 28; 2 Thes. 1: 5. [l] Luke 12: 11; Matt. 10: 19.

1-4. Saw the rich men that were casting their gifts. For notes on the Widow's Mites, see Mark 12: 41-44.

5-33. When shall these things be? This discourse to the disciples on the Overthrow of the Temple, Jerusalem, the Jewish Nation and the Second Coming of our Lord, is reported here, in Mark, chapter 13, and in Matthew, chapter 24. Matthew's account is much the fullest, where see notes. **Not a hair of your head shall perish.** You shall be in the Father's hand, saved, even if put to death, gain.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay[a] nor resist.

16 And[b] ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and[c] *some* of you shall they cause to be put to death.

17 And ye shall be hated[d] of all *men* for my name's sake.

18 But[e] there shall not an hair of your head perish.

19 In your patience[f] possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all[g] things which are written may be fulfilled.

23 But woe unto them[h] that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem[i] shall be trodden down of the Gentiles, until the times[j] of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress[k] of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the[l] powers of heaven shall be shaken.

27 And then shall they see the Son of man coming[m] in a cloud, with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption[n] draweth nigh.

for I will give to you a 15
mouth and wisdom, which
all your adversaries shall
not be able to withstand or
to gainsay. But ye shall be 16
delivered up even by parents,
and brethren, and
kinsfolks, and friends; and
some of you shall they cause
to be put to death. And ye 17
shall be hated of all men
for my name's sake. And 18
not a hair of your head
shall perish. In your patience 19
ye shall win your
souls.
But when ye see Jerusalem 20
compassed with armies,
then know that desolation
is at hand. Then 21
let them that are in Judæa
flee unto the mountains;
and let them that are in the
midst of her depart out;
and let not them that are
in the country enter therein.
For these are days of 22
vengeance, that all things
which are written may be
fulfilled. Woe unto them 23
that are with child and to
them that give suck in those
days! for there shall be
great distress upon the land,
and wrath unto this people.
And they shall fall by the 24
edge of the sword, and
shall be led captive into all
the nations: and Jerusalem
shall be trodden down of
the Gentiles, until the times
of the Gentiles be fulfilled.
And there shall be signs in 25
sun and moon and stars;
and upon the earth distress
of nations, in perplexity
for the roaring of the sea
and the billows; men fainting 26
for fear, and for expectation
of the things which
are coming on the world:
for the powers of the heavens
shall be shaken. And 27
then shall they see the Son
of man coming in a cloud
with power and great glory.
But when these things begin 28
to come to pass, look
up, and lift up your heads;
because your redemption
draweth nigh.

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[a] Acts 6:10. [b] Mic. 7:5, 6. [c] Acts 7;59; 12:2; 26:10; Rev. 2:13: 6:9; 12:11. [d] John 17:14. [e] Matt. 10:30. [f] Rom. 5:3; Heb. 10:36; James 1:4. [g] Deut. 28:25, 48; Dan. 9:26, 27; Zech. 11:6; 14:1, 2. [h] Lam. 4:10. [i] Dan. 12:7; Rev. 11:2. [j] Rom. 11:25. [k] Dan. 12:1. [l] 2 Pet. 3:10-12. [m] Rev. 1:7; 14:14. [n] Rom. 8:23.

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ing eternally by suffering. **When ye see Jerusalem compassed with armies.** Matthew says: "Abomination of desolation in the holy place," instead of "Jerusalem compassed," etc. See notes on Matt. 24:15. This was the warning to Christians to flee. In the first attack the Romans, under Cestius Gallus, were beaten off and retreated. The Christians then left the city. **And Jerusalem shall be trodden down of the Gentiles.** It has been ever since its destruction. It has been held by the Romans, the Parthians, the Saracens, the Crusaders and the Turks, but never by the Jews. **There shall be signs in the sun.** See notes on Matt. 24:27-31. **This generation shall not pass away.** See notes on Matt. 24:34. The word *race* instead of *generation* gives the meaning.

29 And[a] he spake to them a parable; Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away till all be fulfilled.

33 Heaven[b] and earth shall pass away; but my words shall not pass away.

34 ¶ And take heed[c] to yourselves, lest at any time your hearts be overcharged with surfeiting,[d] and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35 For[e] as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch[f] ye therefore, and pray always, that ye may be accounted[g] worthy to escape all these things that shall come to pass, and to[h] stand before[i] the Son of man.

37 And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount[j] that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

And he spake to them a 29
parable: Behold the fig tree,
and all the trees: when 30
they now shoot forth, ye see
it and know of your own
selves that the summer is
now nigh. Even so ye also, 31
when ye see these things
coming to pass, know ye
that the kingdom of God
is nigh. Verily I say unto 32
you, This generation shall
not pass away till all things
be accomplished. Heaven 33
and earth shall pass away:
but my words shall not pass
away.

But take heed to your- 34
selves, lest haply your
hearts be overcharged with
surfeiting, and drunkenness, and cares of this life,
and that day come on you
suddenly as a snare: for *so* 35
shall it come upon all them
that dwell on the face of all
the earth. But watch ye at 36
every season, making supplication, that ye may prevail to escape all these
things that shall come to
pass, and to stand before
the Son of man.

And every day he was 37
teaching in the temple; and
every night he went out,
and lodged in the mount
that is called *the mount* of
Olives. And all the people 38
came early in the morning
to him in the temple, to
hear him.

CHAPTER XXII.

The Last Supper.

SUMMARY.—The Rulers Take Steps to Slay the Lord. Judas Bargains to Betray Christ. The Passover Prepared. The Lord's Supper Instituted. The Traitor Pointed Out. Exhortation to the Apostles.

1 Now[k] the feast of unleavened bread drew nigh, which is called the Passover.

2 And[l] the chief priests and scribes sought how they might kill him; for they feared the people.

CHAPTER XXII.

Now the feast of unleav- 1
ened bread drew nigh,
which is called the Passover. And the chief priests 2
and the scribes sought how
they might put him to
death; for they feared the
people.

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[a] Matt. 24: 32; Mark 13; 28. [b] Isa. 40: 8; 51: 6. [c] Rom. 13: 12, 13; 1 Thes. 5: 6-8; 1 Pet. 4: 7. [d] Isa. 28: 1-3; 1 Cor. 6: 10. [e] 1 Thes. 5: 2; 1 Pet. 3: 10; Rev. 16: 15. [f] Matt. 25: 13. [g] Luke 20: 35. [h] Psa. 1: 5. [i] Jude 24. [j] John 8: 1, 2. [k] Matt. 26: 2; Mark 14: 1, &c. [l] Psa. 2; 2; Acts 4: 27.

34-36. Take heed to yourselves. The words here, but not the ideas, are peculiar to Luke. See notes on Matt. 24: 38-51.

37. Lodged in the mount . . . of Olives. At Bethany, I suppose, on the eastern slope, until the night he was betrayed. See Matt. 21: 17.

38. All the people came. All the accounts indicate the intense interest shown by the people in his teachings during this last week. The Lord taught in the temple by day, but spent the nights at Bethany or on the Mount of Olives.

1, 2. The feast of unleavened bread. The Passover, so called because no leavened bread was eaten during passover week. **The chief priests . . . sought how they might put him to death.** Tried to devise means to accomplish this without exciting the multitude. See Matt. 26: 1-5.

3 ¶ Then[a] entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted[b] to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day[c] of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And[d] when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until[e] it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

And Satan entered into 3
Judas who was called Iscariot,
being of the number
of the twelve. And he went 4
away and communed with
the chief priests and captains,
how he might deliver
him unto them. And 5
they were glad, and covenanted
to give him money.
And he consented, and 6
sought opportunity to deliver
him unto them in the
absence of the multitude.

And the day of unleavened 7
bread came, in which
the passover must be sacrificed.
And he sent Peter 8
and John, saying, Go and
make ready for us the passover,
that we may eat. And 9
they said unto him, Where
wilt thou that we make
ready? And he said unto 10
them, Behold, when ye are
entered into the city, there
shall meet you a man bearing
a pitcher of water; follow
him into the house
whereinto he goeth. And 11
ye shall say unto the goodman
of the house, The
Master saith unto thee,
Where is the guest-chamber,
where I shall eat the
passover with my disciples?
And he will shew you a 12
large upper room furnished:
there make ready. And 13
they went, and found as he
had said unto them: and
they made ready the passover.

And when the hour was 14
come, he sat down, and the
apostles with him. And he 15
said unto them, With desire
I have desired to eat this
passover with you before I
suffer: for I say unto you, 16
I will not eat it, until it be
fulfilled in the kingdom of
God. And he received a 17
cup, and when he had given
thanks, he said, Take
this, and divide it among
yourselves: for I say unto 18
you, I will not drink from
henceforth of the fruit of
the vine, until the kingdom
of God shall come.

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a Matt. 26: 14; Mark 14: 10, &c.; John 13: 2, 27. *b* Zech. 11: 12. *c* Ex. chap. 12. *d* Matt. 26: 20; Mark 14: 17. *e* Luke 14: 15; 1 Cor. 5: 7, 8; Rev. 19: 9.

3-6. And Satan entered into Judas. He gave himself up to do the work of Satan. See notes on Matt. 26: 14-16.

7, 8. And the day of unleavened bread came. Josephus calls both the fourteenth and fifteenth of Nisan "the day of unleavened bread." I have followed Neander, Tischendorf, Winer, Alford, Ellicott, Erasmus, Grotius, Calvin and others in the view that the Lord's passover was eaten one day before the Jews ate theirs, and that he died about the time that the paschal lambs were slain for the Jews' passover. See notes on John 18: 28 and 19: 31.

9-13. Where wilt thou that we make ready? On the preparation for the Passover, see notes on Matt. 26: 17-19. **A large upper room furnished.** The upper room was usually the guest chamber.

14-20. When the hour was come. There are four accounts of the institution of the Lord's Supper: Matt. 26: 26-30; Mark 14: 22-25; 1 Cor. 11: 23-25. See notes on Matthew.

19 ¶ And[a] he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me[b] *is* with me on the table.

22 And truly the Son of man goeth, as it was determined:[c] but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And[d] there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The[e] kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But[f] ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but[g] I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations:[h]

29 And I appoint unto you a[i] kingdom, as my Father hath appointed unto me;

30 That[j] ye may eat and drink at my table in my kingdom, and sit on thrones, judging[k] the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired[l] *to have* you, that he may sift[m] *you* as wheat:

And he took bread, and 19
when he had given thanks,
he brake it, and gave to
them, saying, This is my
body which is given for
you: this do in remem-
brance of me. And the 20
cup in like manner after
supper, saying, This cup is
the new covenant in my
blood, *even* that which is
poured out for you. But 21
behold, the hand of him
that betrayeth me is with
me on the table. For the 22
Son of man indeed goeth,
as it hath been determin-
ed: but woe unto that man
through whom he is be-
trayed! And they began 23
to question among them
selves, which of them it
was that should do this
thing.
And there arose also a 24
contention among them,
which of them is accounted
to be greatest. And he said 25
unto them, The kings of
the Gentiles have lordship
over them; and they that
have authority over them
are called Benefactors.
But ye *shall* not *be* so: but 26
he that is the greater among
you, let him become as the
younger; and he that is
chief, as he that doth serve.
For whether is greater, he 27
that sitteth at meat, or he
that serveth? is not he that
sitteth at meat? but I am
in the midst of you as he
that serveth. But ye are 28
they which have continued
with me in my temptations;
and I appoint unto you a 29
kingdom, even as my Fath-
er appointed unto me, that 30
ye may eat and drink at
my table in my kingdom;
and ye shall sit on thrones
judging the twelve tribes of
Israel. Simon, Simon, be- 31
hold, Satan asked to have
you, that he might sift you

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[a] 1 Cor. 10: 16; 11: 24, &c. [b] Psa. 41: 9; John 13: 26. [c] Luke 24: 46; Acts 2: 23; 4: 28; 1 Cor. 15: 3. [d] Luke 9: 46; Mark 9: 34. [e] Matt. 20: 25; Mark 10: 42. [f] 1 Pet. 5: 3; 3 John 9, 10. [g] John 13: 13, 14; Phil. 2: 7. [h] Heb. 4: 15. [i] Luke 12: 32; Matt. 25: 34; 1 Cor. 9: 25; 1 Pet. 5: 4. [j] Rev. 19: 9. [k] Matt. 19: 28; 1 Cor. 6: 2; Rev. 3: 21. [l] 1: Pet. 5: 8. [m] Amos 9: 9.

21-23. The incident concerning the betrayal mentioned in these verses occurred before the Lord's Supper was eaten (Matt. 26: 21). It seems probable, from John 13: 21-35, that Judas left before the supper. On this passage, see notes on Matt. 26: 21-25.

24-30. There arose a contention among them. This contention probably arose while they were taking seats for the paschal meal, each seeking the chief place. It was rebuked by the Lord washing their feet (John 13: 3-5). See notes on Matt. 18: 1-4. **Benefactors.** This very title has often been conferred on Gentile rulers, as Ptolemy *Euergetes*, "Ptolemy, the Benefactor," one of the kings of Egypt. **Ye shall not be so.** Greatness shall be sought by serving. He is greatest who serves the world best. **I appoint unto you a kingdom.** A kingdom to be secured, not by conquering and ruling, but humility, self-denial, and service. "He that humbleth himself shall be exalted." Thus shall the apostles be entitled to eat at the Lord's table in the kingdom, and to sit **on thrones, etc.** They attained these thrones, but they are spiritual, rather than temporal. See notes on Matt. 19: 28.

31-34. Simon, Simon. For the warning to Peter of his Denial of the Lord, see Matt. 26: 31-35. Compare Mark 14: 27-31.

32 But I[a] have prayed for thee, that thy faith fail not: and when thou art converted, strengthen[b] thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt deny that thou knowest me.

35 And he said unto them, When[c] I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, That this that is written[d] must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And[e] he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

43 And there appeared an angel[f] unto him from heaven, strengthening him.

44 And[g] being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

as wheat: but I made supplication 32
for thee that thy
faith fail not: and do thou,
when once thou hast turned
again, stablish thy
brethren. And he said unto 33
him, Lord, with thee I am
ready to go both to prison
and to death. And he said, 34
I tell thee, Peter, the cock
shall not crow this day, until
thou shalt thrice deny
that thou knowest me.
And he said unto them, 35
When I sent you forth without
purse, and wallet, and
shoes, lacked ye anything?
And they said, Nothing.
And he said unto them, 36
But now, he that hath a
purse, let him take it, and
likewise a wallet: and he
that hath none, let him sell
his cloke, and buy a sword.
For I say unto you, that 37
this which is written must
be fulfilled in me. And he
was reckoned with transgressors:
for that which
concerneth me hath fulfilment.
And they said, Lord, 38
behold, here are two
swords. And he said unto
them, It is enough.
And he came out, and 39
went, as his custom was,
unto the mount of Olives;
and the disciples also followed
him. And when he 40
was at the place, he said
unto them, Pray that ye
enter not into temptation.
And he was parted from 41
them about a stone's cast;
and he kneeled down and
prayed, saying, Father, if 42
thou be willing, remove
this cup from me: nevertheless
not my will, but
thine, be done. And there 43
appeared unto him an angel
from heaven, strengthening
him. And being in 44
an agony he prayed more
earnestly: and his sweat
became as it were great
drops of blood falling
down upon the ground.

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[a] John 17: 9, 15; Heb. 7: 25; 1 John 2: 1. [b] Psa. 51: 13; John 21: 15-17. [c] Luke 9: 3. [d] Isa. 53: 12. [e] Matt. 26: 36; Mark 14: 32, &c.; John 18: 1, &c. [f] Matt. 4: 11. [g] Lam. 1: 12; John 12: 27; Heb. 5: 7.

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35. When I sent you forth without purse. See Matt. 10: 9-15; Mark 6: 8, 9.

36. But now. Now has come a time of trial when all will be against you. **Let him . . . buy a sword.** Not to be taken literally, but a striking way of saying that enemies upon every side will assail them.

37. He was reckoned with transgressors. This, quoted from Isa. 53: 12, was about to be fulfilled in him.

38. Here are two swords. How they come to be in their possession is not told. **It is enough.** This is a dismissal of the subject, not a warrant for their use. That was rebuked when Peter resorted to one (Matt. 26: 52-54).

39-46. He went . . . unto the mount of Olives. See notes on Matt. 26: 36-46, for the Agony in Gethsemane. Compare Mark 14: 32-42. Luke alone mentions that **his sweat became as great drops of blood,** a fact that portrays, as language could not, the agony of our Lord's struggle.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold[a] a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote a servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour,[b] and the power of darkness.

54 Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But[c] a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And, after a little while,[d] another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another[e] confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

And when he rose up from 45
his prayer, he came unto
the disciples, and found
them sleeping for sorrow,
and said unto them, Why 46
sleep ye? rise and pray,
that ye enter not into
temptation.
While he yet spake, behold, 47
a multitude, and he
that was called Judas, one
of the twelve, went before
them; and he drew near
unto Jesus to kiss him. But 48
Jesus said unto him, Judas,
betrayest thou the Son of
man with a kiss? And when 49
they that were about him
saw what would follow,
they said, Lord, shall we
smite with the sword? And 50
a certain one of them smote
the servant of the high
priest, and struck off his
right ear. But Jesus answered 51
and said, Suffer ye
thus far. And he touched
his ear, and healed him.
And Jesus said unto the 52
chief priests, and captains
of the temple, and elders,
which were come against
him, Are ye come out, as
against a robber, with
swords and staves? When 53
I was daily with you in the
temple, ye stretched not
forth your hands against
me: but this is your hour,
and the power of darkness.
And they seized him, and 54
led him *away*, and brought
him into the high priest's
house. But Peter followed
afar off. And when they 55
had kindled a fire in the
midst of the court, and had
sat down together, Peter
sat in the midst of them.
And a certain maid seeing 56
him as he sat in the light
of the fire, and looking stedfastly
upon him, said, This
man also was with him.
But he denied, saying, 57
Woman, I know him not.
And after a little while another 58
saw him, and said,
Thou also art *one* of them.
But Peter said, Man, I am
not. And after the space of 59
about one hour another
confidently affirmed, saying,
Of a truth this man
also was with him: for he is

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[a] Matt. 26:47, &c.; Mark 14:43, &c.; John 18: 3, &c. [b] Job 20: 5; John 12: 27. [c] Matt. 26: 69; Mark 14: 66, 69; John 18: 17. [d] Matt. 26: 71; Mark 14: 69; John 18: 25. [e] Matt. 26: 73, Mark 14: 70; John 18: 26.

47-53. **Behold, a multitude.** For notes on the Betrayal and Seizure of Jesus, see Matt. 26: 47-56. Compare Mark 14: 43-52 and John 18: 1-12.

54-62. The Denial of Peter is recorded here, in Matt. 26: 69-75, Mark 14: 66-72 and John 18: 15-27. See notes on Matthew's account.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter: and[a] Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And[b] Peter went out, and wept bitterly.

63 ¶ And[c] the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And[d] as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council,

67 Saying, Art[e] thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand[f] of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

The Crucifixion.

SUMMARY.—Jesus Brought Before Pilate. Acquitted by Pilate. On the Clamor of the Priests Sent to Herod. Silent Before Herod. Sent Again, Arrayed as a King, to Pilate. Examined a Second Time and no Fault Found. Barabbas Demanded Instead of Christ. Pilate Yields and Sends Jesus to be Crucified. The Weeping of the Daughters of Jerusalem. Between Thieves. Mocked on the Cross. The Penitent Thief. The Death of Jesus. The Burial.

1 And[g] the whole multitude of them arose, and led him unto Pilate.

a Galilæan. But Peter said, 60
Man, I know not what thou
sayest. And immediately,
while he yet spake, the
cock crew. And the Lord 61
turned, and looked upon
Peter. And Peter remembered the word of the Lord,
how that he said unto him,
Before the cock crow this
day, thou shalt deny me
thrice. And he went out 62
and wept bitterly.

And the men that held 63
Jesus mocked him, and beat
him. And they blindfolded 64
him, and asked him, saying, Prophesy: who is he
that struck thee? And many 65
other things spake they
against him, reviling him.

And as soon as it was 66
day, the assembly of the
elders of the people was
gathered together, both
chief priests and scribes;
and they led him away into
their council, saying, If 67
thou art the Christ, tell us.
But he said unto them, If I
tell you, ye will not believe:
and if I ask *you*, ye will not 68
answer. But from hence- 69
forth shall the Son of man
be seated at the right hand
of the power of God. And 70
they all said, Art thou then
the Son of God? And he
said unto them, Ye say that
I am. And they said, What 71
further need have we of
witness? for we ourselves
have heard from his own
mouth.

CHAPTER XXIII.

And the whole company 1
of them rose up, and
brought him before Pilate.

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a Matt. 26: 75; Mark 14: 72. *b* Psa. 130: 1-4; 143: 1-4; Jer. 31: 18; Ezek. 7: 16; 1 Cor. 10: 12; 2 Cor. 7: 10, 11. *c* Matt. 26: 67, 68; Mark 14: 65. *d* Matt. 27: 1, Acts 4: 26-28. *e* Matt. 26: 63, &c.; Mark 14: 61, &c. *f* Heb. 1: 3; 8: 1; Rev. 3: 21. *g* Matt. 27: 2, 11, &c.; Mark 15: 1, &c.; John 18: 28, &c.

63-65. For notes on these indignities, see Matt. 26: 67 and Mark 14: 65.

66. As soon as it was day. The Lord had already been examined by Annas, and tried and condemned before Caiaphas in the night. To make it legal a meeting had to be held after daylight. See notes on Matt. 26: 57-68. **The assembly of the elders.** The Sanhedrim. **Led him into their council.** Before the formal meeting of the body. This is the second time Jesus was before it and the second condemnation.

67. Art thou the Christ? He had already answered in the night and been condemned (Matt. 26: 63-64). His reply here is a protest.

68-71. Art thou then the Son of God? To this he answered directly, and on this they condemned him. The charge was blasphemy in saying that he was the Son of God.

2 And they began to accuse[a] him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute[b] to Cesar, saying that he[c] himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And[d] he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, I find no[e] fault in this man.

5 And they were the more fierce,[f] saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's[g] jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for[h] he was desirous to see him for a long *season*, because[i] he had heard many things of him; and[j] he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but[k] he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought,[l] and mocked *him*, and arrayed him in a gorgeous[m] robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and[n] Herod were made friends together; for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

And they began to accuse 2
him, saying, We found this
man perverting our nation,
and forbidding to give tribute
to Cæsar, and saying
that he himself is Christ a
king. And Pilate asked 3
him, saying, Art thou the
King of the Jews? And he
answered him and said,
Thou sayest. And Pilate 4
said unto the chief priests
and the multitudes, I find
no fault in this man. But 5
they were the more urgent,
saying, He stirreth up the
people, teaching throughout
all Judæa, and beginning
from Galilee even unto
this place. But when Pi- 6
late heard it, he asked
whether the man were a
Galilæan. And when he 7
knew that he was of Herod's
jurisdiction, he sent
him unto Herod, who himself
also was at Jerusalem
in these days.

Now when Herod saw 8
Jesus, he was exceeding
glad: for he was of a long
time desirous to see him,
because he had heard concerning
him; and he hoped
to see some miracle done
by him. And he question- 9
ed him in many words; but
he answered him nothing.
And the chief priests and 10
the scribes stood, vehemently
accusing him. And 11
Herod with his soldiers set
him at naught, and mocked
him, and arraying him in
gorgeous apparel sent him
back to Pilate. And Herod 12
and Pilate became friends
with each other that very
day: for before they were
at enmity between themselves.

And Pilate called togeth- 13
er the chief priests and the
rulers and the people, and 14
said unto them, Ye brought
unto me this man, as one
that perverteth the people:
and behold, I, having examined
him before you,
found no fault in this man
touching those things
whereof ye accuse him: no, 15
nor yet Herod: for he sent
him back unto us; and behold,
nothing worthy of
death hath been done by

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a Zech. 11: 8. *b* Matt. 17: 27; 22: 21; Mark 12: 17. *c* John 18: 36; 19: 12. *d* 1 Tim. 6: 13. *e* John 18: 38; 19: 4; Heb. 7: 26; 1 Pet. 2: 22. *f* Psa. 57: 4. *g* Luke 3: 1. *h* Luke 9: 9. *i* Matt. 14: 1; Mark 6: 14. *j* 2 Kings 5: 11. *k* Psa. 38: 13, 14; 39: 1, 9; Isa. 53: 7. *l* Isa. 49: 7; 53: 3. *m* John 19: 5. *n* Acts 4: 27.

1-25. *The Trial Before Pilate.* Described in Matt. 27: 11-35; Mark 15: 1-23; John 18: 28-19: 16. See notes on Matthew and John. **Led him to Pilate.** The Sanhedrim, after a private conference (Matt. 27: 1-10), came in a body to accuse Jesus of sedition. **Forbidding to give tribute to Cæsar.** This was utterly false (Matt. 22: 21). **That he is Christ a king.** This was true, but not in the sense they made the charge. He did not claim to be an earthly king. **I find no fault in him.** This decision was given after an examination of Jesus (John 18: 33-38). In this Jesus explained to Pilate that his kingdom was

16 I will therefore chastise[a] him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder,[b] was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why? what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant[c] with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they[d] required.

25 And he released unto them[e] him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 ¶ And[f] as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days[g] are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

him. I will therefore chastize 16
him, and release him.
But they cried out all together, 18
saying, Away with
this man and release unto
us Barabbas: one who for 19
a certain insurrection made
in the city, and for murder,
was cast into prison. And 20
Pilate spake unto them
again desiring to release
Jesus; but they shouted, 21
saying, Crucify, crucify
him. And he said unto 22
them the third time, Why,
what evil hath this man
done? I have found no
cause of death in him. I
will therefore chastize him
and release him. But they 23
were instant with loud
voices, asking that he might
be crucified. And their
voices prevailed. And Pilate 24
gave sentence that
what they asked for should
be done. And he released 25
him that for insurrection
and murder had been cast
into prison, whom they asked
for; but Jesus he delivered
up to their will.
And when they led him 26
away, they laid hold upon
one Simon of Cyrene, coming
from the country, and
laid on him the cross, to
bear it after Jesus.
And there followed him 27
a great multitude of the
people, and of women who
bewailed and lamented
him. But Jesus turning unto 28
them said, Daughters of
Jerusalem, weep not for
me, but weep for yourselves,
and for your children.
For behold, the days 29
are coming, in which they
shall say, Blessed are the
barren, and the wombs that
never bare, and the breasts

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[a] Isa. 53:5. [b] Acts 3:14. [c] Psa. 22:12. [d] Ex. 23:2. [e] Acts 3:14. [f] Matt. 27:32, &c.; Mark 15:21, &c.; John 19:17. [g] Luke 21:23; Matt. 24:19.

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not of this world. **He sent him to Herod.** Herod Antipas, tetrarch of Galilee. The Jews in their clamor against Pilate's decision declared that Jesus was of Galilee; so he thought to get out of his difficulty by turning Jesus over to Herod, who was now in Jerusalem to attend the passover. **Herod . . . was exceeding glad.** That he might gratify his curiosity to see Jesus. This was the Herod who had murdered John the Baptist. **Herod . . . mocked him.** Pilate was a better man than Herod. Though he yielded weakly to clamor, he was not a trifler. **Herod and Pilate became friends.** Because of Pilate's courtesy in sending Herod a prisoner that belonged to his province. Why they were enemies is not stated. **Nor yet Herod.** These words occur in another effort of Pilate to release Jesus, and imply that Herod had sent word that he found no guilt in the prisoner. **I will therefore chastise him.** This was an effort to make a compromise. To gratify and save the pride of the Sanhedrim he will chastise an innocent man and then let him go. **Release unto us Barabbas.** See notes on Matt. 27:15-26, for the choice of Barabbas rather than Christ.

30 Then[a] shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For[b] if they do these things in a green tree, what shall be done in the dry?

32 ¶ And there were also two others, malefactors,[c] led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father,[d] forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding: and the rulers also with them[e] derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one[f] of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear[g] God, seeing thou art in the same[h] condemnation?

that never gave suck. Then 30
shall they begin to say to
the mountains, Fall on us;
and to the hills, Cover us.
For if they do these things 31
in the green tree, what shall
be done in the dry?
And there were also two 32
others, malefactors, led
with him to be put to death.
And when they came unto 33
the place which is called
The skull, there they crucified
him, and the malefactors,
one on the right
hand and the other on the
left. And Jesus said, Father, 34
forgive them: for they
know not what they do. And
parting his garments among
them, they cast lots. And 35
the people stood beholding.
And the rulers also scoffed
at him, saying, He saved
others; let him save himself,
if this is the Christ of
God, his chosen. And the 36
soldiers also mocked him,
coming to him, offering
him vinegar, and saying,
If thou art the King of the 37
Jews, save thyself. And 38
there was also a superscription
over him, THIS IS THE
KING OF THE JEWS.
And one of the malefactors 39
which were hanged
railed on him, saying, Art
not thou the Christ? save
thyself and us. But the 40
other answered, and rebuking
him said, Dost thou not
even fear God, seeing thou
art in the same condemna-

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[a] Isa. 2: 19; Hos. 10: 8; Rev. 6: 16; 9: 6. [b] Prov. 11: 31; Jer. 25: 29; Ezek. 20: 47; 21: 4; 1 Pet. 4: 17. [c] Isa. 53: 12. [d] Matt. 5. 44; Acts 7: 60; 1 Cor. 4: 12. [e] Psa. 22: 7. [f] Luke 17: 34-36. [g] Psa. 36: 1. [h] Jer. 5: 3.

26-49. *The Crucifixion.* Compare Matt. 27: 32-56; Mark 15: 21-41; John 19: 17-30. See notes on Matthew. **A great multitude of people, and of women.** This shows that, although awed, Jesus had many sympathizers in Jerusalem. **Daughters of Jerusalem.** These weeping women belonged to the city. **Weep for yourselves.** In this hour of trial his heart is broken for the woes coming upon them in the speedy destruction of Jerusalem. **If they do these things in the green tree, what shall be done in the dry?** A proverb, meaning here, "If the rulers and the Romans crucify the Messiah of the nation, the Hope of Israel, what shall they do to the nation itself?" What they would do was seen in less than forty years. **Father, forgive them.** This prayer for his murderers is reported only by Luke. It was evidently uttered just after he was nailed to the cross. What divine love in a prayer springing right out of the depth of his physical suffering! **They know not what they do.** Know not that they reject and slay their own Messiah; know not that, in this act, they doom their city and nation to destruction. "He made intercession for transgressors" (Isa. 53: 12). **They parted his raiment.** The executioners cast lots for it. See John 18: 23. **One of the malefactors.** Matthew and Mark represent the malefactors as mocking him. It may be that only one spoke, apparently for both, or that both spoke at first, and then one was silent. **Art not thou the Christ?** That Jesus did not save himself and his companions in suffering seemed to this malefactor to prove that he was not the Christ. **Seeing thou art in the same condemnation.** For sedition and rebellion; the one probably of which Barabbas was leader. Christ was condemned as a seditious person, but this malefactor knew that he had no part. He "had done nothing amiss." **Lord, remember me.** This prayer indicates faith in Jesus as the Christ, a faith that overcomes the cross, and sees Jesus a victor over death, in his kingdom. Such faith was

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing[a] amiss.

42 And he said unto Jesus, Lord, remember[b] me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily[c] I say unto thee, To-day shalt thou be with me in paradise.[d]

44 ¶ And it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into[e] thy hands I commend my spirit: and[f] having said thus, he gave up the ghost.

47 ¶ Now, when the centurion saw what was done, he glorified God, saying, Certainly this man was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar[g] off, beholding these things.

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them:) *he was* of Arimathea, a city of the Jews; who[h] also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a[i] sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the[j] preparation, and the sabbath drew on.

55 ¶ And the women[k] also, which came with him

tion? And we indeed justly; 41
for we receive the due reward
of our deeds, but this
man hath done nothing
amiss. And he said, Jesus, 42
remember me when thou
comest in thy kingdom.
And he said unto him, 43
Verily I say unto thee, Today
shalt thou be with me
in Paradise.
And it was now about the 44
sixth hour, and a darkness
came over the whole land
until the ninth hour, the 45
sun's light failing: and the
veil of the temple was rent
in the midst. And when 46
Jesus had cried with a
loud voice, he said, Father,
into thy hands I commend
my spirit; and having said
this, he gave up the ghost.
And when the centurion
saw what was done, he
glorified God, saying, Certainly
this was a righteous
man. And all the multitudes 48
that came together to
this sight, when they beheld
the things that were done,
returned smiting their
breasts. And all his acquaintance, 49
and the women
that followed with him
from Galilee, stood afar off,
seeing these things.
And behold, a man named 50
Joseph, who was a councillor,
a good man and a
righteous (he had not consented 51
to their council and
deed) *a man* of Arimathæa,
a city of the Jews, who was
looking for the kingdom
of God: this man went to 52
Pilate, and asked for the
body of Jesus. And he took 53
it down, and wrapped it in
a linen cloth, and laid him
in a tomb that was hewn
in stone, where never man
had yet lain. And it was 54
the day of the Preparation,
and the sabbath drew on.
And the women, which had 55
come with him out of Ga-

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[a] 1 Pet. 1:19. [b] Psa. 106:4, 5; Rom. 10:9, 10; 1 Cor. 6:10, 11. [c] Rom. 5:20, 21. [d] 2 Cor. 12:4; Rev. 2:7. [e] Psa. 31:5; 1 Pet. 2:23. [f] Matt. 27:50, &c.; Mark 15:37, &c.; John 19:30. [g] Psa. 38:11; 142:4. [h] Luke 2:25, 38; Mark 15:43. [i] Isa. 53:9. [j] Matt. 27:62. [k] Luke 8:2

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mighty to save. **To-day shalt thou be with me in paradise.** On the cross together, the evil doer, who believed in the Crucified One, shall be with Christ in paradise. He was no doubt a Jew, perhaps knew somewhat of Christ before, and was saved by the power and word of Christ, as he saved the woman that was a sinner (Luke 7:48). So he still saves. If we comply with the conditions of his word, as preached by the apostles in the Gospel of the Risen Savior, we will be saved. **There was a darkness.** See note on Matt. 27:45. **Cried with a loud voice.** He said: "Eloi, Eloi, lama sabachthani." This was followed by, "It is finished" (John), and the words here, **Father into thy hands, etc.**

47, 48. See notes on Matt. 27:54-56.

50-56. On *The Burial of Jesus*, see notes on Matt. 27:57-61. Compare Mark 15:42-47 and John 19:36-42. **A counsellor.** A member of the Sanhedrim. **Had not consented to their counsel.** Neither Joseph nor Nicodemus could have been present when Jesus was condemned, and perhaps were not from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and[a] prepared spices and ointments; and rested the sabbath-day, according[b] to the commandment.

CHAPTER XXIV.

The Risen Lord.

SUMMARY.—The Women at the Sepulcher. Peter Sees the Empty Tomb. The Lord Appears to the Two Disciples. Jesus Appears in the Midst of the Eleven. The Commission to Preach to All Nations. The Ascension.

1 Now,[c] upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold,[d] two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake[e] unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and[f] Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

lilee, followed after, and
beheld the tomb, and how
his body was laid. And 56
they returned, and prepared
spices and ointments.
And on the sabbath they
rested according to the
commandment.

CHAPTER XXIV.

But on the first day of the 1
week, at early dawn, they
came unto the tomb, bringing
the spices which they
had prepared. And they 2
found the stone rolled
away from the tomb. And 3
they entered in, and found
not the body of the Lord
Jesus. And it came to pass, 4
while they were perplexed
thereabout, behold, two
men stood by them in dazzling
apparel: and as they 5
were affrighted, and bowed
down their faces to the
earth, they said unto them,
Why seek ye the living
among the dead? He is not 6
here, but is risen: remember
how he spake unto you
when he was yet in Galilee,
saying that the Son of man 7
must be delivered up into
the hands of sinful men,
and be crucified, and the
third day rise again. And 8
they remembered his
words, and returned from 9
the tomb, and told all these
things to the eleven, and to
all the rest. Now they were 10
Mary Magdalene, and Joanna,
and Mary the *mother*
of James: and the other
women with them told
these things unto the apos-

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[a] Mark 16:1. [b] Ex. 20:8-10. [c] Matt. 28:1, &c.; Mark 16:2, &c.; John 20:1, &c. [d] John 20:12; Acts 1:10. [e] Luke 9:22; Matt. 16:21; 17:23; Mark 8:31; 9:31; John 2:22. [f] Luke 8:3.

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invited. **That day was the preparation**. For the Passover, see John 19:14. This shows that the Jews had not yet eaten their passover.

1-12. See notes on Matt. 28:1-10. **Upon the first day of the week.** The Lord's day, our Sunday. The women had "beheld the tomb and how his body was laid" on Friday, then "prepared spices and ointments" in accordance with Jewish burial customs, and "rested on the Sabbath day (Saturday) according to the commandment" (Luke 23:56), but early Sunday morning came to the tomb on their mission of love. **They came.** Mary Magdalene, Mary the mother of Joses (Matt. 28:1), Salome (Mark 16:1) and Joanna (verse 10). **The stone rolled away.** See note on Mark 16:3. They knew nothing of the Roman guard that had been placed there. **Behold two men.** Angels (Matt. 28:5). **Remember how he spake . . . in Galilee.** See Matt. 16:21; 17:22; Mark 8:31; 9:31; John 2:22. These women were of Galilee and had heard, or heard of, these words. **They remembered.** They had not before comprehended his words. **Seemed to them as idle tales.** To the apostles. They seemed to have no

11 And their words seemed to them as idle tales,[a] and they believed them not.

12 Then[b] arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And, behold, two[c] of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed[d] *together*, and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden,[e] that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas,[f] answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a[g] prophet mighty[h] in deed and word before God and all the people:

20 And[i] how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been[j] he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.

ties. And these words appeared 11
in their sight as idle
talk; and they disbelieved
them. But Peter arose, and 12
ran unto the tomb; and
stooping and looking in, he
seeth the linen clothes by
themselves; and he departed
to his home, wondering
at that which was come to
pass.
And behold, two of them 13
were going that very day to
a village named Emmaus,
which was threescore furlongs
from Jerusalem. And 14
they communed with each
other of all these things
which had happened. And 15
it came to pass, while they
communed and questioned
together, that Jesus himself
drew near, and went
with them. But their eyes 16
were holden that they
should not know him. And 17
he said unto them, What
communications are these
that ye have one with another,
as ye walk? And
they stood still, looking
sad. And one of them, 18
named Cleopas, answering
said unto him, Dost thou
alone sojourn in Jerusalem
and not know the things
which are come to pass
there in these days? And 19
he said unto them, What
things? And they said unto
him, The things concerning
Jesus of Nazareth,
which was a prophet
mighty in deed and word
before God and all the people:
and how the chief 20
priests and our rulers delivered
him up to be condemned
to death, and crucified
him. But we hoped 21
that it was he which should
redeem Israel. Yea and beside
all this, it is now the
third day since these things

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a Gen. 19: 4; 2 Kings 7: 2; Job 9: 16; Psa. 126: 1; Acts 12: 9, 15. *b* John 20: 3, 6. *c* Mark 16: 12. *d* Mal. 3: 16; Matt. 18: 20. *e* John 20: 14, 15; 21: 4. *f* John 19: 25. *g* Luke 7: 16; John 3: 2; Acts 2: 22. *h* Acts 7: 22. *i* Luke 23: 1; Acts 13: 27, 28. *j* Luko 1: 68; Acts 1: 6.

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the slightest expectation of a resurrection. **Then arose Peter.** John was with him (John 20: 1-10). At the tomb John believed.

13. Two of them were going that very day. This account is given in detail by Luke only. Cleopas was one of the two (verse 18). **Emmaus.** Six or eight miles west of Jerusalem.

15. While they communed. About Jesus and his death. **Jesus . . drew near.** When our thoughts are upon him we are likeliest to enjoy his presence.

16. Their eyes were holden. This was their explanation of not knowing him. Mark says (16: 12) that he was "in another form."

18. One of them named Cleopas. This was one of the names of the husband of the mother of James and Joses (John 19: 25). **Dost thou alone sojourn in Jerusalem and not know?** Cleopas is surprised that any one in Jerusalem should be ignorant of the marvellous events.

19. What things? Christ asked this, only that they should declare what they believed, had hoped, and their disappointment.

21. We hoped that it was he which should redeem Israel. They *hoped.* They did not now hope. Their hopes were buried.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said; but him they saw not.

25 Then he said unto them,[a] O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought[b] not Christ to have suffered these things, and to enter[c] into his glory?

27 And beginning at Moses[d] and all the prophets,[e] he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went: and he[f] made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he[g] sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn[h] within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath[i] appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And[j] as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

came to pass. Moreover 22
certain women of our company
amazed us, having
been early at the tomb;
and when they found not 23
his body, they came, saying,
that they had also seen a
vision of angels, which said
that he was alive. And certain 24
of them that were with
us went to the tomb, and
found it even so as the
women had said: but him
they saw not. And he said 25
unto them, O foolish men,
and slow of heart to believe
all that the prophets have
spoken! Behoved it not the 26
Christ to suffer these things,
and to enter into his glory?
And beginning from Moses 27
and from all the prophets,
he interpreted to them in
all the scriptures the things
concerning himself. And 28
they drew nigh unto the
village, whither they were
going: and he made as
though he would go further.
And they constrained 29
him, saying, Abide with us:
for it is toward evening,
and the day is now far
spent. And he went in to
abide with them. And it 30
came to pass, when he had
sat down with them to
meat, he took the bread,
and blessed it, and brake,
and gave to them. And their 31
eyes were opened, and they
knew him; and he vanished
out of their sight. And 32
they said one to another,
Was not our heart burning
within us, while he spake
to us in the way, while he
opened to us the scriptures?
And they rose up that very 33
hour, and returned to Jerusalem,
and found the eleven
gathered together, and them
that were with them, saying, 34
The Lord is risen indeed,
and hath appeared to
Simon. And they rehearsed 35
the things *that happened* in
the way, and how he was
known of them in the
breaking of the bread.

And as they spake these 36
things, he himself stood in
the midst of them, and
saith unto them, Peace *be*

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[a] Heb. 5: 11, 12. [b] Acts 17: 3; Heb. 9: 22, 23. [c] 1 Pet. 1: 3, 11. [d] Acts 3: 22. [e] Acts 10: 43; 26: 22. [f] Gen. 32: 26; Mark 6: 48. [g] Matt. 14: 19. [h] Psa. 39: 3; Jer. 20: 9; 23: 29. [i] 1 Cor. 15: 5. [j] Mark 16: 14, &c.; John 20: 19, &c.

25. O foolish men. Because "slow in heart to believe all that the prophets have written."

26. Behoved it not the Christ to suffer? See Isaiah, chapter 53, and Dan. 9: 26, as well as all the types.

29-32. Abide with us. For the night. **Took the bread and blessed it.** Not as a guest, but as the host. **Their eyes were opened.** They recognized him.

33-35. They rose up the same hour. They could not keep such news until the next day. **Found the eleven.** This is probably the meeting recorded in John 20: 19-23. **Hath appeared to Simon.** See 1 Cor. 15: 5.

37 But they were terrified and affrighted, and supposed[a] that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed[b] not for joy, and wondered, he said unto them, Have[c] ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, and did eat[d] before them.

44 And he said unto them, These[e] *are* the words which I spake unto you, while I was yet with you, that all[f] things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the Psalms,[g] concerning me.

45 Then opened he their understanding, that they might understand the scriptures;

46 And said unto them, Thus it is written, and thus it behoved Christ[h] to suffer, and to rise[i] from the dead the third day:

47 And that repentance and[j] remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses[k] of these things.

49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power[l] from on high.

50 And he led them out as far as to Bethany; and he lifted up his hands, and blessed them.

unto you. But they were terrified 37
and affrighted, and
supposed that they beheld
a spirit. And he said unto 38
them, Why are ye troubled?
and wherefore do reasonings
arise in your heart?
See my hands and my feet, 39
that it is I myself: handle
me, and see; for a spirit
hath not flesh and bones,
as ye behold me having.
And when he had said this, 40
he shewed them his hands
and his feet. And while 41
they still disbelieved for
joy, and wondered, he said
unto them, Have ye here
anything to eat? And they
gave him a piece of a broiled 42
fish. And he took it, and 43
did eat before them.
And he said unto them, 44
These are my words which
I spake unto you, while I
was yet with you, how that
all things must needs be
fulfilled, which are written
in the law of Moses, and
the prophets, and the
psalms, concerning me.
Then opened he their mind, 45
that they might understand
the scriptures; and he said 46
unto them, Thus it is written,
that the Christ should
suffer, and rise again from
the dead the third day; and 47
that repentance and remission
of sins should be
preached in his name unto
all the nations, beginning
from Jerusalem. Ye are 48
witnesses of these things.
And behold, I send forth 49
the promise of my Father
upon you: but tarry ye in
the city, until ye be clothed
with power from on high.
And he led them out until 50
they were over against
Bethany: and he lifted up
his hands, and blessed

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[a] Mark 6: 49. [b] Gen. 45: 26. [c] John 21: 5, &c. [d] Acts 10: 41. [e] Matt. 16: 21. [f] Luke 21: 22; Acts 3: 18; 13: 27, 33. [g] Psa. chaps. 22, 110. [h] Isa. 53: 3, 5; Acts 4: 12. [i] 1 Pet. 1: 3. [j] Acts 5: 31; 13: 38. [k] Acts 1: 8. [l] Isa. 44: 3; Joel 2: 28, &c.; Acts 1: 8; 2: 1: 21.

36-43. He himself stood in the midst of them. Though the doors were shut (John 20: 19). **See my hands and my feet.** Thomas, who was not present, referred afterwards to these tests (John 20: 25). His body retained the marks of his suffering. **While they still disbelieved for joy.** They felt it was too good to be believed. **He took it, and did eat.** As a proof that it was his bodily presence.

44-49. And he said unto them. Between verses 43 and 44, Luke passes over an interval of weeks, and many appearances of the Risen Christ, to come at once to the event of his Ascension. The Lord, about to send them forth to preach, "opens their mind that they might understand the Scriptures," and then repeats the Commission, before given in Galilee. He requires that (1) Repentance, (2) Remission of Sins, (3) Shall be Preached in his Name, (4) Unto All Nations, (5) Beginning at Jerusalem. This was literally obeyed on the day of Pentecost. **The promise of my Father.** Of the baptism of the Holy Spirit. **Tarry ye.** They were not to begin the great work until the endowment from on High came.

50-53. He led them out . . . over against Bethany. For other accounts of the Ascension, see Mark 16: 19, 20 and Acts 1: 1-9. **Blessed them.** The last act of the Savior upon the earth was a

51 And it came to pass, while he blessed them, he was parted from them, and carried[a] up into heaven.

52 And[b] they worshipped him, and returned to Jerusalem with great joy;

53 And were continually in the temple, praising[c] and blessing God. Amen.

them. And it came to pass, 51
while he blessed them, he
parted from them, and was
carried up into heaven.
And they worshipped him, 52
and returned to Jerusalem
with great joy: and were 53
continually in the temple,
blessing God.

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a Acts 1: 9; Heb. 4: 14. *b* Matt. 28: 9, 17. *c* Acts 2: 46, 47; 5: 42.

blessing. **Returned . . . great joy**. Their Lord not only lived, but had ascended to his throne. **Were continually in the temple**. Worshiping and teaching. See Acts 2: 46. Verse 53 is a link between Luke's Gospel and his Acts of the Apostles.

INTRODUCTION TO THE GOSPEL OF JOHN.

THE AUTHOR of the Fourth Gospel was John, the son of Zebedee and Salome, the brother of James, in early life a Galilean fisherman, but afterwards an apostle of Jesus Christ. In less than a hundred years after his death Christian writers living in different quarters of the world, whose writings are still extant, show us that this was the universal belief of the church. Indeed, the testimony to the authorship is stronger than can be furnished that Josephus wrote his Jewish history, that Cæsar wrote his Commentaries, or in behalf of any uninspired writing of antiquity, and would never have been questioned had not a class of rationalistic critics arisen who wished to set aside the lofty views of the personality and mission of the Savior which are so prominent a feature of the Fourth Gospel. We know from John 21:24, that it was written by an eye-witness and by a beloved disciple. There were only three disciples who were admitted to the most intimate relations with Jesus—Peter, James and John. As it was not written by either of the first two, John must be the author. So the early church unanimously testifies. Irenæus, who learned of one who had been intimate with John and who wrote near the middle of the second century, affirms that he was the author. It is credited to John in the canon of Muratori, the first catalogue of the New Testament writings, written A. D. 175. It is also spoken of by Theophilus of Antioch A. D. 175, and by Clement of Alexandria, near the same time, and in the latter part of the second century it was translated into the Syraic and Latin versions of the New Testament. Besides these direct recognitions there are evident allusions to it and quotations from it in a number of epistles and treatises of Ignatius, Hermas, Polycarp, Papias, and others, which belong to the first half of the second century. Indeed, it is quoted within twenty years of John's death.

PLACE AND TIME. We do not know certainly when or where the Fourth Gospel was written. Irenæus, who lived in the second century, and who was the religious pupil of Polycarp, the martyr who was educated at the feet of John, declares that it was written at Ephesus, after the other three had been written. Its internal character indicates that it was written outside of Judea, after the fall of the temple, and after certain heresies began to be developed. John was still at Jerusalem A. D. 50 (Gal. chapter 2); it is almost certain that he did not go to Ephesus until after the death of Paul, about A. D. 67, and it is probable that he did not leave the city of Jerusalem, permanently, until the storm of destruction began to gather, which broke in A. D. 70. As the testimony of the early church is unanimous that his later years were passed at Ephesus and in that region, he probably went there about this date. After this, and before his death, which took place near the close of the century, the Gospel was written.

JOHN, the author, was brought up to his father's calling, and even followed it after he was first pointed to Christ. While he was an "unlearned man" (Acts 4:13), in the sense that he had never attended the rabbinical schools, he had such an education in Hebrew and in the Scriptures as all respectable Jewish families were wont to give their children. In connection with every synagogue was a school in which children were taught reading, writing, and the rudiments of science. The children of Jewish common people were better educated than those of any other country in the world. Jesus found John among the disciples of John the Baptist, who at once pointed him and his companions to Christ. We next meet him at the sea of Galilee, fishing, and there Jesus gave him a permanent call. From this time onward he steadfastly followed the Master, and with James and Peter, formed an inner circle nearer the Lord. These three, only, witness the resurrection of Jairus' daughter, see the glory of the transfiguration, and the agony of the garden. John and Peter follow Christ, after his arrest, and the first goes openly into the house of Caiaphas, to the trial before Pilate, and to the cross, till all was over. When the news of the resurrection came he and Peter were first to reach the sepulchre. To him Jesus committed the care of his own mother, while dying on the cross, and it is probable that he remained in Judea to attend to this sacred charge while she lived. From about the time of the overthrow of Jerusalem he changed his residence to Ephesus, where he probably lived until he died, near the close of the first century. The testimony of the early church would place his death after A. D. 98. It was during this later period that he wrote his Gospel, his Epistles, was exiled to Patmos, and there wrote his Revelation.

THE CHARACTER of John's Gospel, written after all his fellow apostles had gone to rest, differs in some respects from the others. It alone follows the chronological order of events, gives an account of the Judæan ministry of our Lord, shows that his ministry lasted for over three years, gives the account of the resurrection of Lazarus and of the wonderful discourse to the disciples the night that he was betrayed. It omits much with which the church was already familiar through the other Gospels, presents much that they had not recorded, and recognizes certain false doctrines which had begun to be taught. It is the gospel of the *Incarnation*, of Love, and the most *Spiritual* of the Gospels. It alone unfolds fully the great doctrine of the Comforter. The great end, however, that the writer had before him in all he wrote is given in his own words: *These are written that you might believe that Jesus is the Christ the Son of God, and that believing you might have life through his name.*

THE GOSPEL ACCORDING TO

JOHN.

CHAPTER I.

The Beginning of Christ's Ministry.

SUMMARY.—The Word Made Flesh. The Witness of John. John's Disciples Pointed to Christ. The Lord Calls His First Disciples. An Israelite Indeed.

1 In[a] the beginning was the Word,[b] and the Word was with[c] God, and the Word was[d] God.

2 The same was in the beginning with God.

3 All[e] things were made by him; and without him was not any thing made that was made.

4 In him[f] was life; and the life was the light[g] of men.

5 And the light shineth in[h] darkness; and the darkness comprehended[i] it not.

6 ¶ There was a man[j] sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He[k] was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light,[l] which lighteth every man that cometh into the world.

CHAPTER I.

In the beginning was the 1
Word, and the Word was
with God, and the Word
was God. The same was in 2
the beginning with God.
All things were made by 3
him; and without him was
not anything made that
hath been made. In him 4
was life; and the life was
the light of men. And the 5
light shineth in the dark
ness; and the darkness
apprehended it not. There 6
came a man, sent from
God, whose name was
John. The same came 7
for witness, that he might
bear witness of the light,
that all might believe
through him. He was not 8
the light, but *came* that he
might bear witness of the
light. There was the true 9
light, *even the light* which
lighteth every man, coming

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a Prov. 8: 22-31; Col. 1: 16, 17; 1 John 1: 1. *b* Rev. 19: 13. *c* John 17: 5. *d* Phil. 2: 6; Heb. 1: 8-13; 1 John 5: 7. *e* Psa. 33: 6; Eph. 3: 9. *f* John 5: 26; 1 John 5: 11. *g* John 8: 12. *h* John 3: 19. *i* 1 Cor. 2: 14. *j* Luke 3: 2, 3. *k* Acts 19: 4. *l* Isa. 49: 6.

1-3. In the beginning was the Word, etc. The first fourteen verses are introductory. In order to set at rest all controversy concerning the Divine nature of Jesus, John glances, in the first three verses, back to the *beginning*, recorded in Genesis, and affirms: (1) That he who was afterwards manifest as the Christ existed before creation began; (2) that he was present with God; (3) that he was divine; (4) that he was the Word; (5) that by or through him were all things made that were made (verse 3). The first chapter of Genesis helps us to understand its meaning. God said, "Let there be light," "Let there be a firmament," "Let the earth bring forth," etc., and it was done. God exhibits his creative power through the Word, and also manifests his will through the Word. There are mysteries belonging to the divine nature and to the relation between the Son and the Father that we have to wait for eternity to solve. They are too deep for human solution, but this is clear: that God creates and speaks to man through the Word. As we clothe *our* thoughts in words, God reveals his will by the Word, and when that Word is clothed in flesh, as the Teacher of men, we recognize it as Jesus Christ.

4, 5. In him was life. He had life in himself, and hence is a fountain from whence life flows to man. Death could not hold him, because in him is life, and he became "the Resurrection and the Life" for us. **The life was the light of men.** The life that Christ bestows enlightens men. He is the Light of the World. His light chases away the darkness of the earth, though, when John wrote, the darkness did not receive it. Men, in darkness, had eyes and saw not. All history demonstrates that Christ is the Light of the World; every redeemed soul recognizes the fact.

6-8. There was a man sent from God. The writer now speaks of a witness to the Light, John, a man sent from God. He was called to his work from his mother's womb. **The same came for a witness, to bear witness of the Light.** John came, not so much as a reformer, as a witness. His work, as declared by Malachi, was to be a messenger to go before the Lord. In all his preaching he testified of

10 He was in the world, and the world was made by him, and the world knew him not.

11 He[a] came unto his own, and his own received him not.

12 But as many[b] as received him, to them gave he power to become the sons of God, *even* to them[c] that believe on his name:

13 Which were born,[d] not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word[e] was made flesh, and dwelt among us, (and[f] we beheld his glory, the glory as of the only begotten of the Father,) full[g] of grace and truth.

15 ¶ John[h] bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

16 And of his fulness[i] have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace[j] and truth came by Jesus Christ.

into the world. He was in 10
the world, and the world
was made by him, and the
world knew him not. He 11
came unto his own, and
they that were his own received
him not. But as 12
many as received him, to
them gave he the right to
become children of God,
even to them that believe
on his name: which were 13
born, not of blood, nor of
the will of the flesh, nor of
the will of man, but of God.
And the Word became 14
flesh, and dwelt among us
(and we beheld his glory,
glory as of the only begotten
from the Father), full
of grace and truth. John 15
beareth witness of him,
and crieth, saying, This
was he of whom I said, He
that cometh after me is become
before me: for he
was before me. For of his 16
fulness we all received, and
grace for grace. For the 17
law was given by Moses:
grace and truth came by

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[a] Acts 3: 26; 13: 46. [b] Isa. 56: 4, 5; Rom. 8: 14, 15; 1 John 3: 1. [c] Gal. 3: 26. [d] James 1: 18. [e] Luke 1: 35; 1 Tim. 3: 16. [f] 2 Pet. 1: 17; 1 John 1: 1, 2. [g] Psa. 45: 2; Col. 2: 3, 9. [h] Matt. 3: 11, &c. [i] John 3: 34. [j] Psa. 85: 10; Rom. 5: 21.

Christ. He pointed his own disciples to Jesus. **He was not that Light, but was sent to bear witness.** An early heretical sect held that John the Baptist was the Messiah. The apostle is explicit, in order to correct this error.

9. That was the true Light, which lighteth every man that cometh into the world. The Revision reads, "There was the true light, even the light which lighteth every man, coming into the world." Grammatically, both in the Greek and the English, *coming* may belong to the *light*, or *every* man. We believe that it should agree with light. That was the true or real Light who, when he comes into the world, enlightens every man. Jesus says (John 12: 46), "I am come a light into the world."

10, 11. The tenth verse declares: (1) That he *was* in the world, (2) the world was made by him, (3) it did not recognize him. The next verse states (1) that he *came*, personally, to his own. He took upon himself a fleshly form and came to the race to which he was united by fleshly ties; (2) his own received him not. The world is humanity in general, which *knew* him not; his own is the Jewish nation, who *received* him not.

12. But as many as received him, to them gave he power to become the sons of God. The Revision reads, "Children of God," which is better. While the nation rejected him, some received him. To such as receive him in every age he gives power to become the children of God. The manner in which he is received is given: **Even to them that believe on his name.** It is not declared that they are made children by believing, but to the believer he gives the "power to *become*" a child. When one believes in Christ, his faith becomes a power to lead him to yield himself to God and to receive the Word into his heart.

13. Which were born, not of blood, nor of the will of the flesh. The Jews prided themselves on being Abraham's children, and trusted in their blood for salvation. To be a son of God is not a fleshly birth at all, but the spirit of the subject is **born of God.** In John 3: 1-8, the Savior explains this birth more particularly.

14. And the Word was made flesh, and dwelt among us. The Word assumed a human form and became incarnate as the child of Mary. **We beheld his glory.** His Divine glory. See Luke 9: 32; John 2: 11.

15. John bare witness. At the time of Christ's baptism when the Spirit descended. See 1: 33.

16. Of his fulness. Of grace and truth. See verse 14. His grace and truth hath blessed "us" (the saints) all. **Grace for grace.** Grace (favor) has been added to grace; one blessing piled upon another.

17. The law was given by Moses. It was not a system of grace, nor could it make men perfect; in contrast with it the system of *grace and truth* (see verse 14) was given by Jesus Christ.

18 No man hath seen God[a] at any time; the[b] only begotten Son, which is in the bosom of the Father, he hath declared *him.*

19 ¶ And this[c] is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself?

23 He[d] said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet[e] Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one[f] among you, whom ye know not;

27 He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

Jesus Christ. No man hath 18
seen God at any time; the
only begotten Son, which
is in the bosom of the
Father, he hath declared
him.
And this is the witness of 19
John, when the Jews sent
unto him from Jerusalem
priests and Levites to ask
him, Who art thou? And 20
he confessed, and denied
not; and he confessed, I
am not the Christ. And 21
they asked him, What
then? Art thou Elijah?
And he saith, I am not. Art
thou the prophet? And he
answered, No. They said 22
therefore unto him, Who
art thou? that we may give
an answer to them that
sent us. What sayest thou
of thyself? He said, I am 23
the voice of one crying in
the wilderness, Make
straight the way of the
Lord, as said Isaiah the
prophet. And they had 24
been sent from the Pharisees.
And they asked him, 25
and said unto him, Why
then baptizest thou, if thou
art not the Christ, neither
Elijah, neither the prophet?
John answered them, 26
saying, I baptize with
water: in the midst of you
standeth one whom ye
know not, *even* he that 27
cometh after me, the latchet
of whose shoe I am not

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[a] Ex. 33:20; 1 Tim. 6:16. [b] 1 John 4:9. [c] Luke 3:15, &c. [d] John 3:28; Matt. 3:3; Mark 1:3; Luke 3:4. [e] Isa. 40:3. [f] Mal. 3:1.

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18. **No man hath seen God**, with bodily eyes, but he was manifested as the Word, and at last the "only begotten Son hath declared him." "He that hath seen me," said Christ, "hath seen the Father. The Father is in me and I in him."

19. **This is the record of John.** The writer now plunges at once into his history. He passes by the childhood of the Lord, John's ministry, and comes at once to the time when Jesus, thirty years old, is acknowledged by the Father as the Son of God. **When the Jews sent priests and Levites.** The Jewish rulers, the Sanhedrim, the court or parliament of seventy-one members who ruled Israel. The delegation sent to John was official. His preaching in the wilderness of Jordan had stirred the whole land, and they were sent to ascertain his character. Matthew, Mark, and Luke use the term *Jews* very seldom, John often, a proof that he wrote far away from Palestine and for Gentiles.

20-23. Some conjectured that John was the expected Christ; others that he was Elijah who was first to come (Mal. 4:5); others that he was "that prophet," the one predicted by Moses (Deut. 18:15); but he declared that he was none of these. When they insisted that he should declare who he was, he quoted Isaiah 40:3, and said he was **The voice of one crying in the wilderness.** See note on Matt. 3:3. His work was preparation for the Lord.

24. **Were of the Pharisees.** See notes on Matt. 3:7.

25. **Why baptizest thou then?** If he were Christ, or Elias, or "that prophet," they could understand why he should establish a new religious rite, but if none of these, why should he do so? Their perplexity shows that the baptismal rite was new to them. There is no proof that Jewish proselyte baptism of Gentile converts existed at this period, save the assertion of the Talmud, written two or three centuries after this. Josephus, who wrote in the time of the apostles, is silent about it.

26, 27. **I baptize with water.** See notes on Matt. 3:11.

28 These things were done in Bethabara[a] beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb[b] of God, which taketh[c] away the sin of the world!

30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining[d] on him, the same is he which baptizeth[e] with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again, the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

worthy to unloose. These 28
things were done in Bethany beyond Jordan, where
John was baptizing.
On the morrow he seeth 29
Jesus coming unto him,
and saith, Behold the Lamb
of God, which taketh away
the sin of the world! This 30
is he of whom I said, After
me cometh a man which is
become before me. And I 31
knew him not; but that he
should be made manifest
to Israel, for this cause
came I baptizing with water.
And John bare witness, 32
saying, I have beheld the
Spirit descending as a dove
out of heaven; and it abode
upon him. And I knew 33
him not: but he that sent
me to baptize with water,
he said unto me, Upon
whomsoever thou shalt see
the Spirit descending, and
abiding upon him, the same
is he that baptizeth with the
Holy Spirit. And I have 34
seen, and borne witness
that this is the Son of God.
Again on the morrow 35
John was standing, and
two of his disciples; and he 36
looked upon Jesus as he
walked, and saith, Behold,
the Lamb of God! And the 37
two disciples heard him
speak, and they followed

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[a] Judg. 7:24. [b] Ex. 12:3; Isa. 53:7, 11; Rev. 5:6. [c] Acts 13:39; 1 Pet. 2:24; Rev. 1:5. [d] John 3:34. [e] Acts 1:5; 2:4.

28. These things were done in Bethabara. The Revision says *Bethany*, a village whose site is now unknown, on the east bank of the Jordan. Bethabara means "the house of the ford."

29. The next day John seeth Jesus. Here Jesus first appears, in person, in John's account, who omits all the details given by Matthew and Luke of his earlier life. He was now thirty years old, and came from Galilee to Jordan to be baptized of John. This interview was after the baptism (verse 33) and probably after the Temptation. **Behold the Lamb of God.** Innocent like the lamb, to be offered as a lamb, "led as a lamb to the slaughter" (Isa. 53: 7). The lamb was commonly used as a sin offering (Lev. 4: 32), and when John points to Jesus as *the* Lamb of God he can only mean that God had provided him as a sacrificial offering. **The sin of the world.** Not of Jews only, but of Gentiles. John points to Jesus as a world's Savior.

30. This is he of whom I said. See verse 27. **Was before.** Existed before I was born.

31. I knew him not. Knew not that God had chosen him to be the Christ. He knew, however, that he should be manifested in some way through his baptism.

32-34. I saw the Spirit descending from heaven like a dove. See Matt. 3: 16, and notes. It was revealed to John that the Christ would thus be revealed. Indeed it was the anointing of the Spirit that made Jesus *the Anointed*, the Christ.

35. Again the next day after, John stood, and two of his disciples. In verses 19-28, the account is given of the visit of the priests and Levites, sent by the Sanhedrim to John. "The next day" after this, John sees Jesus and points him out as the Lamb of God, giving a discourse of which, in verses 29-34, we have a synopsis. On the "next day" after this, the third day after the deputation of the Sanhedrim, and the second after the return of Jesus from the wilderness, John stood with two of his disciples. One of these two, we learn from verse 40, was Andrew; the other, we have reason to believe, was John, the apostle.

36. Behold the Lamb of God! On the preceding day John had recognized Jesus in a public discourse as "the Lamb of God that taketh away the sins of the world." Now he personally points the disciples to him.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou[a] shalt be called Cephas, which is, by interpretation, A stone.

43 ¶ The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses[b] in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him,[c] Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith

Jesus. And Jesus turned, 38
and beheld them following,
and saith unto them, What
seek ye? And they said
unto him, Rabbi (which is
to say, being interpreted,
Master), where abidest
thou? He saith unto them, 39
Come, and ye shall see.
They came therefore and
saw where he abode; and
they abode with him that
day: it was about the tenth
hour. One of the two that 40
heard John *speak*, and fol-
lowed him, was Andrew,
Simon Peter's brother. He 41
findeth first his own bro
ther Simon, and saith unto
him, We have found the
Messiah (which is, being
interpreted, Christ). He 42
brought him unto Jesus.
Jesus looked upon him, and
said, Thou art Simon the
son of John: thou shalt be
called Cephas (which is by
interpretation, Peter).
On the morrow he was 43
minded to go forth into
Galilee, and he findeth
Philip: and Jesus saith un-
to him, Follow me. Now 44
Philip was from Bethsaida,
of the city of Andrew and
Peter. Philip findeth Na- 45
thanael, and saith unto
him, We have found him,
of whom Moses in the law,
and the prophets, did write,
Jesus of Nazareth, the son
of Joseph. And Nathanael 46
said unto him, Can any
good thing come out of
Nazareth? Philip saith unto
him, Come and see. Jesus 47
saw Nathanael coming to

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[a] Matt. 16:18. [b] Luke 24:27,44. [c] John 7:41.

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38. Rabbi. A term meaning teacher, or master. **Where dwellest thou?** These disciples had followed at the bidding of John. Their question implies a desire to be in the company of Jesus.

39. It was about the tenth hour. Counting from six o'clock, the first hour among the Jews, the tenth hour would be four P. M.

40, 41. One of the two . . . was Andrew. Afterwards an apostle. He has the honor of being one of the first two disciples of Jesus. **Findeth his own brother Simon.** Simon Peter. In true missionary spirit Andrew at once and first sought his own brother. **We have found the Messias.** The Christ promised by the prophets. Messiah is the Hebrew word meaning the same as Christ.

42. Thou shalt be called Cephas. A Hebrew word meaning stone. Peter is the Greek form.

43. Findeth Philip, and saith unto him, Follow me. This is the first recorded instance of the Savior calling a disciple to follow him. Philip, it must be borne in mind, is not Philip, "one of the seven," but "one of the Twelve," a citizen of Bethsaida of Galilee, and a fellow-townsman of Andrew and Peter.

45. Philip findeth Nathanael. As we learn from John 21: 2, Nathanael was a Galilean, his home being at "Cana of Galilee." His name only occurs in these two places. He is supposed to have been one of the Twelve, the same one mentioned in the other Gospels as Bartholomew, which means "son of Tolmai." The use of the name in John 21: 2 favors this hypothesis. **We have found him, of whom Moses in the law, and the prophets, did write.** There was only one to whom this could refer, "The prophet like unto Moses," the Messiah; and when Philip names Jesus of Nazareth, Nathanael is at once skeptical whether the Messiah could come out of Nazareth, an insignificant and despised place.

46. Come and see. That is the best answer to the skeptic. Bring him to Christ, let him consider him, and what he has done for mankind. The strongest proof that Jesus is the Christ is Jesus himself.

of him, Behold[a] an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw[b] thee.

49 Nathanael answered and saith unto him, Rabbi, thou[c] art the Son of God; thou art the King[d] of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven[e] open, and the angels[f] of God ascending and descending upon the Son of man.

CHAPTER II.

The First Miracle.

SUMMARY.—The Marriage at Cana. The Water Made Wine. The Passover. Jesus at Jerusalem. The Temple Cleansed. The Resurrection Foretold.

1 And the third day there was a marriage in Cana[g] of Galilee; and the mother of Jesus was there.

2 And both Jesus was called and his disciples to the marriage.[h]

3 And when[i] they wanted wine, the mother of Jesus saith unto him, They have no wine.

him, and saith of him, Behold,
an Israelite indeed,
in whom is no guile! Nathanael 48
saith unto him,
Whence knowest thou me?
Jesus answered and said
unto him, Before Philip
called thee, when thou wast
under the fig tree, I saw
thee. Nathanael answered 49
him, Rabbi, thou art the
Son of God; thou art King
of Israel. Jesus answered 50
and said unto him, Because
I said unto thee, I saw thee
underneath the fig tree, believest
thou? thou shalt see
greater things than these.
And he said unto him, 51
Verily, verily, I say unto
you, Ye shall see the heaven
opened, and the angels of
God ascending and descending
upon the Son of
man.

CHAPTER II.

And the third day there 1
was a marriage in Cana of
Galilee; and the mother of
Jesus was there: and Jesus 2
also was bidden, and his
disciples, to the marriage.
And when the wine failed, 3
the mother of Jesus saith
unto him, They have no

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[a] Psa. 32:2; Rom. 2:28,29. [b] Psa. 139:1,2. [c] John 20:28,29; Matt. 14:33. [d] Matt. 21:5; 27:11. [e] Ezek. 1:1. [f] Gen. 28:12; Dan. 7:9,10; Acts 1:10,11. [g] John 4:46; Josh. 19:28. [h] Heb. 13:4. [i] Eccl. 10:19; Isa. 24:11.

48. Whence knowest thou me? Nathanael, who had never met Jesus before, was surprised to hear himself spoken of as one known. **When thou wast under the fig tree.** There was something about this answer that filled Nathanael with astonishment. Under the shade and shelter of the fig tree he had had some rare experience that is not recorded, and that he supposed unknown to man. That Jesus knew of it and read his soul startled him and dissipated his unbelief.

49. Thou art the Son of God; the King of Israel. Philip had said, "Jesus, the Son of Joseph," as he supposed, but Nathanael, convinced, declared him the Son of God. This is the first confession of the divinity of Jesus.

51. Ye shall see heaven open, and the angels of God ascending. Jacob, old Israel, in his dream at Bethel, saw the ladder that reached to heaven with the angels upon it (Gen. 28: 12). Christ is that ladder, the way from earth to heaven, the way heaven sends messages to the world and the way we must go to reach it. Nathanael would be permitted to see that Jesus was the Mediator, that through him the Father speaks to man; that through him there is intercommunication between earth and heaven.

1. And the third day. After the conversation with Nathanael. Immediately after it he departed into Galilee (1: 43). **A marriage in Cana.** The site of Cana is not certainly known. Dr. Robinson, Giekie and other authorities place it at a ruin now called Kana, twelve miles north of Nazareth. **The mother of Jesus was there.** Reasons are suggested from the narrative that follows for believing that Mary was related to the family. As Joseph is never mentioned as living after Jesus entered upon his ministry, he is supposed to have died before this time.

2. Both Jesus and his disciples were called. He now had disciples, those called in the few days before; John, Andrew, Peter, Philip and Nathanael.

3. And when they wanted wine. The Revision says, "When the wine failed." For some cause, perhaps from a larger number of guests than was expected, the wine gave out. In the East, where hos-

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever[a] he saith unto you, do *it*.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he said unto them, Draw[b] out now, and bear unto the governor[c] of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants[d] which drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine[e] until now.

wine. And Jesus saith unto 4
her, Woman, what have I
to do with thee? mine hour
is not yet come. His mother 5
saith unto the servants,
Whatsoever he saith unto
you, do it. Now there were 6
six water-pots of stone set
there after the Jews' manner
of purifying, containing
two or three firkins
apiece. Jesus saith unto 7
them, Fill the water-pots
with water. And they filled
them up to the brim. And 8
he saith unto them, Draw
out now, and bear unto
the ruler of the feast. And
they bare it. And when the 9
ruler of the feast tasted the
water now become wine,
and knew not whence it
was (but the servants which
had drawn the water knew),
the ruler of the feast calleth
the bridegroom, and 10
saith unto him, Every man
setteth on first the good
wine; and when *men* have
drunk freely, *then* that
which is worse: thou hast
kept the good wine until

pitality is so lavish, this would cause great mortification. **The mother of Jesus saith unto him, They have no wine.** The solicitude of Mary could hardly be expected from one not a relative, but why did she appeal to Jesus? In part, because it was natural to speak to him in her perplexity, and in part, likewise, because she hoped he would meet the difficulty.

4. Woman, what have I to do with thee? These words in our language sound harsh and almost rude, but the term rendered *woman* was respectful and gentle (John 19: 25). This language, partly a rebuke to Mary, shows very plainly that the Catholic fiction of Mary being immaculate, the "Queen of Heaven," and "the Mother of God," is all nonsensical. **Mine hour is not yet come.** The hour of his full manifestation, as the divine King of Israel.

5. Whatsoever he saith unto you, do it. She evidently understood from the manner, if not the words, of his reply that he would relieve the difficulty.

6. There were set there six water-pots of stone. These water-pots were to supply water for the washings usual at feasts (see Mark 7: 4). The Jews were regarded ceremonially *unclean* if they did not wash both before and after eating. See notes on Matt. 15: 2. The pots each held about twenty gallons.

8. He saith, Draw out now, and bear unto the governor of the feast. "He that had made wine that day in those six water-pots does the same every year in the vines. For as what the servants put in the water-pots was changed into wine by the operation of the Lord, just so what the clouds pour forth is changed into wine by the operation of the same law."—*Augustine.*

9. When the ruler of the feast had tasted. The ruler of the feast, and the *governor* of verse 8th, are the same. It was customary to choose, sometimes by lot, a president who regulated the whole order of festivities.

10. Every man at the beginning doth set forth good wine. The language of the ruler is sportive, but still he states a custom. The best wine was offered when the appetite of the guests was sharpest and most critical. **Have well drunk.** Not intoxicated, but have drunk considerable. Satan gives his good wine first; so the drunkard finds it; so did the prodigal son. Afterwards he gives the bitter; red eyes, pain, hunger, wretchedness. **Thou hast kept the good wine until now.** What meaneth Christ making wine? In Palestine there were three kinds of wine: 1. Fermented wines, which, however, were very unlike our fiery liquors, and contained only a small per cent. of alcohol. These were mixed with two or three parts of water. The fermented wine, at first mild, and then diluted with water, was only intoxicating when used in enormous quantities. 2. The unfermented juice of the grape. 3. An intoxicating drink called "new wine" in Acts 2: 13. Whedon says: "We see no reason for supposing that the wine of the present occasion was that upon which Scripture places its strongest interdict (Prov. 20: 1:

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[a] Luke 5:5,6. [b] Eccl. 9:7. [c] Rom. 13:7. [d] John 7:17; Psa. 119:100. [e] Psa. 104:15; Prov. 9:2,5.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested[a] forth his glory; and his disciples believed[b] on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13 ¶ And the Jews' passover[c] was at hand; and Jesus[d] went up to Jerusalem,

14 And found[e] in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

now. This beginning of his 11
signs did Jesus in Cana of
Galilee, and manifested
his glory; and his disciples
believed on him.
After this he went down 12
to Capernaum, he, and his
mother, and *his* brethren,
and his disciples: and there
they abode not many days.
And the passover of the 13
Jews was at hand, and
Jesus went up to Jerusalem.
And he found in the temple 14
those that sold oxen and
sheep and doves, and the
changers of money sitting:
and he made a scourge of 15
cords, and cast all out of
the temple, both the sheep
and the oxen; and he
poured out the changers'
money, and overthrew their
tables; and to them that sold 16
the doves he said, Take
these things hence; make
not my Father's house a

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[a] John 1:14. [b] 1 John 5:13. [c] Ex. 12:14. [d] John 5:1; 6:4; 11:55. [e] Matt. 21:12; Mark 11:15; Luke 19:45.

23: 31; Isa. 22: 13), rather than that eulogized as a blessing (Psa. 104: 15; Isa. 55:1). Even adopting the view that it was fermented wine, it was totally unlike the fiery and undiluted drinks sold as wines in saloons, used in many families, offered at hotels and wine parties, and even poured out at communion tables. In the use of the usual wine of Palestine there is not the slightest apology for drinking as a beverage the alcoholic drinks which are the curse of our times. With regard to them the only safe rule is 'to touch not, taste not, handle not.' "

11. Manifested forth his glory. This was the first supernatural manifestation of his divine power; that he by whom all things were made controlled the powers of nature. **His disciples believed on him.** They already believed, but their faith was made firmer.

12. After this he went down to Capernaum. From the hilly region of Cana to the low-lying shore of the Sea of Galilee. **His mother and his brethren.** Catholics and some Protestants have held that these "brethren" were not brothers in the flesh, but kinsmen. The phrase, "his brethren," occurs nine times in the Gospels, and once in Acts. The natural interpretation is always that they were his brothers, sons of Mary. Two places (Matt. 13: 55; Mark 6: 3) mention his sisters. Had it not been for the dogma that Mary remained a virgin, a dogma that has no foundation in the Scriptures, it would never have been doubted that these "brethren" and "sisters" were her children.

13. The Jews' passover was at hand. See Exodus, chapter 12, for institution of the passover. It was celebrated yearly at Jerusalem. This is the first that the Lord attended after he began his ministry, and of this attendance there is no mention in the other Gospels.

14. Found in the temple. In the Court of the Gentiles, which was within the temple walls. **Those that sold oxen and sheep and doves.** These were for the sacrifices. The great crowds who came to Jerusalem at this time could not bring victims, and the traffic in oxen, sheep, kids and doves became enormous. It would have been proper enough if it had been conducted at stockyards, but the priests made a monopoly of it and installed it right in the temple. The Court of the Gentiles, "a house of prayer for all nations" (Mark 11: 15-19), was filled with cattle, ordure, and the din of traffic. **The changers of money.** Every Jew paid a half-shekel annually to the support of the temple (Exod. 30: 13), but Gentile money was the coin in usual circulation, and this was refused at the temple. These money brokers, agents of the priests, furnished Jewish coin at a heavy charge. Edersheim says that this traffic alone cleared the priests what would be equivalent to about $300,000 a year.

15. Made a scourge of small cords. Rather as a symbol than for use. **Drove them all out.** He had the right to cleanse his Father's house and here first asserts his authority. The traffickers fled before his glance, awed by a superhuman majesty.

16. Make not my Father's house a house of merchandise. How often still the Father's house is so desecrated! This cleansing was a different one from that which occurred three years later at the close of his ministry (Matt. 21: 12).

17 And his disciples remembered that it was written,[a] The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews, and said unto him, What sign[b] shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy[c] this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple[d] of his body.

22 When therefore he was risen from the dead, his disciples remembered that he[e] had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now, when he was in Jerusalem at the passover, in the feast-*day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he[f] knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER III.

Christ and Nicodemus.

SUMMARY.—The Ruler Seeking Jesus by Night. The Necessity of a New Birth. The Birth of Water and of the Spirit. The Son of Man to be Lifted Up. The Love of God for Man. Condemnation for Unbelief. John at Ænon. John's Testimony.

1 There was a man of the Pharisees, named Nicodemus,[g] a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come

house of merchandise. His 17
disciples remembered that
it was written, The zeal of
thine house shall eat me
up. The Jews therefore answered 18
and said unto him,
What sign shewest thou
unto us, seeing that thou
doest these things? Jesus 19
answered and said unto
them, Destroy this temple,
and in three days I will
raise it up. The Jews therefore 20
said, Forty and six
years was this temple in
building, and wilt thou
raise it up in three days?
But he spake of the temple 21
of his body. When therefore 22
he was raised from the
dead, his disciples remembered
that he spake this;
and they believed the scripture,
and the word which
Jesus had said.

Now when he was in Jerusalem 23
at the passover,
during the feast, many believed
on his name, beholding
his signs which he
did. But Jesus did not trust 24
himself unto them, for that
he knew all men, and because 25
he needed not that
any one should bear witness
concerning man; for
he himself knew what was
in man.

CHAPTER III.

Now there was a man of 1
the Pharisees, named Nicodemus,
a ruler of the Jews:
the same came unto him by 2
night, and said to him, Rabbi,
we know that thou art
a teacher come from God:

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[a] Psa. 69:9. [b] John 6:30; Matt. 12:38,&c. [c] Matt. 26:61; 27:40. [d] Eph. 2:21,22; Col. 2:9; Heb. 8:2. [e] Luke 24: 8. [f] John 16:30; 1 Sam. 16:7; 1 Chron. 28:9; 29:17; Jer. 17:9,10; Matt. 9:4; Acts 1:24; Rev. 2:23. [g] John 7:50,51; 19: 39.

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17. **The zeal of thine house.** Quoted from Psalm 69: 9.

18. **What sign?** The Jewish officials demand some sign that would demonstrate that he had authority over the temple.

19-22. **Destroy this temple.** His own body. The sign that he would give the Jewish nation was his Resurrection. The Jews did not understand him, nor his own disciples, until after he rose from the dead. **Forty and six years.** It had been forty-six years since Herod the Great began the reconstruction of the temple, and it was not yet entirely completed. When Jesus was on trial before the Sanhedrim, these words were brought up as blasphemy.

23. **Many believed.** The miracles wrought that they saw at this time are not recorded. They are alluded to again in 3: 2. These believed that he was a man sent from God, but did not trust in him as the Christ. The nature of their belief is stated in 3: 2.

1. **There was a man of the Pharisees, named Nicodemus, a ruler of the Jews.** Nicodemus is named three times by John, and not elsewhere; here, in chapter 7: 51, where he protests against condemning Jesus unheard, and in chapter 19: 38, where he aids Joseph of Arimathæa in the burial of Jesus. He was a Pharisee, a member of the Sanhedrim (a ruler), and a rabbi (verse 10).

2. **The same came to Jesus by night.** He probably chose the night in order to escape observation. He did not dare encounter the hostility of the priests, filled with rage over the cleansing of the tem-

from God: for[a] no man can do these miracles that thou doest, except God[b] be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except[c] a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water,[d] and *of* the Spirit,[e] he cannot enter into the kingdom of God.

6 That[f] which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou

for no man can do these
signs that thou doest, ex-
cept God be with him. Je- 3
sus answered and said unto
him, Verily, verily, I say
unto thee, Except a man be
born anew, he cannot see
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demus saith unto him, How
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ily, I say unto thee, Except
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the Spirit, he cannot enter
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That which is born of the 6
flesh is flesh; and that
which is born of the Spirit
is spirit. Marvel not that I 7
said unto thee, Ye must be
born anew. The wind 8
bloweth where it listeth,

ple, and yet he wished to know more of one whom he believed to be sent from God. **Rabbi, we know that thou art a teacher come from God.** Nicodemus confesses, not only his belief, but that of his fellow Pharisees and rulers. The miracles of Jesus convinced them, even if they would not admit it, that he was a teacher sent from God. He came for information, and Jesus recognized it in what follows.

3. Verily, verily, I say unto thee. This form of expression was often upon the lips of Jesus to give emphasis to an unusually solemn and weighty declaration. See Matt. 5: 18. It occurs twenty-four times in John. **Except a man be born again, he cannot see the kingdom of God.** The term translated "again" is rendered "anew" in the Revision, which is better. It is the great doctrine, so fundamental in the Gospel, of Regeneration, a new Birth, being made a new creature, the same doctrine spoken of in chapter 1: 12, 13. Nicodemus, like all Jews, supposed that all who were born as children of Abraham would, as Abraham's seed, be citizens of the kingdom, but Jesus shows him that no one can be a new creature in Christ Jesus unless he is born anew. We are born naturally into the kingdom of nature, to live the natural life; if we enter the kingdom of heaven, the kingdom of grace, it must be by a new birth. The doctrine that a man can bury his old sinful life, and begin a new one with the freshness of youthful hope, is foreshadowed in the Old Testament (Isa. 1: 18; Jer. 31: 33; Ezek. 11: 19; 36: 26), and taught in the New Testament (Rom. 6: 8; 8: 3; 12: 2; 2 Cor. 5: 17; Gal. 6: 15, 16).

4. How can a man be born again when he is old? The question of Nicodemus indicates his surprise, skepticism and misapprehension of what Jesus meant.

5. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Jesus does not reply directly to the question of Nicodemus, but proceeds to give a more explicit statement concerning the new birth. One must be born of water and of the Spirit. Whatever this may mean, it will be admitted by all (1) that no one is a member of the kingdom of God until he is born again; (2) that the Savior declares the impossibility of one entering who is not born of water and of the Spirit. All agree that the birth of the Spirit refers to the inward, or spiritual change that takes place, and all candid authorities agree that *born of water* refers to baptism. So Alford, Wesley, Abbott, Whitby, Olshausen, Tholuck, Prof. Wm. Milligan, the Episcopal Prayer Book, the Westminster Confession, the M. E. Discipline, the M. E. Doctrinal Tracts, and also the writers of the early Church all declare. Alford says: "All attempts to get rid of this have sprung from doctrinal prejudices." Abbott says: "We are to understand Christ as he expected his auditor to understand him. John the Baptist baptized both Jew and Gentile as a sign of purification by repentance from past sins. Nicodemus would then have certainly understood by the expression, 'born of water,' a reference to this rite of baptism."

7. Marvel not that I said unto thee, Ye must be born again. The necessity is implied in the word kingdom. No one born a citizen of England can become a citizen of the United States without complying with our naturalization laws. The kingdom of God has its naturalization laws, and there is no other way of entrance than to be born of water and of the Spirit. We may not understand all the mysteries of the new birth, any more than we do those of the natural birth, but we can understand what has to be done and what is necessary. Two things are needful: the spirit must be renewed; we must be baptized.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst

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[a] John 9:16,33; Acts 2:22. [b] Acts 10:38. [c] John 1:13: Gal. 6:15; Eph. 2:1; Titus 3:5; Jas. 1:18; 1 Peter 1:23; 1 John 2:29; 3:9. [d] Mark 16: 16; Acts 2: 38. [e] Rom. 8:2; 1 Cor. 2:12. [f] 1 Cor. 15:47-49; 2 Cor. 5:17.

hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so[a] is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We[b] speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you *of* heavenly things?

13 And[c] no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ And as[d] Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

and thou hearest the voice
thereof, but knowest not
whence it cometh, and
whither it goeth: so is every
one that is born of the
Spirit. Nicodemus answered 9
and said unto him, How
can these things be? Jesus 10
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him, Art thou the teacher
of Israel, and understandest
not these things? Verily, 11
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have seen; and ye receive
not our witness. If I told 12
you earthly things, and ye
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believe, if I tell you heavenly
things? And no man hath 13
ascended into heaven, but
he that descended out of
heaven, *even* the Son of
man, which is in heaven.
And as Moses lifted up the 14
serpent in the wilderness,
even so must the Son of

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[a] 1 Cor. 2: 11. [b] 1 John 1: 1-3. [c] Eph. 4: 9, 10. [d] Num. 21: 9.

not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Most commentators have held that this means: "As the wind moves mysteriously, so does the Spirit, and it breathes upon whom it will, effecting the inward change called the birth of the Spirit arbitrarily." This view I believe due to a wrong translation, sanctioned, not by Greek, but by current theology. Let it be noted that: (1) Exactly the same Greek term is rendered "wind" and "Spirit" in this verse. It is a violation of all law that the same word should experience so radical a change of meaning in the same sentence. (2) That the word (*pneuma*) is not translated "wind" elsewhere, although it occurs scores of times in the New Testament, but is always rendered "Spirit." (3) Another word in the Greek, *anemos*, is usually used to represent "wind." (4) This erroneous idea creates a confusion of figures. It makes Christ to say: "The wind blows where it listeth; so is (not the Spirit, but) every one born of the Spirit." It affirms of him who is born just what is affirmed of the wind, a thing the Savior never did. These facts are sufficient to show that the rendering "wind" is wrong. All we have to do is to translate *pneuma* here, as is done in the latter part of the verse and elsewhere in the New Testament. The verse then reads: "The Spirit (*pneuma*) breathes where it pleases and thou hearest the voice thereof, but canst not tell whence it comes nor whither it goes. So (by hearing its voice) is every one born of the Spirit" (*pneuma*). The meaning is: The Spirit breathes where it wills and you recognize its manifestation by its voice; by the words spoken by men of God as the Holy Spirit gives them utterance. You cannot tell whence the Spirit comes or whither it goes, but you can hear its voice when it does come. *So*, by hearing the voice of the Spirit, is every one born of the Spirit. He who receives by faith the communications of the Spirit is born of the Spirit. The birth of the Spirit is not the same thing as the gift of the Spirit. To those who are born the Spirit is given. "*Because* ye are sons, God hath sent the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4: 6). Hence, in harmony with the above view, Peter says, "Being born again, not by corruptible seed, but incorruptible, through the word of God, which liveth and abideth forever."

10. **Art thou a master of Israel, and knowest not these things?** The question implies that Nicodemus was one of the doctors of the law. These made very arrogant claims of superior knowledge.

11. **We speak that we do know . . . ye receive not our witness.** "Ye" includes Nicodemus and all Jews who failed to confess him; "we" includes himself and those who should testify of him by the Spirit.

12. **If I have told you earthly things, and ye believe not.** He had spoken of the things that belonged to the kingdom of God on earth, of the new birth. If Nicodemus could not understand and believe this, how would he receive testimony concerning the heavenly kingdom, God, and eternal glory?

13. **And no man hath ascended up to heaven, but he that came down . . . the Son of man which is in heaven.** This implies: (1) That he existed before he appeared on earth. (2) That heaven was his true abode. (3) That, on earth, his spirit was in communication with heaven.

14, 15. **As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.** The reference is to Numbers 29: 4-9. As the bitten Israelites were healed by looking upon

15 That whosoever[a] believeth in him should not perish, but have eternal life.

16 ¶ For God[b] so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God[c] sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He[d] that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light[e] is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither[f] cometh to the light, lest his deeds should be reproved.

21 But he that doeth[g] truth cometh to the light, that his deeds may be made manifest, that they are wrought[h] in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.[i]

23 ¶ And John also was baptizing in Ænon, near to Salim,[j] because there was much water there; and they[k] came, and were baptized:

24 For John[l] was not yet cast into prison.

25 ¶ Then there arose a question between *some*

man be lifted up: that whosoever 15
believeth may in
him have eternal life.
For God so loved the 16
world, that he gave his only
begotten Son, that whosoever
believeth on him
should not perish, but have
eternal life. For God sent 17
not the Son into the world
to judge the world; but that
the world should be saved
through him. He that believeth 18
on him is not judged:
he that believeth not
hath been judged already,
because he hath not believed
on the name of the only
begotten Son of God. And 19
this is the judgement, that
the light is come into the
world, and men loved the
darkness rather than the
light; for their works were
evil. For every one that 20
doeth ill hateth the light,
and cometh not to the light,
lest his works should be reproved.
But he that doeth 21
the truth cometh to the
light, that his works may
be made manifest, that
they have been wrought in
God.
After these things came 22
Jesus and his disciples into
the land of Judæa; and
there he tarried with them,
and baptized. And John 23
also was baptizing in Ænon
near to Salim, because there
was much water there: and
they came, and were baptized.
For John was not 24
yet cast into prison. There 25
arose therefore a question-

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[a] Heb. 7: 25. [b] 1 John 4: 9. [c] Luke 9: 56. [d] John 6: 40-47. [e] John 1: 4, 9-11. [f] Job 24: 13, 17; Prov. 4: 18, 19. [g] 1 John 1: 6. [h] 3 John 11. [i] John 4: 2. [j] 1 Sam. 9: 4. [k] Matt. 3: 5, 6. [l] Matt. 14: 3.

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the brazen serpent lifted on high, so the world in sin is saved by looking to Jesus lifted up upon the cross.

16, 17. For God so loved the world, that he gave his only begotten Son, etc. There is no sweeter verse in the Bible. It declares: (1) That God is love. (2) That he loved the world instead of hating it. (3) That he *so* loved that he gave his Son. The Son did not come to appease the Father's wrath, but the Father sent him because he loved so well. (4) That he came to keep men from perishing.

18. He that believeth on him is not condemned. "He that believeth and is baptized shall be saved." Faith in Christ is essential to salvation, because it is the power that leads to obedience to him. **Is condemned already.** "He that believeth not shall be damned." The unbeliever condemns himself. He is lost and refuses to be saved by Christ.

19, 20. This is the condemnation. That men refuse the light. Usually it is not evidence, but an honest heart and a sincere desire for truth, that are needed in order to faith. All kinds of evil doers hate the light.

21. He that doeth truth. Truth has to be lived. He who lives it, lives an honest life sincerely desiring light, will côme to the light.

22. Came into the land of Judea. Left Jerusalem and went into the country districts. **Tarried . . . and baptized.** The first intimation that Jesus administered the baptismal rite. He did it through his disciples (John 4: 2).

23. And John was baptizing in Ænon near Salim. The site was first identified by Lieut. Conder, of the British Palestine Exploration. He found a village of *Ainun* near to another named Salim, not far from the Jordan, northeast of Samaria, with, as he says (*Tent Work*, p. 92), "the two requisites for the scene of the baptism of a large multitude;—an open space and abundance of water." Prof. McGarvey, who visited it, says: "Pools, well suited for baptizing, are abundant." **Because there was much**

of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest[a] witness, behold, the same baptizeth, and all *men*[b] come to him.

27 John answered and said, A man[c] can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said,[d] I am not the Christ, but that I[e] am sent before him.

29 He that hath the bride[f] is the bridegroom: but the friend[g] of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above[h] is above all: he[i] that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man[j] receiveth his testimony.

33 He that hath received his testimony hath set[k] to his seal that God is true.

34 For he[l] whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure[m] *unto him*.

35 The Father loveth the Son,[n] and hath given all things into his hand.

36 He[o] that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath[p] of God abideth on him.

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disciples with a Jew about
purifying. And they came 26
unto John, and said to him,
Rabbi, he that was with
thee beyond Jordan, to
whom thou hast borne witness,
behold, the same baptizeth,
and all men come to
him. John answered and 27
said, A man can receive
nothing, except it have
been given him from heaven.
Ye yourselves bear me 28
witness, that I said, I am
not Christ, but, that I am
sent before him. He that 29
hath the bride is the bridegroom:
but the friend of
the bridegroom, which
standeth and heareth him,
rejoiceth greatly because of
the bridegroom's voice:
this my joy therefore is fulfilled.
He must increase, 30
but I must decrease.
He that cometh from 31
above is above all: he that
is of the earth is of the
earth, and of the earth he
speaketh: he that cometh
from heaven is above all.
What he hath seen and 32
heard, of that he beareth
witness; and no man receiveth
his witness. He that 33
hath received his witness
hath set his seal to *this*, that
God is true. For he whom 34
God hath sent speaketh the
words of God: for he giveth
not the Spirit by measure.
The Father loveth the 35
Son, and hath given all
things into his hand. He 36
that believeth on the Son
hath eternal life; but he
that obeyeth not the Son
shall not see life, but the
wrath of God abideth on
him.

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a John 1: 7, 15, &c. *b* Psa. 65: 2; Isa. 45: 23. *c* 1 Cor. 2:12-14; 4: 7; Heb. 5: 4; James 1: 17. *d* John 1: 20, 27. *e* Luke 1: 17. *f* Cant. 4: 8-12; Jer. 2: 2; Ezek. 16: 8; Hos. 2: 19, 20; Matt. 22: 2; 2 Cor. 11: 2; Rev. 21: 9; Eph. 5: 25, 27. *g* Cant. 5: 1. *h* John 6: 33; 8: 23; Eph. 1: 20, 21. *i* 1 Cor. 15: 47. *j* John 1: 11. *k* 1 John 5: 10. *l* John 7: 16. *m* John 1: 16; Psa. 45: 7; Isa. 11: 2; 59: 21; Col. 1: 19. *n* Matt. 28: 18. *o* Hab. 2: 4. *p* Rom. 1: 18.

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water there. This explains, not why John preached at Ænon, but why he baptized there. "Much water" was essential to baptism in New Testament times.

25, 26. **There arose a question . . . about purifying.** The Revision says "a Jew," probably a Pharisee who associated baptism with ceremonial purification. From the fact that the disciples of John mention Jesus, it is evident that his name came up in the discussion.

27-29. **Ye yourselves bear me witness.** They complain of the fact that Jesus baptized and was very popular at this time, but John refers to the witness he had borne (1: 20, 29), and affirms that each is fulfilling the work "given him of heaven." **He that hath the bride.** The bride is the Church; the bridegroom is Christ. John, "the friend of the bridegroom," already rejoices in the prospect of the union of the Bridegroom and Bride.

31. **He that cometh from above.** Christ, who is, therefore, above and over John.

32. **No man receiveth his testimony.** So few at that time that those who received were as nothing in contrast with the others.

36. **He that believeth on the Son hath everlasting life.** Eternal life and eternal death turn upon trust in Christ. He who believes on the Son with a heartfelt, obedient faith, a faith that trusts all and surrenders all to the will of Christ, is born again and "hath eternal life." The faith that saves is a faith that moves us to come to Christ.

CHAPTER IV.

Jesus at Sychar.

SUMMARY.—At Jacob's Well. The Woman of Samaria. The Question of Sacred Places. God to be Worshiped in Spirit. The Samaritans Hear the Lord. Jesus Departs to Galilee. The Nobleman's Son Healed.

1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized[a] more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs[b] go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave[c] to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him,

CHAPTER IV.

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departed again into Galilee.
And he must needs pass 4
through Samaria. So he 5
cometh to a city of Samaria,
called Sychar, near to the
parcel of ground that Jacob
gave to his son Joseph: and 6
Jacob's well was there. Jesus therefore, being wearied
with his journey, sat thus
by the well. It was about
the sixth hour. There com- 7
eth a woman of Samaria to
draw water: Jesus saith
unto her, Give me to drink.
For his disciples were gone 8
away into the city to buy
food. The Samaritan wom- 9
an therefore saith unto

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[a] John 3: 22, 26. [b] Luke 2: 49. [c] Gen. 33: 19; 48: 22; Josh. 24: 32.

1-3. When therefore the Lord knew, etc. These verses tell why Jesus ended his ministry in Judea, for the present, and departed into Galilee. The Pharisees were becoming jealous of his increasing influence and the time had not come for an open conflict.

4. He must needs go through Samaria. Because it lay right between Judea and Galilee.

5. Then cometh he to a city of Samaria, which is called Sychar. Samaria was the district, embracing the ancient city of Samaria, which lay between Judea and Galilee. The district of Samaria comprised the country formerly occupied by the tribe of Ephraim and the half tribe of Manasseh. When the Ten Tribes were carried to Babylon the Assyrian king sent in other tribes to occupy the country. These mingled with Jews left in the country, partly adopted the Jewish worship, but were contemptuously rejected by the Jews when the latter returned from the Captivity. From this time the enmity between the two races was most bitter, and they had no dealings (see verse 9). **Sychar.** This place was the ancient Shechem, so famous in the early history. It was forty miles north of Jerusalem, and was situated between Mount Gerizim and Mount Ebal, the Mounts of Blessing and Cursing (Joshua 8: 30-35). Here Jacob built his first altar (Gen. 33: 18); here Joseph was buried in the land given him by his father (Joshua 24:32); and here also the covenant of Israel was renewed with amens to the blessings and curses, after Joshua had conquered Canaan. It was afterwards called Neapolis, and at present a village called Nablous exists with a population of two thousand, about two hundred of whom are Samaritans and preserve their ancient worship. **Near to the parcel of ground that Jacob gave to his son Joseph.** In this parcel Joseph was buried when Israel came up out of Egypt, his bones having been carried with them in accordance with his dying wish. His tomb is still shown and it can hardly be doubted that his bones really rest in the place pointed out.

6. Now Jacob's well was there. It is still seen by the traveler, cut through the solid rock, between eight and nine feet in diameter, and about seventy-five feet deep, though partly filled with rubbish. **Jesus . . wearied . . . sat thus on the well.** The wells were usually curbed around with stone and covered. On this curb the Savior sat sheltered from the sun at noon, the sixth hour being twelve o'clock.

7, 8. There cometh a woman of Samaria. A Samaritan woman of the city of Sychar. Why she should come so far from the city for water is a matter of conjecture.

9. How is it that thou, being a Jew, askest drink of me? She saw by his dress, appearance, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (for the Jews have no dealings[a] with the Samaritans.)

10 Jesus answered and said unto her, If thou knewest the gift[b] of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living[c] water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever[d] drinketh of the water that I shall give[e] him shall never thirst; but the water that I shall give him shall be in him[f] a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

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and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.
The woman saith unto 11
him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?
Art thou greater than our 12
father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus 13
answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever 14
drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. The woman saith unto 15
him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto 16
her, Go, call thy husband,

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a Acts 10:28. *b* Eph. 2:8. *c* Isa. 12:3; 41:17, 18; Jer. 2:13; Zech. 13:1; 14:8; Rev. 22:17. *d* John 6:35, 58. *e* John 17:2, 3; Rom. 6:23. *f* John 7:38.

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and the direction whence he came that he was of the Jewish race. The antipathy between the Jews and Samaritans was so bitter that they were never wont to ask any hospitable rite. The woman's reply is not a refusal of the Lord's request, but an expression of astonishment that a Jew should ask a favor of a Samaritan.

10. If thou knewest the gift of God, and who it is that saith to thee, Give me to drink. The great gift of God is not water, nor even peace of soul, but Christ himself, God's "unspeakable gift." "God gave his only begotten Son." Had she known, the Savior declares, **Thou wouldest have asked of him, and he would have given thee living water.** Observe: (1) That Christ asks a favor in order to confer a greater one. (2) The well and the water suggest the thirst of the soul and the waters of life. **Living water.** Water of life. The woman thought he meant running water.

11. Sir, thou hast nothing to draw with, . . . whence then hast thou that living water? She was deeply impressed by his manner and his words, but she fails to rise above the material meaning of his words.

12. Art thou greater than our father Jacob? The question indicates still further her dawning conviction of the greatness of the stranger. It was from Joseph, the son of Jacob, that the Samaritans claimed descent. Jesus spoke of giving living water; Jacob, their great ancestor, had given this well.

13. Whosoever drinketh of this water shall thirst again. Her own experience would confirm his words. Nothing earthly satisfies long.

14. Whosoever drinketh of the water that I shall give him shall never thirst. The water of which he speaks is a gift which he gives to humanity. It is not given to him, but is his own gift. His language is always that of the Son of God. He says, "I am the life;" "Come to me, ye that labor and are heavy laden, and I will give you rest;" "I am the bread of life;" "He that believeth on me shall never thirst."

15. Sir, give me this water, that I thirst not. The mysterious words of the Jewish stranger she cannot yet understand, but she is deeply stirred, and one thing seemed plain—if she could have this water she would thirst no more.

16. Go, call thy husband, and come hither. The woman has asked for the water; before she

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband;

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive[a] that thou art a prophet.

20 Our fathers worshipped in this mountain;[b] and ye say, that in Jerusalem[c] is the place where men ought to worship.

21 Jesus said unto her, Woman, believe me, the hour cometh, when ye[d] shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship[e] ye know not what: we know what we worship; for salvation[f] is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit[g] and in truth; for the Father seeketh such to worship him.

24 God[h] *is* a Spirit: and they that worship him, must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Mes-

and come hither. The 17
woman answered and said
unto him, I have no husband.
Jesus saith unto her,
Thou saidst well, I have no
husband: for thou hast had 18
five husbands; and he
whom thou now hast is not
thy husband: this hast thou
said truly. The woman saith 19
unto him, Sir, I perceive
that thou art a prophet.
Our fathers worshipped in 20
this mountain; and ye say,
that in Jerusalem is the
place where men ought to
worship. Jesus saith unto 21
her, Woman, believe me,
the hour cometh, when
neither in this mountain,
nor in Jerusalem, shall ye
worship the Father. Ye 22
worship that which ye
know not: we worship that
which we know: for salvation
is from the Jews. But 23
the hour cometh, and now
is, when the true worshippers
shall worship the
Father in spirit and truth:
for such doth the Father
seek to be his worshippers.
God is a Spirit: and 24
they that worship him must
worship in spirit and truth.
The woman saith unto him, 25
I know that Messiah com-

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[a] John 1:48, 49. [b] Judges 9:7. [c] Deut. 12:5-11; 1 Kings 9:3. [d] Mal. 1:11; Matt. 18:20. [e] 2 Kings 17:29. [f] Isa. 2:3. [g] Phil. 3:3. [h] 2 Cor. 3:17.

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can receive it she must be fully conscious of her sinfulness. Hence Jesus makes a demand that will recall her past life.

17. I have no husband. The words have their designed effect. She has a man, but not a husband.

18. Thou hast had five husbands; and he whom thou now hast is not thy husband. She had been married five times; the easy divorce laws of the age, permitting a "divorce for any cause," would allow many changes without the death of either party. Some of her husbands may have died; a part were almost certainly divorced. Her sixth alliance did not have even the apology of such a marriage.

19. Sir, I perceive that thou art a prophet. Every word that Jesus had uttered had excited her wonder more and more, and when he lifted the curtain off her life, she was convinced at once of his superhuman knowledge.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Partly to turn attention from her sinful life, and partly to have him settle a great controversy, she appeals to him to say where men ought to worship God. The Jews went up to Jerusalem to the temple. The Samaritans built their temple on "this mountain," Mt. Gerizim. Note that the woman worshiped there because "our fathers" did. The "fathers" were wrong. Many now keep up infant sprinkling and other corruptions because their "fathers" practiced them.

21. The hour cometh, when neither in this mountain, nor yet in Jerusalem. Now comes the announcement of one of the grandest truths revealed by Christ, that the *place* is immaterial; that true, spiritual worship is the essential.

22. Salvation is of the Jews. In the controversy between the Jews and Samaritans, the former were right on the great issue. The Samaritans worshiped, but knew not what they worshiped, because they rejected the prophets who would have directed them.

23. The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. The time is at hand, says the Lord, when a worship of forms, or at holy places, will not meet the demands of the Father. *He must* be worshiped with the heart, in spirit and in truth. Spiritual worship can be offered in any land, wherever the soul can humble itself before God.

24. God is a Spirit. Rather, "God is Spirit." This declaration is fundamental. Since he is Spirit, he must receive spiritual worship, and is everywhere present.

25, 26. I know that Messias cometh, which is called Christ. Her heart had been made lighter with the great hope of the world. The words of Jesus carried her thoughts to that hope. He had sias cometh which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I[a] that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the meanwhile his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *aught* to eat?

34 Jesus saith unto them, My meat[b] is to do the will of him that sent me, and to finish[c] his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.[d]

eth (which is called Christ):
when he is come, he will declare unto us all things.
Jesus saith unto her, I that 26
speak unto thee am *he*.
And upon this came his 27
disciples; and they marvelled that he was speaking with a woman; yet no
man said, What seekest
thou? or, Why speakest
thou with her? So the 28
woman left her waterpot,
and went away into the
city, and saith to the men,
Come, see a man, which 29
told me all things that *ever*
I did: can this be the Christ?
They went out of the city, 30
and were coming to him.
In the mean while the dis- 31
ciples prayed him, saying,
Rabbi, eat. But he said 32
unto them, I have meat to
eat that ye know not. The 33
disciples therefore said one
to another, Hath any man
brought him *aught* to eat?
Jesus saith unto them, My 34
meat is to do the will of
him that sent me, and to accomplish his work. Say not 35
ye, There are yet four
months, and *then* cometh
the harvest? behold, I say
unto you, Lift up your eyes,
and look on the fields, that
they are white already unto

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a John 9:37. *b* John 6:38: Job 23:12. *c* John 17:4. *d* Matt. 9:37.

told her much; the Messiah would tell her all things, and give light on every dark question. She perhaps began to suspect that Jesus was that Messiah. The admission that Jesus makes, **I am he,** is the first recorded.

27. Upon this came his disciples, and marvelled that he talked with the woman. His disciples had left him alone at the well, while they went to the village of Sychar to buy food. They wondered that he should talk with a *woman*, and especially with a *Samaritan* woman. It was considered by the Jews indecorous to talk with a woman in public, and the rabbins held that to talk with such an inferior creature was beneath the dignity of a doctor of the law. This illustrates the state from which woman has been lifted by the Gospel.

29. Come, see a man, which told me all things that ever I did. He had told her some things about her own life, and conscience had told her more. She felt that all was known to him, and naturally exaggerates by saying, "He told me all my life."

32. I have meat to eat that ye know not of. "Man shall not live by bread alone." The Lord who could go forty days in the wilderness without food, in the exaltation of soul caused by his baptism and the descent of the Holy Spirit, would forget the hunger of the body also, when he was pouring out the water of life to a poor, thirsty soul.

33. Hath any man brought him aught to eat? They cannot think of spiritual food, heavenly manna, bread of life. Yet, long before, the prophet had spoken of this food and had said, "Ye that have no money, come, buy bread, and eat."

34. My meat is to do the will of him that sent me, and to finish his work. "Meat" in the Scripture means, not only flesh, but any kind of food. The Savior declares that to do the will of God is food to him. It is enjoyment and strength. It does not weary, but refreshes.

35. Say not ye, There are yet four months, and then cometh harvest? Harvest began about the middle of April in Palestine. The time when the Savior spoke would then be about the middle of December. But the harvest of souls was ripe already. **Lift up your eyes.** No doubt he pointed to the Samaritans now flocking out to see him (see verse 39).

36 And he that reapeth receiveth wages, and gathereth fruit[a] unto life eternal; that both[b] he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One[c] soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other[d] men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying; for[e] we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now, after two days he departed thence, and went into Galilee:

44 For Jesus himself testified, that[f] a prophet hath no honour in his own country.

45 Then, when he was come into Galilee, the Galileans received him, having seen[g] all the things that he did at Jerusalem at the feast: for[h] they also went unto the feast.

46 So Jesus came again into Cana of Galilee,

harvest. He that reapeth 36
receiveth wages, and gathereth fruit unto life eternal; that he that soweth
and he that reapeth may
rejoice together. For here- 37
in is the saying true, One
soweth, and another reapeth. I sent ye to reap that 38
whereon ye have not laboured: others have laboured, and ye are entered into
their labour.

And from that city many 39
of the Samaritans believed
on him because of the word
of the woman, who testified, He told me all things
that *ever* I did. So when the 40
Samaritans came unto him,
they besought him to abide
with them; and he abode
there two days. And many 41
more believed because of
his word; and they said to 42
the woman, Now we believe, not because of thy
speaking: for we have
heard for ourselves, and
know that this is indeed
the Saviour of the world.

And after two days he 43
went forth from thence
into Galilee. For Jesus him- 44
self testified, that a prophet
hath no honour in his own
country. So when he came 45
into Galilee, the Galilæans
received him, having seen
all the things that he did in
Jerusalem at the feast: for
they also went unto the
feast.

He came therefore again 46
unto Cana of Galilee, where

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a Rom. 6:22. *b* 1 Cor. 3:5-9. *c* Micah 6:15. *d* 1 Pet. 1:12. *e* John 17:8; 1 John 4:14. *f* Matt. 13:57: Mark 6:4; Luke 4:24. *g* John 2:23. *h* Deut. 16:16.

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36. He that reapeth receiveth wages. The figure is kept up. The reaper in the harvest fields receives wages, and so shall those who reap the harvest of souls; not earthly pay in money, or fame, or position, but the happiness of doing the noblest work, and beyond, the crown of life shining with stars.

37. One soweth, and another reapeth. This was a common proverb, growing out of constant human experience, true of worldly and spiritual things. How often has the patient pastor sowed, and then the evangelist has reaped in a meeting the results!

38. I sent you to reap that whereon ye bestowed no labour. The verb "sent" is past, and refers to some event before the present incident. The disciples had baptized multitudes, "more than John" (chap. 4: 1); so many that John's disciples reported "all men come unto him" (chap. 3: 26). They had baptized these (4: 2), reaping the fruit of John's labors.

40. So when the Samaritans were come. They insisted that he should tarry with them. A strange invitation for a Samaritan village to give to a Jew. It was also a strange thing for a Jewish teacher to accept the invitation.

41. Many more believed because of his own word. They saw and heard for themselves.

42. Know that this is indeed the Christ, the Saviour of the world. To the woman Jesus had said that he was the Christ. Now, by his teachings, many months before Peter's confession, the Samaritans pronounce him the Christ, the Savior, not of Jews only, or Jews and Samaritans, but of the world.

46. And there was a certain nobleman, whose son was sick. The Greek word translated "nobleman" is *Basileukos*, from *Basileus*, a king, and implies one connected in some way with royalty. It may have been Chuza (Luke 8: 3) Herod's steward.

where he made[a] the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs[b] and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go[c] thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same[d] hour in the which Jesus said unto him, Thy son liveth: and himself believed,[e] and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

CHAPTER V.

Jesus in Jerusalem.

SUMMARY.—At Bethesda. The Man with the Infirmity Healed. The Jews Complain that the Sabbath was Broken. The Jews Seek to Slay Jesus. He Rebukes Them. Predicts His Own Death and Resurrection. Also the Resurrection of All. The Testimony of John; of Moses.

1 After this there was a feast[f] of the Jews; and Jesus went up to Jerusalem.

he made the water wine.
And there was a certain no-
bleman, whose son was
sick at Capernaum. When 47
he heard that Jesus was
come out of Judæa into Gal-
ilee, he went unto him, and
besought *him* that he would
come down, and heal his
son; for he was at the point
of death. Jesus therefore 48
said unto him, Except ye
see signs and wonders, ye
will in no wise believe. The 49
nobleman saith unto him,
Sir, come down ere my
child die. Jesus saith unto 50
him, Go thy way; thy son
liveth. The man believed
the word that Jesus spake
unto him, and he went his
way. And as he was now 51
going down, his servants
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son lived. So he inquired 52
of them the hour when he
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therefore unto him, Yester-
day at the seventh hour the
fever left him. So the fath- 53
er knew that *it was* at that
hour in which Jesus said
unto him, Thy son liveth:
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his whole house. This is 54
again the second sign that
Jesus did, having come out
of Judæa into Galilee.

CHAPTER V.

After these things there 1
was a feast of the Jews;
and Jesus went up to Jeru-
salem.

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a John 2:1,11. *b* 1 Cor 1:22. *c* Matt. 8:13; Mark 7:29,30; Luke 17:14. *d* Psa. 107:20. *e* Acts 16:34; 18:8. *f* John 2:13; Lev. 23:2,&c.; Deut. 16:16.

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47. Besought him that he would . . . heal his son. Note that: (1) The nobleman has already "faith as a grain of mustard seed" in Jesus; (2) that faith moves him to seek the aid of Jesus; (3) to make sure of his help he comes in person, instead of sending servants; (4) while he thought he could heal his son, he did not comprehend that it could be done unless Jesus came to where he was; (5) he thought it would be too late if the son died before his coming. His faith was very imperfect.

48. Except ye see signs and wonders, ye will not believe. The nobleman, in his sore distress, had some faith, caused only by the fame of the "signs and wonders" wrought. His faith was still imperfect, far below the holy trust of the Samaritans. He is the type of a class whose belief depended on outward signs.

50. Go thy way; thy son liveth. These words were spoken like the Son of God. There was no hesitation; no doubt. The manner of the Lord at once carried conviction to the heart of the sorrowing father.

This miracle is a notable instance of our Savior not quenching the smoking flax, just as his reproof of the Samaritan woman was of his not breaking the bruised reed. The little spark of faith in the breast of this nobleman is lit up into a clear and enduring flame for the light and comfort of himself and his house. —*Alford.*

1. There was a feast of the Jews. Probably the second passover attended by the Lord after his ministry began. Such is the view of Irenæus, Eusebius, Lightfoot, Neander, Gresswell, Andrews and Dr. Wm. Milligan.

2 Now there is at Jerusalem, by the sheep-*market*, a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first,[a] after the troubling of the water, stepped in, was made whole[b] of whatsoever disease he had.

5 And a certain man was there, which had an infirmity[c] thirty and eight years.

6 When Jesus saw him lie, and[d] knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have[e] no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise,[f] take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on[g] the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day;[h] it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

Now there is in Jerusa- 2
lem by the sheep *gate* a
pool, which is called in
Hebrew Bethesda, having
five porches. In these lay 3
a multitude of them that
were sick, blind, halt, withered.
And a certain man 5
was there, which had been
thirty and eight years in his
infirmity. When Jesus saw 6
him lying, and knew that
he had been now a long
time *in that case*, he saith
unto him, Wouldest thou
be made whole? The sick 7
man answered him, Sir, I
have no man, when the
water is troubled, to put me
into the pool: but while I
am coming, another steppeth
down before me. Je- 8
sus saith unto him, Arise,
take up thy bed, and walk.
And straightway the man 9
was made whole, and took
up his bed and walked.

Now it was the sabbath 10
on that day. So the Jews
said unto him that was
cured, It is the sabbath,
and it is not lawful for
thee to take up thy bed.
But he answered them, He 11
that made me whole, the
same said unto me, Take

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[a] Prov. 8:17; Eccl. 9:10; Matt. 11:12. [b] Ezek. 47:8,9; Zech. 13:1. [c] Luke 8:43; 13:16. [d] Psa. 142:3. [e] Deut. 32:36; Psa. 72:12; 142:4; Rom. 5:6; 2 Cor. 1:9,10. [f] Matt. 9:6; Mark 2:11; Luke 5:24. [g] John 9:14. [h] Jer. 17:21, &c.; Matt. 12:2, &c.

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2. **There is at Jerusalem . . . a pool.** Its supposed site is still shown, but is uncertain. **Five porches.** Shelters for the sick.

3, 4. **In these lay a great multitude.** All that follows the word "withered" in the third verse and all the fourth are wanting in the best MSS., and are evidently an interpolation.

5. **And a certain man was there.** With many others who thought the water had a healing power. His infirmity was probably paralysis.

6. **Wilt thou be made whole?** Jesus observed him and asked the question to arouse his attention.

7. **I have no man, when the water is troubled, to put me into the pool.** His answer reveals the ideas that prevailed. The water was agitated at intervals, probably by an intermittent spring, and they supposed that the first one to enter after would receive the benefit. Only one could be healed at a time. No doubt many were, even without a miracle. In nervous diseases, faith is the great healing power.

8. **Rise, take up thy bed, and walk.** Then came the command to rise and walk. He spoke with an authority that compelled obedience.

9. **The man was made whole.** Observe the process: (1) Christ addresses the man; (2) he commands; (3) the man *obeys*. It is the obedience of faith. (4) In the act of obedience he is healed. Christ is the healer, but he is healed by the obedience of faith.

10. **The Jews therefore said unto him.** "Therefore" points to the fact that he was carrying his bed on the Sabbath day. The term "the Jews" does not refer to the people, but to the authorities. John always uses it to signify, not the multitude, but the rulers. The man was officially stopped and questioned. The bearing of burdens on the Sabbath was forbidden, not only by Jewish tradition, but by the law. See Exod. 31: 13; Jer. 17: 21 and Neh. 13: 15-19.

11. **He that made me whole said unto me.** The defence of the man is that he was ordered to do it. He knew not who had healed him.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist[a] not who it was: for Jesus had conveyed[b] himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin[c] no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, My[d] Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill[e] him, because he not only had broken the sabbath, but said also that God was his Father, making[f] himself equal with God.

19 Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For[g] the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even[h] so the Son quickeneth whom he will.

up thy bed, and walk. They 12
asked him, Who is the man
that said unto thee, Take
up *thy bed*, and walk? But 13
he that was healed wist not
who it was: for Jesus had
conveyed himself away, a
multitude being in the
place. Afterward Jesus 14
findeth him in the temple,
and said unto him, Behold,
thou art made whole: sin
no more, lest a worse thing
befall thee. The man went 15
away, and told the Jews
that it was Jesus which had
made him whole. And for 16
this cause did the Jews persecute
Jesus, because he
did these things on the
sabbath. But Jesus answered 17
them, My Father
worketh even until now,
and I work. For this cause 18
therefore the Jews sought
the more to kill him, because
he not only brake
the sabbath, but also called
God his own Father, making
himself equal with
God.

Jesus therefore answered 19
and said unto them,

Verily, verily, I say unto
you, The Son can do nothing
of himself, but what he
seeth the Father doing: for
what things soever he doeth,
these the Son also doeth
in like manner. For 20
the Father loveth the Son,
and sheweth him all things
that himself doeth: and
greater works than these
will he shew him, that ye
may marvel. For as the 21
Father raiseth the dead and
quickeneth them, even so
the Son also quickeneth

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a John 14:9. *b* Luke 4:30. *c* John 8:11. *d* John 9:4; 14:10. *e* John 7:19. *f* John 10:30,33; Zech. 13:7; Phil. 2:6. *g* John 3:35; 17:26; Matt. 3:17. *h* John 11:25; 17:2; Luke 8:54.

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14. Sin no more, lest a worse thing come unto thee. His own sins, thirty-eight years before, had brought on his infirmity. What was their nature we are not informed, but we know that often our fleshly ills can thus be accounted for.

15. The man departed, and told the Jews that it was Jesus. The second time he saw him he learned that it was Jesus.

16. The Jews persecute Jesus. The word is literally rendered "pursued Jesus." At once they hunted him and attacked him. They did not at first "seek to slay him." This is omitted by the Revision and does not appear in the old MSS. But the officials now come to Jesus to learn why he has done this act.

17. My Father worketh hitherto, and I work. The answer of Jesus to his accusers goes to the very root of the matter. The basis on which the Sabbath rested was that God had ceased his creative labors on the seventh day. Jesus shows that God's rest was not idleness. The Father had continued his works of love and mercy. He worked in these works right on till Jesus came; "now," says the Son, "I work as my Father works. There is no suspension on the Sabbath of works of benevolence and mercy." The Father's example is the pattern given to direct man.

18. Because he not only had broken the Sabbath. The Pharisees were horrified, not only at what they deemed the breaking of the Sabbath, but at the high ground on which the Lord placed his defence. **But said also that God was his Father.** This high claim seemed to them blasphemous.

19-21. Then answered Jesus. To their charge of blasphemy. He shows that there is the closest co-operation between the Father and Son. What the Father does the Son will do, even to the extent of giving life to the dead.

22 For the Father judgeth no man, but hath committed[a] all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He[b] that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed[c] from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead[d] shall hear the voice of the Son of God; and they that hear shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life[e] in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they[f] that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.[g]

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will[h] of the Father which hath sent me.

31 ¶ If I bear witness[i] of myself, my witness is not true.

32 There is another[j] that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and[k] he bare witness unto the truth.

whom he will. For neither 22
doth the Father judge any
man, but he hath given all
judgement unto the Son;
that all may honour the 23
Son, even as they honour
the Father. He that honoureth
not the Son honoureth
not the Father which
sent him. Verily, verily, I 24
say unto you, He that heareth
my word, and believeth
him that sent me, hath eternal
life, and cometh not
into judgement, but hath
passed out of death into
life. Verily, verily, I say 25
unto you, The hour cometh,
and now is, when the dead
shall hear the voice of the
Son of God; and they that
hear shall live. For as the 26
Father hath life in himself,
even so gave he to the Son
also to have life in himself:
and he gave him authority 27
to execute judgement, because
he is the Son of man.
Marvel not at this: for the 28
hour cometh, in which all
that are in the tombs shall
hear his voice, and shall 29
come forth; they that have
done good, unto the resurrection
of life; and they
that have done ill, unto the
resurrection of judgement.
I can of myself do nothing: 30
as I hear, I judge: and
my judgement is righteous;
because I seek not mine
own will, but the will of
him that sent me. If I bear 31
witness of myself, my witness
is not true. It is another 32
that beareth witness
of me; and I know that the
witness which he witnesseth
of me is true. Ye have 33
sent unto John, and he
hath borne witness unto

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[a] Matt. 11:27; Acts 17:31, 2 Cor. 5:10. [b] John 6:40,47. [c] 1 John 3:14. [d] Eph. 2:1. [e] 1 Cor. 15:45. [f] Dan. 12:2. [g] Matt. 25:46. [h] John 4:34; 6:38; Psa. 10:7,8; Matt. 26:39. [i] John 8:14; Prov. 27:2; Rev. 3:14. [j] John 8:18; Acts 10:43; 1 John 5:7-9. [k] John 1:7,32.

22, 23. That all men should honour the Son. Three "fors" occur in the 20th, 21st and 22d verses, all stating the exaltation given to the Son.

24. Hath everlasting life. The conditions of eternal life are: (1) Knowledge of the Son; (2) belief upon him; trust in him. These are necessary before he can be accepted.

25-27. The dead shall hear the voice. Those spiritually dead, as well as those in their graves. They shall hear, and the Son will bestow upon them eternal life. For the Son hath, by the will of the Father, life in himself and can bestow it. He is also judge, **because he is the Son of man,** a judge who shares the nature of those judged.

28-31. Marvel not at this. That he should execute judgment. Those in their graves shall hear his voice and come forth to judgment; the good, to the resurrection of life; the evil, to the resurrection of damnation; the one to life eternal, the other class to condemnation. **Can do nothing of myself.** Apart from the Father.

32. There is another that beareth witness of me. John is meant.

33. Ye sent to John. See 1: 19-38.

34 But I receive not testimony from man: but[a] these things I say, that ye might be saved.

35 He was a burning and a shining light; and ye were willing[b] for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: for the works[c] which the Father hath given me to finish,[d] the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father[e] himself, which hath sent me, hath borne witness of me. Ye[f] have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word[g] abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search[h] the scriptures; for in them ye think ye have eternal life: and they are[i] they which testify of me.

40 And ye will not come[j] to me, that ye might have life.

41 ¶ I receive not honour from[k] men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which[l] receive honour one of another, and seek[m] not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is[n] *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he[o] wrote of me.

47 But if ye[p] believe not his writings, how shall ye believe my words?

the truth. But the witness 34
which I receive is not from
man: howbeit I say these
things, that ye may be saved.
He was the lamp that 35
burneth and shineth; and
ye were willing to rejoice
for a season in his light.
But the witness which I 36
have is greater than *that of*
John: for the works which
the Father hath given me
to accomplish, the very
works that I do, bear witness
of me, that the Father
hath sent me. And the Father 37
which sent me, he hath
borne witness of me. Ye
have neither heard his
voice at any time, nor seen
his form. And ye have not 38
his word abiding in you:
for whom he sent, him ye
believe not. Ye search the 39
scriptures, because ye think
that in them ye have eternal
life; and these are they
which bear witness of me;
and ye will not come to me, 40
that ye may have life. I 41
receive not glory from
men. But I know you, that 42
ye have not the love of God
in yourselves. I am come 43
in my Father's name, and
ye receive me not: if another
shall come in his own
name, him ye will receive.
How can ye believe, which 44
receive glory one of another,
and the glory that *cometh*
from the only God ye
seek not? Think not that I 45
will accuse you to the Father:
there is one that accuseth
you, *even* Moses, on
whom ye have set your
hope. For if ye believed 46
Moses, ye would believe
me; for he wrote of me.
But if ye believe not his 47
writings, how shall ye believe
my words?

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a John 20:31; Rom. 3:3. *b* Matt. 21:26; Mark 6:20. *c* John 10:25; 15:24; Acts 2:22. *d* John 17:4. *e* Matt. 3:17; 17:5. *f* Deut. 4:12; 1 Tim. 6:16. *g* 1 John 2:14. *h* Isa. 8:20; 34:16; Luke 16:29. *i* Luke 24:27. *j* John 3:19. *k* 1 Thes. 2:6. *l* John 12:43. *m* Rom. 2:10. *n* Rom. 2:12. *o* Gen. 3:15; 22:18; Deut. 18:15, 18; Acts 26:22. *p* Luke 16:31.

36-38. I have greater witness. His works given of the Father, the Father's voice at baptism, and the Scriptures, which are the Father's word. **Have not his word abiding in you.** If they had they would believe upon him of whom that word did speak.

39-41. Search the Scriptures. Rather, as in the Revision, "Ye search the Scriptures" for eternal life. Yet they were full of testimony of Christ. Yet they turned away from him who is the life of whom their Scriptures spoke. **I receive not honour from men.** This perhaps is a reply to some expression of disapproval on their part.

42, 43. I know you. He read their hearts. **If another shall come.** Some false Christ.

44. How can ye believe? This verse shows that unbelief is due to the moral condition.

45-47. There is one that accuseth you. Moses, whose testimony they failed to accept. If they rejected the testimony of Moses, whom they professed to reverence, how could they believe him of whom Moses spoke?

CHAPTER VI.

Christ, the Bread of Life.

SUMMARY—The Five Thousand Fed. The Multitude Seek to Make Jesus a King. Jesus in the Mountain Alone. The Disciples in the Storm. Jesus Comes to Save in the Storm. The Discourse in the Synagogue of Capernaum. The Bread of Life.

1 After[a] these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 (And this he said to prove him: for he himself knew what he would do.)

7 Philip answered him, Two[b] hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley-loaves and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

CHAPTER VI.

After these things Jesus 1
went away to the other side
of the sea of Galilee, which
is *the sea* of Tiberias. And 2
a great multitude followed
him, because they beheld
the signs which he did on
them that were sick. And 3
Jesus went up into the
mountain, and there he sat
with his disciples. Now the 4
passover, the feast of the
Jews, was at hand. Jesus 5
therefore lifting up his
eyes, and seeing that a great
multitude cometh unto him,
saith unto Philip, Whence
are we to buy bread, that
these may eat? And this he 6
said to prove him: for he
himself knew what he
would do. Philip answered 7
him, Two hundred pennyworth
of bread is not
sufficient for them, that
every one may take a little.
One of his disciples, Andrew, 8
Simon Peter's brother, saith unto him, There is 9
a lad here, which hath five
barley loaves, and two
fishes: but what are these
among so many? Jesus 10
said, Make the people sit
down. Now there was
much grass in the place.
So the men sat down, in
number about five thousand.
Jesus therefore took 11
the loaves; and having given
thanks, he distributed to
them that were set down;
likewise also of the fishes
as much as they would.

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[a] Matt. 14:15, &c.; Mark 6:34, &c.; Luke 9:12, &c. [b] Num. 11:21, 22; 2 Kings 4:43.

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1. After these things. Not immediately after, but at a later period. It was probably nearly two years after the miracle at the pool of Bethesda. **Jesus went over the sea of Galilee.** The scene of his ministry has changed from Jerusalem to the inland lake, or sea, around which he loved to linger. John cites the fact that it was also called the Sea of Tiberias. The latter name was then better known to Gentile readers.

2-13. And a great multitude followed him. The miracle of the Feeding of the Five Thousand, which follows, is the only miracle of the Savior recorded by all of the four Gospels. It is found in Matt. 14:13-21; Mark 6:30-44; Luke 9:10-17. From a comparison of accounts we learn that it took place after the death of John the Baptist, and hence as late as the third year of our Lord's ministry. For notes see Matt. 14:13-21. We gain from John the information that it occurred near the passover, that is, in the early spring, about one year before the death of the Savior. **Gather up the fragments that remain.** God does not allow wastefulness. Nature wastes nothing, not an ounce of matter. It is the waste of man that causes want. There is food enough for all. The waste of our nation is appalling;—$800,000,000 per year on liquor; $200,000,000 on tobacco, besides all the extravagance of life. Christ bids us save; save the fragments. It is by wasting the fragments that the great wastes occur.

12 When they were filled,[a] he said unto his disciples, Gather up the fragments that remain, that nothing[b] be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that[c] Prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And[d] when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose,[e] by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I;[f] be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

And when they were filled, 12
he saith unto his disciples,
Gather up the broken
pieces which remain over,
that nothing be lost. So 13
they gathered them up, and
filled twelve baskets with
broken pieces from the five
barley loaves, which remained
over unto them
that had eaten. When 14
therefore the people saw
the sign which he did, they
said, This is of a truth the
prophet that cometh into
the world.

Jesus therefore perceiving 15
that they were about to
come and take him by
force, to make him king,
withdrew again into the
mountain himself alone.

And when evening came, 16
his disciples went down
unto the sea; and they entered 17
into a boat, and were
going over the sea unto Capernaum.
And it was now
dark, and Jesus had not yet
come to them. And the sea 18
was rising by reason of a
great wind that blew. When 19
therefore they had rowed
about five and twenty or
thirty furlongs, they behold
Jesus walking on the sea,
and drawing nigh unto the
boat: and they were afraid.
But he saith unto them. It 20
is I; be not afraid. They 21
were willing therefore to
receive him into the boat:
and straightway the boat
was at the land whither
they were going.

On the morrow, the multitude 22
which stood on the
other side of the sea, saw
that there was none other
boat there, save one, and
that Jesus entered not with
his disciples into the boat,
but *that* his disciples went

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a Neh. 9:25. *b* Neh. 8: 10. *c* Gen. 49: 10. *d* Matt. 14:23; Mark 6:47, &c. *e* Psa. 107:25. *f* Psa. 35: 3; Isa. 43:1,2; Rev. 1: 17, 18.

14. This is of a truth that prophet. The long expected prophet, foretold Deut. 18: 15, 16, and referred to by the delegation sent to visit John the Baptist (John 1: 21). This expected prophet was to be the king of Israel, the head of the kingdom of God on the earth. In other words they said: "This is the Christ."

15. Perceived that they would come and take him by force, to make him a king. Convinced that he was Christ, they sought to proclaim him king, to raise his standard, and establish his government. To escape their well meant efforts Jesus retired to a mountain alone. We learn elsewhere that he went to pray.

16-21. His disciples . . . entered into a ship. For notes on this storm on the sea, and the Lord coming to his disciples in the storm, see Matt. 14: 22-31. Compare Mark 6: 46-54. **It is I; be not afraid.** This is the gospel message of *peace*, on the ground—the simple ground—"It is I." Christ's presence is peace to the soul. How often has he to speak this word of encouragement, even to his own! almost always when they are brought suddenly, or in an unusual way, face to face with him!

22. The day following. The day after the miracle, when five thousand were fed, and after the night storm on the sea of Galilee. "The people who had stood on the other side and been fed," remained

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them, and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that[a] meat which endureth unto everlasting life, which the Son of man shall give unto you: for him[b] hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This[c] is the work of God, that ye believe on him whom he hath sent.

away alone (howbeit there 23
came boats from Tiberias
nigh unto the place where
they ate the bread after the
Lord had given thanks):
when the multitude there- 24
fore saw that Jesus was not
there, neither his disciples,
they themselves got into
the boats, and came to Capernaum,
seeking Jesus.
And when they found him 25
on the other side of the
sea, they said unto him,
Rabbi, when camest thou
hither? Jesus answered 26
them and said, Verily, verily,
I say unto you, ye seek
me, not because ye saw
signs, but because ye ate of
the loaves, and were filled.
Work not for the meat 27
which perisheth, but for the
meat which abideth unto
eternal life, which the Son
of man shall give unto you:
for him the Father, *even*
God, hath sealed. They 28
said therefore unto him,
What must we do, that we
may work the works of
God? Jesus answered and 29
said unto them, This is the
work of God, that ye believe
on him whom he hath sent.

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a John 4: 14; Jer. 15: 16. *b* John 8: 18; Psa. 2: 7; 40: 6; Isa. 42: 1; Acts 2: 22; 2 Pet. 1: 17. *c* 1 John 3: 23.

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awhile because there were no other vessels, and the more willingly, because they saw that Jesus had not gone with his disciples.

23. There came other boats from Tiberias. Tiberias was the largest city on the sea, built by Herod, and named after Tiberias Cæsar. Herod Antipas usually occupied it as his capital.

24. Came to Capernaum, seeking for Jesus. As they did not see the Lord longer on the eastern shore, they sought him at the place where he made his home.

25. Rabbi, when camest thou hither? He had not crossed the sea with his disciples; he had not come with them; how and when did he come? The day was the Sabbath, they had sought him in the synagogue, the question was asked there, and the discourse that follows was spoken there (see verse 59).

26. Ye seek me, not because ye saw the miracles. The Savior reveals to them the true motives which induced them to seek him. Henry says: "Not because he taught them, but because he fed them; not for love, but for *loaves*. Thus do all who seek in religion secular advantages and follow Christ for the sake of secular preferments." People are more clamorous for earthly bread, than anxious concerning food for their souls.

27. Labour not for the meat which perisheth. The Savior does not prohibit laboring for food, but making the acquisition of food and worldly things the leading object of life. He means: Do not manifest a chief anxiety for bodily food, for the food that perishes with the using, but rather seek **the meat which endureth unto everlasting life.** The food of the soul; the Bread of Life. **Him hath God the Father sealed.** Sealing is the mark of approval, of authority. A legal document must bear the seal of the State to give it force. The Father had commissioned, authorized, and stamped his seal upon the work of the Son. His miracles were a *divine seal.*

28. What shall we do, that we might work the works of God? These seekers of Christ are eager for more information. He had bidden them work for the food of eternal life. What works then shall they do that they may please God and receive the divine gift?

29. This is the work of God, that ye believe on him whom he hath sent. They are startled by hearing that to please God the first requirement is faith in Christ. This is "the work of God" that pleases him. "Without faith it is impossible to please God." It is not *works*, but one work, that is required, a faith that would enable them to lay hold upon him who is the Bread of Life. From such faith would spring a Christlike life.

30 ¶ They said therefore unto him, What sign[a] shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers[b] did eat manna in the desert; as it is written,[c] He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my[d] Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he[e] that cometh to me shall never hunger; and he[f] that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All[g] that the Father giveth me shall come to me: and him[h] that cometh to me I will in no wise cast out.

They said therefore unto 30
him, What then doest thou
for a sign, that we may see,
and believe thee? what
workest thou? Our fathers 31
ate the manna in the wilderness;
as it is written, He
gave them bread out of
heaven to eat. Jesus there- 32
fore said unto them, Verily,
verily, I say unto you, It
was not Moses that gave
you the bread out of heaven;
but my Father giveth
you the true bread out of
heaven. For the bread of 33
God is that which cometh
down out of heaven, and
giveth life unto the world.
They said therefore unto 34
him, Lord, evermore give
us this bread. Jesus said 35
unto them, I am the bread
of life: he that cometh to
me shall not hunger, and
he that believeth on me
shall never thirst. But I 36
said unto you, that ye have
seen me, and yet believe
not. All that which the 37
Father giveth me shall
come unto me; and him
that cometh to me I will in

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a Matt. 12:38; 1 Cor. 1:22. *b* Ex. 16:15; Num. 11:7; 1 Cor. 10:3. *c* Neh. 9:15; Psa. 78:24, 25. *d* Gal. 4:4. *e* Rev. 7:16. *f* John 4:14; 7:38. *g* John 17:6, 8, &c. *h* Psa. 102:17; Isa. 1:18; 55:7; Matt. 11:38; Luke 23:42, 43; 1 Tim. 1:15, 16; Rev. 22:17.

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30. What sign shewest thou then, that we may see, and believe thee? He had pointed to himself as the object of faith, making his claim such as had never been made by mortal man. He had spoken of his seal, or sign. They ask now for a sign.

31. Our fathers did eat manna in the wilderness. He may have fed a few thousands on the day before, but what was that to the feeding of the whole host of Israel for forty years in the wilderness? Is he as great a leader as Moses, in whose time the manna fell?

32. Moses gave you not that bread from heaven. It was not Moses, with whom they were disposed to compare him, who furnished the manna in the wilderness, but the Lord (Exod. 17: 15). He still feeds the Israel of God on its way to the heavenly Canaan. **My Father giveth you the true bread from heaven.** The true bread is for the soul instead of the body. It satisfies the soul's hunger and keeps it alive. The Father gives it by sending the Son, the true Bread of Life. Of the true bread the manna was a type.

33. The bread of God is he which cometh down from heaven. He here defines the marks of the true bread: (1) It comes from heaven; (2) It bestows life upon the soul and sustains it; (3) It is for the world, not for a single race.

34. Lord, evermore give us this bread. One cannot fail to see the resemblance to the case of the woman of Sychar. Compare the Lord's teachings there (John chap. 4) on the Water of Life.

35. Jesus said unto them, I am the bread of life. They ask for this bread. He answers, it is here; I am that bread. The work of God is that you receive it by believing upon him whom he hath sent. **He that cometh to me shall never hunger.** He that cometh shall not hunger; he that *believeth* shall not thirst. It is thus shown that faith is the power that brings us to Christ. We come to him by believing.

36. I said unto you, That ye also have seen me, and believe not. They had asked a work in order that they might believe, which was a confession of their unbelief. They ask for the bread of life, but they can only partake of it by believing in him. He therefore points out the one obstacle to obtaining what they had just asked for.

37. All that the Father giveth me shall come to me. Christ here, as elsewhere, shows that the power is of the Father. The Jews may reject him, but all whom the Father gives, of every race, will come to him. Christ is God's gift to men, but the believers are his gift to Christ. "The gift of the Father must not be understood of a predestinating decree. Here, and in other passages, when we read of God giving his Son to his people it is the moral and spiritual state of the heart that is thought of under the word.

38 For I came down from heaven, not to do mine own will, but[a] the will of him that sent me.

39 And this is the Father's will[b] which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that[c] every one which seeth the Son, and believeth on him, may have everlasting life: and I will[d] raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is[e] not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves:

44 No man can come to me, except the Father which hath sent me draw[f] him: and I will raise him up at the last day.

45 It is written[g] in the prophets, And they shall be all taught of God. Every man[h] therefore that hath heard, and hath learned of the Father cometh unto me.

46 Not[i] that any man hath seen the Father, save he which is of God,[j] he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am the bread of life.

49 Your fathers did eat manna in the wilderness, and[k] are dead.

no wise cast out. For I am 38
come down from heaven,
not to do mine own will,
but the will of him that
sent me. And this is the 39
will of him that sent me,
that of all that which he
hath given me I should
lose nothing, but should
raise it up at the last day.
For this is the will of my 40
Father, that every one that
beholdeth the Son, and believeth
on him, should
have eternal life; and I will
raise him up at the last day.
The Jews therefore mur- 41
mured concerning him, because
he said, I am the
bread which came down
out of heaven. And they 42
said, Is not this Jesus, the
son of Joseph, whose father
and mother we know?
how doth he now say, I am
come down out of heaven?
Jesus answered and said 43
unto them, Murmur not
among yourselves. No man 44
can come to me, except the
Father which sent me draw
him: and I will raise him
up in the last day. It is 45
written in the prophets,
And they shall all be taught
of God. Every one that
hath heard from the Father,
and hath learned, cometh
unto me. Not that any 46
man hath seen the Father,
save he which is from God,
he hath seen the Father.
Verily, verily, I say unto 47
you, He that believeth hath
eternal life. I am the bread 48
of life. Your fathers did 49
eat the manna in the wilderness,
and they died.

This state of heart by which they are induced to listen to the voice of Jesus is due to God alone."—*Schaff*. God's chief agencies for preparing the heart are his providences, Christian influences, and "the sword of the Spirit, the Word of God."

38. For I came down from heaven, not to do mine own will. Christ will refuse none who come to him; all such are given by the Father and he came to do the Father's will.

39, 40. This is the Father's will. The Father's will is that "every one who sees the Son and believes upon him," thus coming to, following and abiding in him, shall have eternal life, and that in the resurrection day Christ shall raise him from the grave. These verses show, (1) That there is not any secret decree of election. The will of the Father applies to every one who believes upon the Son. (2) The condition of eternal life is a faith that leads to and appropriates Christ; that makes him the Lord of the soul. (3) Christ hath brought to light immortality. He is the "resurrection and the life."

44. No man can come to me, except the Father . . . draw him. Their obstinacy and unbelief (verses 41, 42) called out this. Two things are needful to come to Christ, the human will to come and the divine drawing (see John 5:40; Matt. 23:37; Rev. 22:17). God "draws" by his gospel. "It is the power of God unto salvation" (Rom. 1:16). If our will consents, so that we yield to the drawing, we will come to Christ.

45. They shall all be taught of God. Thus God "draws," and those that have *heard* and *learned, come to Christ.*

46. Not that any man hath seen. They are drawn by hearing the word, not by seeing.

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[a] John 5:30; Psa. 40:7, 8. [b] John 10:28; 17:12; 18:9; Matt. 18:14; 2 Tim. 2:19. [c] John 3:15, 16. [d] John 11:25. [e] Matt. 13:55; Mark 6:3; Luke 4:22. [f] Cant. 1:4. [g] Isa. 54:13; Jer. 31:34; Mic. 4:2. [h] Matt. 11:27. [i] John 5:37. [j] Luke 10:22. [k] Zech. 1:5.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh,[a] which I will give for the life[b] of the world.

52 The Jews therefore strove among themselves, saying, How[c] can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except[d] ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed,[e] and my blood is drink indeed.

56 He that eateth[f] my flesh, and drinketh my blood, dwelleth[g] in me, and I in him.

57 As the living Father hath sent me, and I live by the Father; so[h] he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna and are dead. He that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 ¶ Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

This is the bread which 50
cometh down out of heaven,
that a man may eat
thereof, and not die. I am 51
the living bread which
came down out of heaven:
if any man eat of this
bread, he shall live for
ever: yea and the bread
which I will give is my
flesh, for the life of the
world.
The Jews therefore strove 52
one with another, saying,
How can this man give us
his flesh to eat? Jesus there- 53
fore said unto them, Verily,
verily, I say unto you, Ex-
cept ye eat the flesh of the
Son of man and drink his
blood, ye have not life in
yourselves. He that eateth 54
my flesh and drinketh my
blood hath eternal life; and
I will raise him up at the last
day. For my flesh is meat 55
indeed, and my blood is
drink indeed. He that eat- 56
eth my flesh and drinketh
my blood abideth in me,
and I in him. As the living 57
Father sent me, and I live
because of the Father; so
he that eateth me, he also
shall live because of me.
This is the bread which 58
came down out of heaven:
not as the fathers did eat,
and died: he that eateth
this bread shall live for
ever. These things said he 59
in the synagogue, as he
taught in Capernaum.
Many therefore of his 60
disciples, when they heard
this, said, This is a hard
saying: who can hear it?
But Jesus knowing in him- 61
self that his disciples murmured
at this, said unto
them, Doth this cause you

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[a] Heb. 10: 5, 10, 20. [b] John 3: 16; 1 John 2: 2. [c] John 3: 9. [d] Matt. 26: 26, 28. [e] Psa. 4: 7. [f] Lam. 3: 24. [g] John 15: 4; 1 John 3: 24; 4: 15, 16. [h] 1 Cor. 15: 22.

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50. May eat thereof, and not die. Eternally. The Bread of Life, our Crucified Lord, is appropriated (*eaten*, made our own) by faith.

53-56. Except ye eat the flesh of the Son of man, and drink his blood. Appropriate these by faith. Whosoever by faith trusts in the death of Christ and is "baptized into his death" (Rom. 6: 3), spiritually partakes of the body and blood of Christ. So does he also who eats in loving remembrance of him the emblems that represent his body and blood. Verse 63 shows that his words must be taken in a spiritual rather than a literal sense. **My flesh is meat indeed.** Food indeed; for the soul, hence partaken of by faith. **Dwelleth in me.** See Rom. 6: 1-8.

57. The living Father. Who is the fountain of all life.

58. This is that bread. Himself. He probably laid his hand upon himself as he spoke.

59. These things said he in the synagogue. In the ruins, called Tel Hum, supposed to be those of Capernaum, are found those of a synagogue known to have been erected in the Herodian period by its style of architecture. There is ground for believing that this is the one erected by the centurion that "loveth our nation" (Luke 7: 5), and in which Christ spoke.

60. This is a hard saying. About eating and drinking his flesh and blood. They could not comprehend.

62 *What* and if ye shall see the Son of man ascend[a] up where he was before?

63 It[b] is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew[c] from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back[d] and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the[e] words of eternal life.

69 And[f] we believe, and are sure, that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a[g] devil?

71 He spake of Judas Iscariot, *the* son of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER VII.

Jesus at the Feast of Tabernacles.

Summary.—The Unbelief of the Brethren of Jesus. He Goes to the Feast of Tabernacles. He Teaches in the Temple. The Discussions Among the People. The Pharisees Send Officers to Take Him. The Last Day of the Feast. The Report of the Officers.

1 After these things Jesus walked in Galilee: for

to stumble? *What* then if ye 62
should behold the Son of
man ascending where he
was before? It is the spirit 63
that quickeneth; the flesh
profiteth nothing: the words
that I have spoken unto
you are spirit, and are life.
But there are some of you 64
that believe not. For Jesus
knew from the beginning
who they were that believed
not, and who it was that
should betray him. And he 65
said, For this cause have I
said unto you, that no man
can come unto me, except
it be given unto him of the
Father.
Upon this many of his 66
disciples went back, and
walked no more with him.
Jesus said therefore unto 67
the twelve, Would ye also
go away? Simon Peter answered 68
him, Lord, to whom
shall we go? thou hast the
words of eternal life. And 69
we have believed and know
that thou art the Holy One
of God. Jesus answered 70
them, Did not I choose you
the twelve, and one of you
is a devil? Now he spake of 71
Judas *the son* of Simon
Iscariot, for he it was that
should betray him, *being*
one of the twelve.

CHAPTER VII.

And after these things 1
Jesus walked in Galilee:

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a John 3:13; Mark 16:19; Eph. 4:8-10. *b* 2 Cor. 3:6. *c* Rom. 8:29; 2 Tim. 2:19. *d* Zeph. 1:6; Luke 9:62; Heb. 10:38. *e* Acts 5:20; 7:38. *f* John 1:29; 11:27; Matt. 16:16. *g* John 13:27.

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62. If ye shall see the Son of man ascend? He points forward to a greater marvel than the one that now staggered them, the Ascension of the Son of man.

63. It is the Spirit that quickeneth. We may paraphrase this verse thus: I shall ascend to heaven so that my body cannot be literally eaten; the flesh literally profits nothing. It is the spirit that makes alive. The spirits of men must feed upon me by faith, that they may be made alive. My words are spirit and life. He who feeds upon them will be made alive.

65. No man can come unto me. See note on verses 44, 45.

66. Many of his disciples went back. They stumbled over the remarkable declarations of this chapter. They had no genuine faith.

68, 69. To whom shall we go? If *we* should turn from Christ, to whom should we go? Peter's confession here is of the same purport as that at Cæsarea Philippi.

70. One of you is a devil. A demon, in the original; diabolical, or under the influence of the evil one.

Notice in this remarkable discourse the progressive thought: (1) In verse 33 the Lord announces the Bread of God that giveth life to the world. (2) In verses 48, 50 he declares that he is that Bread of Life. (3) Verses 51-56 show that the Bread of Life must be eaten by partaking of his flesh and blood. (4) Verse 63 shows that this is done spiritually, by the spirit feeding upon his life and words.

he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast[a] of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly: if thou do these things, shew thyself to the world.

5 For neither did his brethren[b] believe in him.

6 Then Jesus said unto them, My[c] time is not yet come; but your time is alway ready.

7 The[d] world cannot hate you: but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 ¶ Then[e] the Jews sought him at the feast, and said, Where is he?

12 And[f] there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

for he would not walk in
Judæa, because the Jews
sought to kill him. Now the 2
feast of the Jews, the feast
of tabernacles, was at hand.
His brethren therefore said 3
unto him, Depart hence,
and go into Judæa, that thy
disciples also may behold
thy works which thou doest.
For no man doeth anything 4
in secret, and himself
seeketh to be known
openly. If thou doest these
things, manifest thyself to
the world. For even his 5
brethren did not believe on
him. Jesus therefore saith 6
unto them, My time is not
yet come; but your time is
alway ready. The world 7
cannot hate you; but me it
hateth, because I testify of
it, that its works are evil.
Go ye up unto the feast: I 8
go not up yet unto this
feast; because my time is
not yet fulfilled. And having 9
said these things unto
them, he abode *still* in Galilee.

But when his brethren 10
were gone up unto the
feast, then went he also up,
not publicly, but as it were
in secret. The Jews therefore 11
sought him at the
feast, and said, Where is
he? And there was much 12
murmuring among the multitudes
concerning him:
some said, He is a good
man; others said, Not so,
but he leadeth the multi-

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a Lev. 23:34. *b* Mark 3:21. *c* John 2:4; 8:20. *d* John 15:19. *e* John 11:56. *f* John 9:16.

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1. After these things. The events narrated in the last chapter. About six months of the ministry in Galilee intervened between the feeding of the Five Thousand and the Feast of Tabernacles. During this interval the Lord kept away from Judea on account of the enmity of the authorities there.

2. Now the Jews' feast of tabernacles was at hand. It fell in the month Tizri, covering part of September and of October, and lasted for a week. It was one of the three feasts that all Jews were expected to attend.

3. His brethren said unto him. His brothers. See note on John 2: 12. **Depart hence, and go into Judea.** A long time had passed since he had been at Jerusalem, and these brethren wished him to show his mighty powers there.

4. If thou do these things. These brethren still were doubters. He differed so from their idea of the Christ that they could not understand him, and they hoped that at Jerusalem he would be made manifest. They afterwards became believers.

6. My time is not yet come. For the full manifestation of himself. This required his death and resurrection.

7. The world cannot hate you. Because then it would hate its own, but it hated him because he rebuked its sins. They were of the world; he was not.

8. I go not up yet. He does not say that he will not go, but will not go *yet*. He did not wish to go in the great multitude of pilgrims that were then en route, as there were reasons why he should go quietly.

10. But as it were in secret. After the crowds had gone, so that he could travel privately. The multitudes hung upon him and had sought to make him a king. In Galilee he was very popular at this time. His popularity intensified the enmity of "the Jews."

11-13. The Jews sought him. "The Jews" in John almost always means the ruling classes at Jerusalem. The people means the masses of the Jewish nation. The people were divided in opinion, but dared not express themselves **openly** until they saw what course *the Jews* would take.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now, about the midst of the feast, Jesus went up into the temple, and taught.

15 And[a] the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not[b] mine, but his that sent me.

17 If[c] any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He[d] that speaketh of himself, seeketh his own glory; but he that seeketh[e] his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses[f] give you the law, and *yet* none[g] of you keepeth the law? Why go ye about to kill[h] me?

20 The people answered and said,[i] Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses[j] therefore gave unto you circumcision; (not because it is of Moses, but[k] of the fathers;) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circum-

tude astray. Howbeit no 13
man spake openly of him
for fear of the Jews.
But when it was now the 14
midst of the feast Jesus
went up into the temple,
and taught. The Jews therefore 15
marvelled, saying, How
knoweth this man letters,
having never learned? Jesus 16
therefore answered
them, and said, My teaching
is not mine, but his
that sent me. If any man 17
willeth to do his will, he
shall know of the teaching,
whether it be of God, or
whether I speak from myself.
He that speaketh from 18
himself seeketh his own
glory: but he that seeketh
the glory of him that sent
him, the same is true, and
no unrighteousness is in
him. Did not Moses give 19
you the law, and *yet* none
of you doeth the law? Why
seek ye to kill me? The 20
multitude answered, Thou
hast a devil: who seeketh
to kill thee? Jesus answered 21
and said unto them, I
did one work, and ye all
marvel. For this cause hath 22
Moses given you circumcision
(not that it is of Moses,
but of the fathers); and on
the sabbath ye circumcise
a man. If a man receiveth 23
circumcision on the sab-

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[a] Matt 13:54. [b] John 8:28; 12:49. [c] John 8:43. [d] John 8:50. [e] Prov. 25:27. [f] John 1:17; Gal. 3:19. [g] Rom. 3:10-19. [h] John 5:16:18; Matt. 12:14. [i] John 8:48. [j] Lev. 12:3. [k] Gen. 17:10.

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14. About the midst of the feast. The middle. It lasted eight days in all. Jesus seems to have appeared unexpectedly in the temple, engaged in teaching.

15. How knoweth, etc.? The Jewish rulers were astonished at his learning, since he had never attended the great schools of their doctors.

16. My doctrine is not mine. This is an answer to the question of verse 15. His knowledge came not from man, but from God.

17. If any man will do his will, he shall know of the doctrine. The Common Version is ambiguous. The Revision is clear: **If any man willeth to do, etc.** The difficulty in the way of the Jews recognizing the teaching of Jesus as divine, was that they were not willing to do God's will. This spirit of disobedience is the source of most, if not all, skepticism. Unbelief is due, not to the head, but to the heart. He who in his heart says, "Thy will be done, Give me light and I will walk in it," will find that Christ is just the teacher demanded by his soul, and that the gospel meets his soul's want. Jesus will so meet the wants of his soul that he will be satisfied and will know the doctrine, that it comes from him who made the soul. The great German poet, Heine, was a scoffer until old and tortured with chronic disease. Then he said: "I have discarded my proud philosophy and learned to trust in the consolations of religion." He had no more outward evidence than before, but his heart had changed.

19. Did not Moses give you the law? Yet they were seeking to kill him in violation of the law which they professed to keep.

20. The people answered. Not "the Jews," but the masses. They did not then know that the rulers were seeking his death, and hence rebuke such a suggestion. **Thou hast a devil.** Such a mistake must be due to the whisper of a demon, they thought.

21. I have done one work. He goes back to the cause of the enmity of the rulers, the healing of the impotent man at the pool of Bethesda on the Sabbath day, about eighteen months before (see chap. 5).

22-24. If a man on the sabbath day, etc.? The argument is this: You blame me for healing an impotent man on the Sabbath; yet you break the Sabbath to circumcise a child if the eighth day after its birth falls on the Sabbath. You say that the law of circumcision was given to Abraham, is older than the Sabbath law, and must be kept if the Sabbath has to be broken. Now the law of love and mercy is cision, that the law of Moses should not be broken; are ye angry at me, because[a] I have made a man every whit whole on the sabbath-day?

24 Judge[b] not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ?

27 Howbeit[c] we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and[d] ye know whence I am: and I am not come of myself, but he that sent me[e] is true, whom[f] ye know not.

29 But[g] I know him: for I am from him, and he hath sent me.

30 ¶ Then[h] they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many[i] of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet[j] a little while

bath, that the law of Moses
may not be broken; are ye
wroth with me, because I
made a man every whit
whole on the sabbath?
24 Judge not according to appearance,
but judge righteous
judgement.
25 Some therefore of them
of Jerusalem said, Is not
this he whom they seek to
26 kill? And lo, he speaketh
openly, and they say nothing
unto him. Can it be that
the rulers indeed know
that this is the Christ?
27 Howbeit we know this man
whence he is: but when the
Christ cometh, no one
28 knoweth whence he is. Jesus
therefore cried in the
temple, teaching and saying,
Ye both know me, and
know whence I am; and I
am not come of myself, but
he that sent me is true,
29 whom ye know not. I know
him; because I am from
30 him, and he sent me. They
sought therefore to take
him: and no man laid his
hand on him, because his
hour was not yet come.
31 But of the multitude many
believed on him; and they
said, When the Christ shall
come, will he do more
signs than those which this
32 man hath done? The Pharisees
heard the multitude
murmuring these things
concerning him; and the
chief priests and the Pharisees
sent officers to take
33 him. Jesus therefore said,
Yet a little while am I with

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[a] John 5:8. [b] Deut. 1:16,17. [c] Matt. 13:55. [d] John 5:43. [e] Rom. 3:4. [f] John 1:18; 8:55. [g] John 10:15; Matt. 11:27. [h] John 8:37; Mark 11:18; Luke 20:19. [i] John 4:39. [j] John 13:33; 16:16.

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older than Moses; why find fault if it is kept on the Sabbath? They should judge righteously, instead of by outward appearances.

25-29. Some of them of Jerusalem. Citizens who understood the purposes of the rulers, of which the visitors were ignorant. **Do the rulers know, etc.?** As they did not seize him according to their purpose, the question arose what had changed the mind of the rulers. Had they found out that he was the Christ? **Howbeit we know . . . whence he is.** The Jews had an idea, due probably to Dan. 7:13, that when the Messiah came no one would know from whence he came. **Ye know whence I am.** This is a reply to their assertion that they did. If they really did they would know that he came from God. They did not even know God, or they would know him whom God sent.

30. They sought to take him. "They of Jerusalem," angered because he said they did not know God. This was the attempt of a mob, not an official act.

31. Many of the people believed. Not intelligently, but that he was a teacher sent from God, and possibly the Christ. Compare 3:1, 2.

32. The Pharisees heard. The bitterest enemies of Christ. When they heard that the people were believing, they thought it time for action, so **the Pharisees and chief priests**, that is, the Sanhedrim, sent officers to seize him. This was an official act, the *first* official attempt of the Sanhedrim to take Jesus. They had purposed it before, but had not taken action.

33-36. Yet a little while I am with you. Aware of the counsel of the rulers, he foretells his death and return to heaven. **Where I am, ye cannot come.** Not while on the earth, neither after life is over, if they die in their sins (8:21). The Jews did not comprehend his words, plain as they are to us.

am I with you, and *then* I go unto him that sent me.

34 Ye[a] shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed[b] among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 In the last[c] day, that great *day* of the feast, Jesus stood and cried, saying, If[d] any man thirst, let him come unto me and drink.

38 He that believeth on me, as the scripture hath said, out[e] of his belly shall flow rivers of living water.

39 (But this spake he of the[f] Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.[g]

41 Others said, This is the[h] Christ. But some said, Shall[i] Christ come out of Galilee?

42 Hath not the scripture said, That Christ[j] cometh of the seed of David, and out of the town of Bethlehem,[k] where David[l] was?

you, and I go unto him that
sent me. Ye shall seek me 34
and shall not find me: and
where I am, ye cannot
come. The Jews therefore 35
said among themselves,
Whither will this man go
that we shall not find him?
will he go unto the Dispersion
among the Greeks,
and teach the Greeks?
What is this word that he 36
said, Ye shall seek me, and
shall not find me: and
where I am, ye cannot
come?
Now on the last day, the 37
great *day* of the feast, Jesus
stood and cried, saying, If
any man thirst, let him
come unto me, and drink.
He that believeth on me, as 38
the scripture hath said, out
of his belly shall flow rivers
of living water. But 39
this spake he of the Spirit,
which they that believed
on him were to receive:
for the Spirit was not yet
given; because Jesus was
not yet glorified. *Some* of 40
the multitude therefore,
when they heard these
words, said, This is of a
truth the prophet. Others 41
said, This is the Christ. But
some said, What, doth the
Christ come out of Galilee?
Hath not the scripture said 42
that the Christ cometh of
the seed of David, and from
Bethlehem, the village

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[a] John 8:21; Hos. 5:6. [b] Isa. 11:12; James 1:1; 1 Pet. 1:1. [c] Lev. 23:36. [d] Isa. 55:1; Rev. 22:17. [e] John 4:14; Prov. 18:4; Isa. 58:11. [f] John 16:7; Isa. 44:3; Joel 2:28; Acts 2:17,33. [g] John 6:14; Deut. 18:15,18. [h] John 4:42; 6:69. [i] John 1:46. [j] Psa. 132:11; Jer. 23:5. [k] Mic. 5:2; Luke 2:4. [l] 1 Sam. 16:1,4.

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37. In the last day. Probably the eighth day, possibly the seventh. The eighth was a day of holy rest added to the seven days of the feast. **If any man thirst, let him, etc.** Jewish writers say that water was brought every day of the feast in a golden pitcher from the pool of Siloam and poured upon the altar. It is thought that it was when this water was poured out that Jesus cried out, and pointed to the living water.

38. He that believeth on me, as the Scripture hath said. Notice that "believing" corresponds to "coming" in the preceding verse, showing that faith is the means that brings us to Christ. The reference is not to any single passage, but to the spirit of the Scripture, notably such passages as Isa. 55: 1; 58: 11; Psa. 36: 8, 9. **Out of his belly shall flow rivers of living water.** Christ is the living water; he who believes upon Christ has Christ formed within him, and hence must become a fountain to dispense the living water wherever he goes.

39. This spake he of the Spirit, which they that believe on him should receive. This declaration of John makes the second chapter of Acts the best commentary on the preceding verse. Luther says: "So St. Peter, by one sermon on the day of Pentecost, as by a rushing of water, delivered three thousand men from the devil's kingdom, washing them in an hour from sin, death and Satan." **Because Jesus was not yet glorified.** Let it be noted, (1) That the Holy Spirit was not given until after the death and ascension of Jesus. (2) The disciples of Christ did not become "fountains of living water" until the Holy Spirit was sent. This marks Pentecost as the beginning of the preaching of the gospel authoritatively by his disciples.

41-44. Others said, This is the Christ. Others asserted that he was the Christ. The opponents denied this, and based their opposition, not upon his character, or his teaching, but upon the fact that he came from Galilee. They did not know that he was born at Bethlehem, according to the prophecies (Micah 5: 10). **The seed of David.** See Isa. 11: 1; Jer. 23: 5; Psa. 89: 36.

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never[a] man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers,[b] or of the Pharisees, believed on him?

49 But this people, who knoweth not the law, are cursed.

50 Nicodemus saith unto them, (he[c] that came to Jesus by night, being one of them,)

51 Doth[d] our law judge *any* man before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look; for out of Galilee[e] ariseth no prophet.

53 And every man went unto his own house.

CHAPTER VIII.

Christ Teaching in Jerusalem.

Summary.—The Woman Taken in Adultery. The Light of the World. The Father's Witness. Freedom by the Truth. Abraham's Seed. The Son of Man Before Abraham.

1 Jesus went unto the mount of Olives.

2 And early in the morning he came again into

where David was? So there 43
arose a division in the multitude because of him. And 44
some of them would have
taken him; but no man laid
hands on him.
The officers therefore 45
came to the chief priests
and Pharisees; and they
said unto them, Why did
ye not bring him? The offi- 46
cers answered, Never man
so spake. The Pharisees 47
therefore answered them,
Are ye also led astray?
Hath any of the rulers be- 48
lieved on him, or of the
Pharisees? But this multi- 49
tude which knoweth not
the law are accursed. Nico- 50
demus saith unto them (he
that came to him before,
being one of them), Doth 51
our law judge a man, except it first hear from himself and know what he doeth? They answered and 52
said unto him, Art thou
also of Galilee? Search, and
see that out of Galilee ariseth no prophet. [And they 53
went out every man unto
his own house:

CHAPTER VIII.

But Jesus went unto the 1
mount of Olives. And early 2
in the morning he came

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[a] Luke 4:22. [b] John 12:42; Jer. 5:4,5; 1 Cor. 1:26. [c] John 3:2. [d] Deut. 17:8; Prov. 18:13. [e] Isa. 9:1,2.

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45. Then came the officers to the chief priests and Pharisees. These were the temple police, Levites under the direction of the chief priests. In verse 32 we are told that the chief priests, instigated by the Pharisees, had sent the officers to arrest him.

46. Never man spake like this man. The only answer the officers could make to the demand why they had not carried out orders was, "Man never spake like this man." The multitude had not overawed them, but the words of Christ.

47, 48. Then answered the Pharisees, . . . Have any of the rulers, etc.? The Pharisees charge the officers in language of scorn. By rulers are meant the Sanhedrim. In the matter of deciding on the claims of the Messiah they hold that the judgment of the "rulers" must be decisive. They were not probably aware that Nicodemus was really in secret a believer, and that another "senator," Joseph, would reveal himself at the proper time.

49. This people . . . are accursed. The argument was, "Not the Sanhedrim, but the rabble are the believers upon him. They are utterly ignorant of the law and are accursed. On account of their ignorance they are easily led astray."

50-52. Nicodemus. See John 3:1. **Dost our law judge, etc.?** Of course it did not, but for him to say a word in defense of justice brought the charge that he was a follower of the Galilean. **Out of Galilee ariseth no prophet.** The rulers in their rage make a false statement. Jonah (2 Kings 14:25) Elijah (1 Kings 17:1) and Nahum (Nah. 1:1) were all of Galilee.

1. Went to the mount of Olives. For the night, as he was wont to do the last week of his life.

3. The scribes and Pharisees. The scribes were theologians. They brought this woman to Jesus the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now[a] Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.

7 So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you,[b] let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn[c] thee: go, and sin[d] no more.

12 ¶ Then spake Jesus again unto them, saying, I[e] am the light of the world: he that[f] followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou[g] bearest record of thyself; thy record is not true.

again into the temple, and
all the people came unto
him; and he sat down, and
taught them. And the 3
scribes and the Pharisees
bring a woman taken in
adultery; and having set
her in the midst, they say 4
unto him, Master, this
woman hath been taken in
adultery, in the very act.
Now in the law Moses com- 5
manded us to stone such:
what then sayest thou of
her? And this they said, 6
tempting him, that they
might have *whereof* to ac-
cuse him. But Jesus stoop-
ed down, and with his fin-
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But when they continued 7
asking him, he lifted up
himself, and said unto
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cast a stone at her. And 8
again he stooped down, and
with his finger wrote on
the ground. And they, when 9
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and the woman, where she
was, in the midst. And 10
Jesus lifted up himself, and
said unto her, Woman,
where are they? did no man
condemn thee? And she 11
said, No man, Lord. And
Jesus said, Neither do I
condemn thee: go thy way;
from henceforth sin no
more.]
Again therefore Jesus 12
spake unto them, saying, I
am the light of the world:
he that followeth me shall
not walk in the darkness,
but shall have the light of
life. The Pharisees there- 13
fore said unto him, Thou
bearest witness of thyself;
thy witness is not true.

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a Lev. 20:10. *b* Deut. 17:7; Rom. 2:1,22. *c* John 3:17. *d* John 5:14. *e* John 1:4; 9:5. *f* John 12:35,46. *g* John 5:31.

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for trial to see what he would decide, and to criticise him. They wished grounds for charges (verse 6).

5. **Moses . . . commanded.** Deut. 22: 22, and Lev. 20: 10.

6. **He stooped down, and . . . wrote.** As though to say he understood their purposes and would pay no attention to them. This is the only time in the New Testament that our Lord is described as writing.

7-9. **He that is without sin among you.** When they persisted, saying, *What sayest thou?* he *said* what was an awful rebuke. They knew that he knew their lives, that they were as guilty as the woman they had brought. They forgot the demand of Moses (Deut. 17: 5-7) that the witnesses should cast the first stone, and his answer was like a bolt of lightning. Covered with shame, when he stooped and wrote again, they **went out one by one.**

11. **Neither do I condemn thee.** Here is mercy. **Go, and sin no more.** Here is admonition; the condition of her final pardon. He is very merciful, but does not excuse sin.

12. **I am the light of the world.** He then began his discourse to the people assembled. See notes on Matt. 5: 14 and John 1: 7-10.

13, 14. **My record is true.** The Pharisees disputed this. Ordinarily the testimony of a man that he

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but[a] ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I[b] judge no man.

16 And yet if I judge, my[c] judgment is true; for[d] I am not alone, but I and the Father that sent me.

17 It is also written[e] in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father[f] that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye[g] neither know me, nor my Father: if[h] ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury,[i] as he taught in the temple: and no man laid hands on him; for[j] his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye[k] shall seek me, and[l] shall die in your sins: whither I go, ye[m] cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for[n] if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And

Jesus answered and said 14
unto them, Even if I bear
witness of myself, my witness
is true; for I know
whence I came, and whither
I go; but ye know not
whence I come, or whither
I go. Ye judge after the 15
flesh; I judge no man. Yea 16
and if I judge, my judgement
is true; for I am not
alone, but I and the Father
that sent me. Yea and in 17
your law it is written, that
the witness of two men is
true. I am he that beareth 18
witness of myself, and the
Father that sent me beareth
witness of me. They 19
said therefore unto him,
Where is thy Father? Jesus
answered, Ye know neither
me, nor my Father: if ye
knew me, ye would know
my Father also. These 20
words spake he in the treasury,
as he taught in the
temple: and no man took
him; because his hour was
not yet come.

He said therefore again 21
unto them, I go away, and
ye shall seek me, and shall
die in your sin: whither I
go, ye cannot come. The 22
Jews therefore said, Will
he kill himself, that he
saith, Whither I go, ye cannot
come? And he said 23
unto them, Ye are from beneath;
I am from above:
ye are of this world; I am
not of this world. I said 24
therefore unto you, that ye
shall die in your sins: for
except ye believe that I am
he, ye shall die in your sins.
They said therefore unto 25
him, Who art thou? Jesus

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[a] John 7:28; 9:29,30. [b] John 3:17; 12:47. [c] 1 Sam. 16:7; Psa. 45:6,7; 72:2. [d] John 16:32. [e] Deut. 17:6; 19:15. [f] John 5:37. [g] John 16:3; 17:25. [h] John 14:7,9. [i] Mark 12:41. [j] John 7:30. [k] John 7:34. [l] Job 20:11; Psa. 73:18,20; Prov. 14:32; Isa. 65:20; Eph. 2:1. [m] Luke 16:26. [n] Mark 16:16.

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is sent from God is insufficient. He may be deceived, or a deceiver. But Jesus could not be deceived, for he knew all things; nor a deceiver, for he was Truth. Besides, he had other testimony (verse 18).

15. Ye judge after the flesh. According to appearances. **I judge no man.** He lets their lives and consciences judge them.

17. It is written in your law. Deut. 19: 15. Observe Jesus says not *our*, but *your* law.

18. The Father . . . beareth witness. By the prophets, by the works that Jesus does, by his voice at the baptism, and by John the Baptist.

19. Where is thy Father? Asked in scorn, because he said "the Father beareth witness." **If ye had known me, ye should have known my Father.** The knowledge of Christ leads to a knowledge of the Father. See John 14: 8.

20. These words spake Jesus in the treasury. Of the temple. See notes on Mark 12: 41 and Luke 21: 1.

21. Whither I go, ye cannot come. Because they shall *die in their sins*, and he will return to heaven, where the sinner cannot enter.

22. Will he kill himself? They understood that he referred to his death, but parried the thought that he would die at their hands. Their words were partly mockery.

23, 24. I am from above. He shows more clearly that he returns to heaven, where they never can enter on account of their sins. This leads them to ask:

25. Who art thou? No doubt asked with a sneer; hence, he only refers them to his past words.

Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but[a] he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up[b] the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words many[c] believed on him.

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue[d] in my word, *then* are ye my disciples indeed;

32 And ye shall know[e] the truth, and the truth shall make you free.[f]

33 ¶ They answered him, We be Abraham's seed, and were never in[g] bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever[h] committeth sin is the servant of sin.

35 And the servant[i] abideth not in the house for ever; *but* the son abideth ever.

said unto them, Even that
which I have also spoken
unto you from the begin-
ning. I have many things 26
to speak and to judge con-
cerning you: howbeit he
that sent me is true; and
the things which I heard
from him, these speak I
unto the world. They per- 27
ceived not that he spake to
them of the Father. Jesus 28
therefore said, When ye
have lifted up the Son of
man, then shall ye know
that I am *he*, and *that* I do
nothing of myself, but as
the Father taught me, I
speak these things. And 29
he that sent me is with me;
he hath not left me alone;
for I do always the things
that are pleasing to him.
As he spake these things, 30
many believed on him.
Jesus therefore said to 31
those Jews which had be-
lieved him, If ye abide in
my word, *then* are ye truly
my disciples; and ye shall 32
know the truth, and the
truth shall make you free.
They answered unto him, 33
We be Abraham's seed, and
have never yet been in
bondage to any man: how
sayest thou, Ye shall be
made free? Jesus answer- 34
ed them, Verily, verily, I
say unto you, Every one
that committeth sin is the
bondservant of sin. And 35
the bondservant abideth
not in the house for ever:

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[a] John 7:28. [b] John 3:14; 12:32. [c] John 10:42. [d] Rom. 2:7; Col. 1:23; Heb. 10:38,39. [e] Hos. 6:3. [f] John 17:17; Psa. 119:45; Rom. 6:14,18,22; James 1:25; 2:12. [g] Lev. 25:42. [h] Rom. 6:16,20; 2 Pet. 2:19. [i] Gal. 4:30.

28. **When ye have lifted up the Son of man.** Lifted him up on the cross. His "lifting up" would be the means of breaking down unbelief. We can see how this was verified. In fifty days after he was lifted up three thousand believed in a single day, and the work of faith went on until the civilized world acknowledged him as King.

29. **The Father hath not left me alone.** The Father was with him and in him. He was "the brightness of the Father's glory." He did **those things that please him,** and God was with him.

30. **Many believed.** That he was a divine teacher.

31. **If ye continue in my word, then are ye my disciples indeed.** They "believed on him," but their faith was not yet made perfect by obedience. Hence he adds the conditions of discipleship. Their belief must move them to accept his word and obey it. There is a condition, *continue in my word;* a promise, *shall be my disciples.*

32. **And ye shall know the truth.** Disciples are learners. Their object is to know the truth. The way to know the truth is to obey the truth. **The truth shall make you free.** The Gospel obeyed, *frees*—frees from the yoke of Satan, from spiritual task-masters, from fear, fills the soul with hope and the free spirit of a son who serves the Father from love.

33. **We be Abraham's seed, and were never in bondage.** They trusted in their blood, rather than in obedience to the God of Abraham. Their proud language was false. Their nation had been in bondage for over six hundred years to Babylon, to Persia, to Macedon, to Syria, to Rome. They were also in bondage to sin.

34. **Whosoever committeth sin is the servant of sin.** According to his custom, Christ makes no direct argument in reply, but states a truth and leaves them to apply it. The sinner is the slave of sin. See Rom. 7: 9-24.

35. **The servant abideth not in the house forever.** The servant has no claim to remain con-

36 If[a] the Son therefore shall make you free, ye[b] shall be free indeed.

37 I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you.

38 I[c] speak that which I have seen with my Father; and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham[d] is our father. Jesus saith unto them, If[e] ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this[f] did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we[g] have one Father, *even* God.

42 Jesus said unto them, If[h] God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but [i]he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my[j] word.

44 Ye[k] are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode[l] not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because[m] I tell *you* the truth, ye believe me not.

the Son abideth for ever. If 36
therefore the Son shall
make you free, ye shall be
free indeed. I know that ye 37
are Abraham's seed; yet ye
seek to kill me, because my
word hath not free course
in you. I speak the things 38
which I have seen with *my*
Father: and ye also do the
things which ye heard from
your father. They answered 39
and said unto him, Our
father is Abraham. Jesus
saith unto them, If ye were
Abraham's children, ye
would do the works of
Abraham. But now ye seek 40
to kill me, a man that hath
told you the truth, which I
heard from God: this did
not Abraham. Ye do the 41
works of your father. They
said unto him, We were not
born of fornication; we
have one Father, *even* God.
Jesus said unto them, If 42
God were your Father, ye
would love me: for I came
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God; for neither have I
come of myself, but he
sent me. Why do ye not 43
understand my speech?
Even because ye cannot
hear my word. Ye are of 44
your father the devil, and
the lusts of your father it
is your will to do. He was
a murderer from the beginning,
and stood not in the
truth, because there is no
truth in him. When he
speaketh a lie, he speaketh
of his own: for he is a liar,
and the father thereof.
But because I say the truth, 45

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a Isa. 61:1. *b* Rom. 8:2; Gal. 5:1. *c* John 14:10, 24. *d* Matt. 3:9. *e* Rom. 2:28, 29; 9:7; Gal. 3:7, 29. *f* Rom. 4:12. *g* Isa. 63:16; 64:8. *h* Mal. 1:6; 1 John 5:1. *i* John 17:8, 25. *j* Isa. 6:9. *k* Matt. 13:38; 1 John 3:8. *l* Jude 6. *m* Gal. 4:16; 2 Thes. 2:10.

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tinually in the same family, but may be changed at will. The son can remain because he is a son. The Jews, servants of sin, would soon be expelled from the Lord's house.

36. If the Son therefore shall make you free, ye shall be free indeed. If you would be free indeed you must have the freedom that the Son bestows, and become children. In order to fully comprehend the figure, read Gal. 4:19-21.

37. I know that ye are Abraham's seed. According to the flesh, but not according to the spirit. Abraham had no such spirit as they.

38. I speak that which I have seen with my Father. Jesus was the Son; he had dwelt in the Father's house. They had the spirit of Satan, and hence were, spiritually, his children.

41. Ye do the deeds of your father. Satan.

42. If God were your Father, ye would love me. They made this claim (verse 41). Their hatred of the Son was proof that they were not God's children.

43. Ye cannot hear my word. Cannot receive it because Satan has your hearts, and is your father.

44. Ye are of your father, the devil. There are two households; that of God, composed of his children; and that of the devil, composed of his children. All who hear the voice of Christ become God's children by adoption (Rom. 8:15-17), and all who refuse to hear him, do so because they belong to the devil's household and hear his voice. They "will do the lusts of their father." **He was a murderer**

46 Which of you convinceth[a] me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and[b] hast a devil?

49 Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me.

50 And I[c] seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead,[d] and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If[e] I honour myself, my honour is nothing: it is my Father[f] that honoureth me; of whom ye say, that he is your God.

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

ye believe me not. Which 46
of you convicteth me of
sin? If I say truth, why do
ye not believe me? He that 47
is of God heareth the words
of God: for this cause ye
hear *them* not, because ye
are not of God. The Jews 48
answered and said unto
him, Say we not well that
thou art a Samaritan, and
hast a devil? Jesus answered, 49
I have not a devil; but
I honour my Father, and
ye dishonour me. But I 50
seek not mine own glory:
there is one that seeketh
and judgeth. Verily, verily, 51
I say unto you, If a man
keep my word, he shall
never see death. The Jews 52
said unto him, Now we
know that thou hast a devil.
Abraham is dead, and the
prophets; and thou sayest,
If a man keep my word, he
shall never taste of death.
Art thou greater than our 53
father Abraham, which is
dead? and the prophets are
dead: whom makest thou
thyself? Jesus answered, If 54
I glorify myself, my glory
is nothing: it is my Father
that glorifieth me; of whom
ye say, that he is your God;
and ye have not known 55
him: but I know him; and
if I should say, I know him
not, I shall be like unto
you, a liar: but I know him,

from the beginning. He caused the first murder, moves those who do murder, and those who seek to kill Christ are of his spirit.

46. Which of you convinceth me of sin? He points to his sinless character as a proof that there can be no falsehood in his words.

48. Thou art a Samaritan, and hast a devil? They resort to the language of passion and vituperation. Of all men they hated the Samaritans most, and hence this charge. They next accuse him, not of having a devil, but of being possessed with a demon, or evil spirit.

49. I honour my Father. He passes by in silence their first charge; the second he shows cannot be true, for he honors his Father, which a demon could not do; and yet the Jews dishonored him, while he honored the Father.

50. I seek not mine own glory. He cared little therefore for their abuse, and sought not to defend himself.

51. If a man keep my word, he shall never see death. Here again is a condition and a promise. Notice (1) Its universal character. *If any one*, Jew or Gentile, male or female, bond or free. (2) The condition: *Keep my words.* By obedience we are not only freed, but enter into life. (3) *Shall not see death.* Death of the body is not reckoned death, but merely the gate through which the believer enters upon a more perfect life. The real death is that of the soul.

53. Art thou greater than our father Abraham? Their argument is: They that heard the word of God are dead, and shall they who have heard thee not die? Their question is asked in scorn. Compare John 4: 12.

54. If I honour myself, my honour is nothing. They had just asked: Whom makest thou thyself? The Father, who honoreth him, will settle that question by his resurrection from the dead and exaltation.

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[a] Heb. 4: 15. [b] John 7: 20. [c] John 5: 41. [d] Zech. 1: 5. [e] John 5: 31, 41. [f] John 17: 1.

56 Your father Abraham rejoiced to see my day; and he[a] saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I[b] am.

59 ¶ Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER IX.

The Man that was Born Blind.

SUMMARY.—Are Physical Misfortunes Judgments? Sometimes for the Glory of God. The Blind Man Healed. The Pharisees Examine Him. They Excommunicate Him for Honoring Christ. He Confesseth Christ.

1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents; but that[c] the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

and keep his word. Your 56
father Abraham rejoiced
to see my day; and he saw
it, and was glad. The Jews 57
therefore said unto him,
Thou art not yet fifty years
old, and hast thou seen
Abraham? Jesus said unto 58
them, Verily, verily, I say
unto you, Before Abraham
was, I am. They took up 59
stones therefore to cast at
him: but Jesus hid himself,
and went out of the temple.

CHAPTER IX.

And as he passed by, he 1
saw a man blind from his
birth. And his disciples 2
asked him, saying, Rabbi,
who did sin, this man, or
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Neither did this
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[a] Gen. 22: 13, 14; Heb. 11:13. [b] John 1:1, 2; Ex. 3: 14; Isa. 43: 13; Col. 1: 17; Rev. 1: 8. [c] John 11:4.

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56. Your father Abraham rejoiced to see my day . . . and was glad. Saw it in promise by prophetic vision; whether or not "Abraham was greater," he rejoiced in the hope of the revelation of Christ.

57. Thou art not yet fifty years old, and hast thou seen Abraham? It had been about 2,000 years since the time of Abraham. Jesus did not say he had seen Abraham, but they pervert his words.

58. Verily, verily, I say unto you, Before Abraham was, I am. A solemn and official declaration, preceded by "Verily, verily." The utterance is a remarkable one. It does not merely assert that he *was* before Abraham, but before Abraham was, I AM. It identifies him with the I AM of the Old Testament. Divinity has no past tense, nor future tense, but always the present.

59. They took up stones to cast at him. They regarded his language blasphemy. If he had been only a man it would have been.

1. He saw a man which was blind from his birth. Like most such unfortunates in the East, he was a beggar (verse 8).

2. Master, who did sin? Many of our misfortunes and physical ills are brought on us either by our own sins, or are inherited from parents and caused by their sins. The disciples ask if the blindness is a judgment, and whose sin caused it? They were, perhaps, not aware that he was blind from birth.

3. Neither hath this man sinned, nor his parents. Jesus does not affirm that they were sinless, but that their sins were not the cause of the calamity. We are not justified in asserting that the sufferer is a sinner. Job, Christ, Paul, and the whole army of martyrs disprove it. **But that the works of God should be made manifest in him.** By his miraculous cure the work of God shall be made manifest. It is the work of God to believe on Christ (John 6: 29), and the blindness of this man was the occasion of faith being produced, not only in him, but others. Thus Christ shows a nobler use of suffering. "The Father chasteneth every son whom he loveth."

4. The night cometh, when no man can work. The works of God are to be made manifest in the blind man; Christ must work those works while the short day of life lasteth. His night of death was near. Nor is ours far off.

5 As long as I am in the world, I[a] am the light of the world.

6 When he had thus spoken, he[b] spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam,[c] (which is, by interpretation, Sent.) He[d] went his way therefore, and washed, and came seeing.

8 ¶ The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he; others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How[e] can a man that is a sinner do such miracles? And[f] there was a division among them.

work. When I am in the 5
world, I am the light of the
world. When he had thus 6
spoken, he spat on the
ground, and made clay of
the spittle, and anointed
his eyes with the clay, and 7
said unto him, Go, wash in
the pool of Siloam (which
is by interpretation, Sent).
He went away therefore,
and washed, and came seeing.
The neighbours there- 8
fore, and they which saw
him aforetime, that he was
a beggar, said, Is not this
he that sat and begged?
Others said, It is he: others 9
said, No, but he is like him.
He said, I am *he*. They said 10
therefore unto him, How
then were thine eyes opened?
He answered, The man 11
that is called Jesus made
clay, and anointed mine
eyes, and said unto me, Go
to Siloam, and wash: so I
went away and washed,
and I received sight. And 12
they said unto him, Where
is he? He saith, I know
not.

They bring to the Pharisees 13
him that aforetime
was blind. Now it was the 14
sabbath on the day when
Jesus made the clay, and
opened his eyes. Again 15
therefore the Pharisees also
asked him how he received
his sight. And he said unto
them, He put clay upon
mine eyes, and I washed,
and do see. Some therefore 16
of the Pharisees said,
This man is not from God,
because he keepeth not the
sabbath. But others said,
How can a man that is a
sinner do such signs? And
there was a division among

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[a] John 1:5, 9; 8:12; 12:35, 46. [b] Mark 8:23. [c] Neh. 3:15. [d] 2 Kings 5:14. [e] John 3:2. [f] John 7:12, 43.

5. I am the light of the world. He opens the blind eyes of both the body and the soul. We se morally, because he has given us light.

6, 7. Go, wash in the pool of Siloam. It was Christ's rule to require an act of faith. Hence, instead of bidding him to see, he sent him to Siloam to wash the clay from his eyes. Siloam is a rock-hewn basin fifty-three feet long, eighteen wide, and nineteen deep, fed by a spring. It is named in Isa. 8:6 and Neh. 3:15, and can still be seen in Jerusalem.

13. They brought him to the Pharisees. It was a notable event that demanded investigation. Hence they brought him to religious men of great influence.

14. It was the sabbath day. Saturday, the Jewish Sabbath. We have found in the case of the miracle at the pool of Bethesda how they were angered by any apparent violation of the day.

15, 16. This man is not of God, because he keepeth not the sabbath day. The Pharisees questioned the man, learned that his eyes had been smeared with spittle, and then declared that Jesus had broken the Sabbath. Even this was a violation, not of the law, but of their tradition. See notes on Matt. 15:2.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.[a]

18 But the Jews did not believe[b] concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them, and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they[c] feared the Jews: for the Jews had agreed already, that if any man did confess that he[d] was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God[e] the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled[f] him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know[g] that God spake unto Moses: *as for* this *fellow*, we[h] know not from whence he is.

30 The man answered and said unto them, Why,[i] herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened[j] mine eyes.

them. They say therefore 17
unto the blind man again,
What sayest thou of him
in that he opened thine
eyes? And he said, He is a
prophet. The Jews therefore 18
did not believe concerning
him, that he had
been blind, and had received
his sight, until they called
the parents of him that
had received his sight, and 19
asked them, saying, Is this
your son, who ye say was
born blind? how then doth
he now see? His parents 20
answered and said, We
know that this is our son,
and that he was born blind:
but how he now seeth, we 21
know not; or who opened
his eyes, we know not: ask
him; he is of age; he shall
speak for himself. These 22
things said his parents, because
they feared the Jews:
for the Jews had agreed
already, that if any man
should confess him *to be*
Christ, he should be put out
of the synagogue. Therefore 23
said his parents, He is
of age; ask him. So they 24
called a second time the
man that was blind, and
said unto him, Give glory
to God: we know that this
man is a sinner. He therefore 25
answered, Whether he
be a sinner, I know not:
one thing I know, that,
whereas I was blind, now
I see. They said therefore 26
unto him, What did he to
thee? how opened he thine
eyes? He answered them, 27
I told you even now, and
ye did not hear: wherefore
would ye hear it again?
would ye also become his
disciples? And they reviled 28
him, and said, Thou art his
disciple; but we are disciples
of Moses. We know 29
that God hath spoken unto
Moses: but as for this man,
we know not whence he is.
The man answered and 30
said unto them, Why, herein
is the marvel, that ye
know not whence he is, and

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a John 4: 19 *b* Isa. 26: 11. *c* John 7: 13; 12: 42; Prov. 29: 25. *d* John 16: 2. *e* Josh. 7: 19; Psa. 50: 14, 15. *f* 1 Pet. 2: 23. *g* Psa. 103: 7; Heb. 3: 5. *h* John 8: 14. *i* John 3: 10. *j* Psa. 119: 18; Isa. 29: 18, 19; 35: 5; 2 Cor. 4: 6.

17. He said, He is a prophet. A little while before he had said that "a man called Jesus" healed him; now he declares that "he is a prophet;" a little later he is prepared to receive him as the Son of God. His convictions constantly deepened.

22. Because they feared the Jews. The rulers. They knew that it was agreed to excommunicate any one who confessed Christ. Hence they said, He was born blind, he now sees, you must ask him how he was cured. He is of age. To be cast out of the synagogue was an awful punishment to a Jew. It put him on a level with the heathen.

24. We know that this man is a sinner. Because he healed on the Sabbath.

30-33. Herein is a marvellous thing. It was also "a marvellous thing" that one who was a

31 Now we know that God[a] heareth not sinners: but if[b] any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him[c] out.

35 ¶ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe[d] on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and[e] it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.[f]

39 ¶ And Jesus said,[g] For judgment I am come into this world, that they which see not[h] might see, and that they which see might be made blind.[i]

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we[j] blind also?

41 Jesus said unto them, If[k] ye were blind, ye should have no sin: but now ye say, We see; therefore[l] your sin remaineth.

yet he opened mine eyes.
We know that God heareth 31
not sinners: but if any man
be a worshipper of God,
and do his will, him he
heareth. Since the world 32
began it was never heard
that any one opened the
eyes of a man born blind.
If this man were not from 33
God, he could do nothing.
They answered and said 34
unto him, Thou wast altogether
born in sins, and
dost thou teach us? And
they cast him out.
Jesus heard that they had 35
cast him out; and finding
him, he said, Dost thou believe
on the Son of God?
He answered and said, And 36
who is he, Lord, that I may
believe on him? Jesus said 37
unto him, Thou hast both
seen him, and he it is that
speaketh with thee. And 38
he said, Lord, I believe.
And he worshipped him.
And Jesus said, For judgement 39
came I into this
world, that they which see
not may see; and that they
which see may become
blind. Those of the Pharisees 40
which were with him
heard these things, and said
unto him, Are we also
blind? Jesus said unto 41
them, If ye were blind, ye
would have no sin: but now
ye say, We see: your sin
remaineth.

blind beggar a few hours before should now expound theology to the very men that "sat in Moses' seat," and show a better knowledge of the spirit of the Scriptures than the great ecclesiastics. Without the power of God no man could open the eyes of one born blind.

34. They cast him out. If they could not answer his arguments they could excommunicate him. This they did. Observe that this miracle was officially investigated by the enemies of Christ, and they were compelled to admit it. The judicial investigation showed that he was born blind, that he was cured, and that Jesus gave him sight.

35-38. Dost thou believe on the Son of God? Jesus sought the poor excommunicated man, revealed himself to him and was confessed. The man had lost the world, but found Christ. Observe that he believes with the heart, confesses with the mouth, and shows his faith by his homage.

39. For judgment I am come into this world. The coming of Christ, the Light, reveals human hearts. Publicans and sinners were made to see, while "Jews" and Pharisees, who claimed to be enlightened, were left in darkness, because they closed their eyes. Those blinded are those who would not see.

40, 41. Are we blind? The Pharisees ask this. They were not blind by necessity. They could see if they would. Hence they were responsible. Had they been without opportunity they would have no moral responsibility, but as they had opportunity to see and claimed to see, their **sin remaineth**.

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[a] Job 27: 9; Psa. 66: 18; Prov. 28: 9; Isa. 1: 15; Jer. 11: 11; Ezek. 8: 18; Mic. 3: 4; Zech. 7: 13. [b] Psa. 34: 15; Prov. 15: 29. [c] Isa. 66: 5. [d] 1 John 5: 13. [e] John 4: 26. [f] Matt. 14: 33. [g] John 5: 22, 27; 12: 47. [h] 1 Pet. 2: 9. [i] John 3: 19; Matt. 13: 13. [j] Rom. 2: 19; Rev. 3: 17. [k] John 15: 22, 24. [l] Isa. 5: 21; Luke 18: 14; 1 John 1: 8-10.

CHAPTER X.

The Good Shepherd.

SUMMARY.—The Sheepfold. The Shepherd of the Sheep. The Hireling. The Feast of Dedication. The Jews Seek to Stone Jesus. He Teaches Beyond Jordan.

1 Verily, verily, I say unto you,[a] He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him[b] the porter openeth; and the sheep hear his voice: and he calleth[c] his own sheep by name, and leadeth[d] them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.[e]

5 And a stranger will they not follow, but will flee[f] from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I[g] say unto you, I am the door of the sheep.

CHAPTER X.

Verily, verily, I say unto 1
you, He that entereth not
by the door into the fold of
the sheep, but climbeth up
some other way, the same
is a thief and a robber. But 2
he that entereth in by the
door is the shepherd of the
sheep. To him the porter 3
openeth; and the sheep
hear his voice: and he calleth
his own sheep by name,
and leadeth them out.
When he hath put forth all 4
his own, he goeth before
them, and the sheep follow
him: for they know his
voice. And a stranger will 5
they not follow, but will
flee from him: for they
know not the voice of
strangers. This parable 6
spake Jesus unto them: but
they understood not what
things they were which he
spake unto them.
Jesus therefore said unto 7
them again, Verily, verily,
I say unto you, I am the

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a Rom. 10:15; Heb. 5:4. *b* Rev. 3:20. *c* Ezek. 34:11; Rom. 8:30. *d* Isa. 40:11. *e* Cant. 2:8; 5:2. *f* 2 Tim. 3:5; Rev. 2:2. *g* Eph: 2:18.

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1. He that entereth not by the door into the sheepfold. The sheepfold is a figure of the church, the door into which is Christ. The sheepfolds of the East are large enclosures, open to the sky, but walled around with reeds or stone or brick in order to afford a protection against robbers, wolves, and other beasts of prey. There is a large door at which the shepherd enters with the sheep.

2. He that entereth in by the door. The one who comes in by the door is the shepherd. The figure is very plain to those familiar with Eastern sheepfolds. The door is for the shepherd and the sheep, while those who get in otherwise are robbers who seek to prey upon the sheep.

3. To him the porter openeth. The gatekeeper whose business it is to guard the entrance. This servant was furnished with arms to fight off intruders, but the shepherd he would let in. It is not certain that Christ intended to make the porter a figure of any spiritual thing, but if so, he would represent God, who has decided who shall enter through the door. **And the sheep hear his voice.** This is true to the letter. The sheep in the East are so tame and so trained that they follow their keeper with the utmost docility. He leads them forth from the fold just where he pleases. The Eastern shepherds *lead* their flocks, while in our country we *drive* them. **He calleth his own sheep by name.** This corresponds exactly with the facts of Eastern shepherd life. They give names to sheep as we do to horses, cows and dogs. "Passing by a flock of sheep," says Mr. Hartley, "I asked the shepherd to call one of his sheep. He instantly did so, and it left its pasturage and its companions, and ran to the shepherd with a promptitude and signs of pleasure that I never witnessed before."

4, 5. The sheep follow him: for they know his voice. Also literally true in the East as all travelers testify, but a **stranger they will not follow,** because his voice is strange. So true is it that when a traveler has changed dress with the shepherd for an experiment, they still have followed the disguised shepherd's voice and refused to listen to the voice of a stranger in the garb of their own shepherd.

6. This parable spake Jesus unto them. The Greek word rendered here "parable," is not so rendered elsewhere. It is rather a simile.

7. I am the door of the sheep. Verses 1-5 speak of shepherds in general. These shepherds enter into the fold and go out by the same door as the sheep. Christ is that door; *the Door of the sheep*, the one door for all, both sheep and shepherds. There is no other way in, for "there is no other name under heaven, given among men, whereby we must be saved."

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I[a] am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth[b] the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am[c] the good shepherd and[d] know my *sheep*, and am known of mine.

15 As[e] the Father knoweth me, even so know I the Father: and[f] I lay down my life for the sheep.

16 And[g] other sheep I have, which are not of this fold: ⌈them also I must bring, and[h] ⌈they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because[i] I lay down my life, that I might take it again.

18 No man taketh it from me, but[j] I lay it down of myself: I[k] have power to lay it down, and I

door of the sheep. All that 8
came before me are thieves
and robbers: but the sheep
did not hear them. I am 9
the door: by me if any man
enter in, he shall be saved,
and shall go in and go out,
and shall find pasture. The 10
thief cometh not, but that
he may steal, and kill, and
destroy: I came that they
may have life, and may
have *it* abundantly. I am 11
the good shepherd: the
good shepherd layeth down
his life for the sheep. He 12
that is a hireling, and not a
shepherd, whose own the
sheep are not, beholdeth
the wolf coming, and leaveth
the sheep, and fleeth,
and the wolf snatcheth
them, and scattereth *them*:
he fleeth because he is a 13
hireling, and careth not for
the sheep. I am the good 14
shepherd; and I know mine
own, and mine own know
me, even as the Father 15
knoweth me, and I know
the Father; and I lay down
my life for the sheep. And 16
other sheep I have, which
are not of this fold: them
also I must bring, and they
shall hear my voice; and
they shall become one flock,
one shepherd. Therefore 17
doth the Father love me,
because I lay down my
life, that I may take it
again. No one taketh it 18
away from me, but I lay it
down of myself. I have
power to lay it down, and I
have power to take it again.
This commandment received
I from my Father.

a Heb. 13:20; 1 Pet. 2:25. *b* Ezek. 34:2-6; Zech. 11:17. *c* 2 Tim. 2:19. *d* 1 John 5:20. *e* Matt. 11:27. *f* John 15:13; Isa. 53:4, 5. *g* Isa. 49:6; 56:8. *h* Ezek. 37:22; Eph. 2:14. *i* Isa. 53:7-12; Heb. 2:9. *j* Phil. 2:6-8. *k* John 2:19.

8. All that ever came before me are thieves and robbers. Abbott holds that the idea is, "All who came, not entering through the door, but claiming to be before me, having the precedence, independent of me, are thieves and robbers." This seems to harmonize with the context, and is probably the Savior's meaning. He included the Jewish rabbis, the Greek philosophers, the pretended prophets, and the "Infallible Pope." These all refuse to bow to his authority. **But the sheep did not hear them.** The true sheep.

9. By me if any man enter in, he shall be saved. Christ is at once the door, the shepherd and the pasture. His pasture is the bread of life and the water of life.

10. The thief cometh not, but to steal. All those who enter otherwise than by the door wish to prey upon the flock.

11. I am the good shepherd. This title, applied to Jehovah in Psa. 23, and in Ezek. 34:12, Christ here applies to himself. The mark of the good shepherd is *that he giveth his life for his sheep*. In that unsettled country the shepherd had often to defend his flock.

12. But he that is a hireling . . . leaveth the sheep, and fleeth. It is not the bare fact of a man receiving pay that makes him a hireling. "The laborer is worthy of his hire." He is a hireling who would not work were it not for this hire, and who works where the hire is highest rather than where he can do most good.

16. And other sheep I have, which are not of this fold. Not Jews, of whom all his followers then were, but Gentiles who would soon be called to him. These would hear his voice, enter through the door, into the same fold as the Jewish Christians, so that there would be "one fold and one shepherd." There is only one Church and one door into it, and one Shepherd over it.

18. I lay it down of myself. His life. He gave himself for man of his free will. He laid it down have power to take it again. This[a] commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He[b] hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil: can a devil open[c] the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.[d]

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you and ye believe not: the[e] works that I do in my Father's name, they bear witness of me:

26 But[f] ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they[g] shall never perish, neither shall any pluck them out of my hand.

29 My[h] Father, which gave[i] *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand.

There arose a division 19
again among the Jews because
of these words. And 20
many of them said, He
hath a devil, and is mad;
why hear ye him? Others 21
said, These are not the sayings
of one possessed with
a devil. Can a devil open
the eyes of the blind?
And it was the feast of 22
the dedication at Jerusalem:
it was winter; and 23
Jesus was walking in the
temple in Solomon's porch.
The Jews therefore came 24
round about him, and said
unto him, How long dost
thou hold us in suspense?
If thou art the Christ, tell
us plainly. Jesus answered 25
them, I told you, and ye
believe not: the works that
I do in my Father's name,
these bear witness of me.
But ye believe not, because 26
ye are not of my sheep. My 27
sheep hear my voice, and
I know them, and they follow
me: and I give unto 28
them eternal life; and they
shall never perish, and no
one shall snatch them out
of my hand. My Father, 29
which hath given *them* unto
me, is greater than all; and
no one is able to snatch
them out of the Father's

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a John 6:38. *b* John 7:20. *c* John 9:6, &c. *d* Acts 3:11; 5:12. *e* John 5:36. *f* John 8:47; 1 John 4:6. *g* John 17:12; 18:9; Heb. 7:25. *h* John 14:28. *i* John 17:2.

on the cross; he took it up when he rose from the dead. Abbott says of the lesson in these 18 verses: "I understand this lesson to be a parable with a double application. First, Christ compares the Pharisees to shepherds, himself to the door, and declares that those only are true shepherds who enter through the door; that is, through Christ and his authority. All others are thieves and robbers. Then he changes the application and declares himself the good shepherd whose praises David and Isaiah sung, and indicates the nature of the service that he will render unto his sheep by giving for them his life.

22. It was . . the feast of dedication. Two months after the last incidents, which occurred at and shortly after the Feast of Tabernacles. The Feast of Dedication occurred in December, was not divinely appointed, but was instituted by Judas Maccabæus in B. C. 164, to commemorate the purification of the temple after it had been defiled by the Syrians. Jesus took the occasion to teach the people that came together. There is no proof that he observed it.

23. Walked . . in Solomon's porch. A long covered colonnade that was a part of the temple.

24. The Jews . . . said. The ruling class. They came, not for information, but to secure ground for accusation.

25. I told you, and ye believed not. See John 5:19; 8:36, 56, 58 and 9:36.

26. Ye believe not, because ye are not my sheep. Not from lack of proof, but from a lack within themselves. If, as his sheep, they would follow (hear and obey) they would recognize him.

28. I give unto them eternal life. To his sheep. Eternal life means, not eternal existence, but eternal bliss. God hath made the soul deathless, but it may exist in banishment from heaven.

29. No man is able to pluck them out of my Father's hand. The sheep who hear his voice and follow him (verse 27). This is the condition of their safety. If they comply with it God's grace will save them from every adversary.

30 I[a] and *my* Father are one.

31 ¶ Then[b] the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because[c] that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written, in your law, I said, Ye are gods?

35 If he called them gods unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified,[d] and sent into the world, Thou blasphemest; because I said, I am[e] the Son of God?

37 If[f] I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father *is* in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan, into the place[g] where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake[h] of this man were true.

42 And many believed on him there.

hand. I and the Father 30
are one. The Jews took up 31
stones again to stone him.
Jesus answered them, 32
Many good works have I
shewed you from the Father;
for which of those
works do ye stone me? The 33
Jews answered him, For a
good work we stone thee
not, but for blasphemy;
and because that thou, being
a man, makest thyself
God. Jesus answered them, 34
Is it not written in your
law, I said, Ye are gods? If 35
he called them gods, unto
whom the word of God
came (and the scripture
cannot be broken), say ye 36
of him, whom the Father
sanctified and sent into the
world, Thou blasphemest;
because I said, I am *the* Son
of God? If I do not the 37
works of my Father, believe
me not. But if I do 38
them, though ye believe
not me, believe the works:
that ye may know and understand
that the Father is
in me, and I in the Father.
They sought again to take 39
him: and he went forth out
of their hand.

And he went away again 40
beyond Jordan into the
place where John was at
the first baptizing; and
there he abode. And many 41
came unto him; and they
said, John indeed did no
sign: but all things whatsoever
John spake of this
man were true. And many 42
believed on him there.

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[a] John 17: 11, 22. [b] John 8: 59. [c] John 5: 18; Psa. 82: 6; Rom. 13: 1. [d] John 6: 27; Isa. 11: 2, 3; 49: 1, 3. [e] Phil. 2: 6. [f] John 14: 10, 11; 15: 24. [g] John 1: 28. [h] John 3: 30-36; Matt. 3: 11, 12.

30, 31. I and my Father are one. Are so united that the Father is pledged to keep the sheep of the Son. These words the Jews held to be blasphemy, and sought to stone him. Compare 8: 52.

33. For blasphemy. Because he said he and the Father were one.

34-36. Is it not written in your law. In Psa. 82. **I said, Ye are gods?** It was there addressed to judges. Christ's argument is: If your law calls judges gods, why should I be held guilty of blasphemy for saying that I am the Son of God? **Sanctified.** Set apart.

39. Therefore they sought again to take him. A few moments before they would have stoned him by mob violence (verse 31), but when they had cooled somewhat they sought to arrest him.

40. Went away again beyond Jordan. He had been nearly three months in Jerusalem, a very stormy ministry. Twice efforts were made to mob him (8: 59; 10: 31); twice to arrest him (7: 32, 45; 10: 39) His time would not come yet for three months, till the next passover, and he retired from the storm for a season. In the other gospels there are recorded a number of the incidents of his ministry beyond the Jordan.

CHAPTER XI.

Lazarus Raised from the Dead.

SUMMARY.—Lazarus Sick Unto Death. Jesus Sent For. Lazarus Dead and Buried when He Comes. The Resurrection and the Life. Lazarus Comes Forth at the Word. Many Jews Believe. The Sanhedrim Takes Counsel Against Christ. The Prophecy of Caiaphas. The Passover at Hand.

1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of[a] Mary and her sister Martha.

2 (It was *that* Mary which[b] anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he[c] whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but[d] for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late[e] sought to stone thee; and goest thou thither again?[f]

9 Jesus answered, Are there not twelve hours in the day? If[g] any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night,[h] he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth;[i] but I go, that I may awake him out of sleep.

CHAPTER XI.

Now a certain man was 1
sick, Lazarus of Bethany,
of the village of Mary and
her sister Martha. And it 2
was that Mary which
anointed the Lord with
ointment, and wiped his
feet with her hair, whose
brother Lazarus was sick.
The sisters therefore sent 3
unto him, saying, Lord, behold,
he whom thou lovest
is sick. But when Jesus 4
heard it, he said, This sickness
is not unto death, but
for the glory of God, that
the Son of God may be glorified
thereby. Now Jesus 5
loved Martha, and her sister,
and Lazarus. When 6
therefore he heard that he
was sick, he abode at that
time two days in the place
where he was. Then after 7
this he saith to the disciples,
Let us go into Judæa
again. The disciples say 8
unto him, Rabbi, the Jews
were but now seeking to
stone thee; and goest thou
thither again? Jesus answered, 9
Are there not
twelve hours in the day? If
a man walk in the day, he
stumbleth not, because he
seeth the light of this
world. But if a man walk 10
in the night, he stumbleth,
because the light is not in
him. These things spake 11
he: and after this he saith
unto them, Our friend Lazarus
is fallen asleep; but I
go, that I may awake him

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a Luke 10: 38, 39. *b* John 12: 3; Mark 14: 3. *c* Heb. 12: 6; Rev. 3: 19. *d* John 9: 3. *e* John 10: 31. *f* Acts 20: 24. *g* John 12: 35. *h* Eccl. 2: 14. *i* Deut. 31: 16; Acts 7: 60; 1 Cor. 15: 18, 51.

1. **A certain man . . named Lazarus.** He is not named in the other Gospels, though his sisters are. **Bethany.** About two miles east of Jerusalem, on the eastern slope of Mount Olivet. **The town of Mary, etc.** John speaks of the sisters as well known in the church. They had been named by Luke, who wrote before him.

2. **It was that Mary.** As there are several New Testament Marys, John points out this one by the well known incident of the anointing described in 12: 1-11.

3. **His sisters sent unto him.** Unto Jesus who was now beyond Jordan. In their distress they turn to the Lord.

4. **This sickness is not unto death.** That is, death shall not prevail, but God shall be glorified by his rescue from death.

6. **He abode two days still in the same place.** Because his work there was not yet done. He was in Perea; Lazarus was at Bethany in Judea.

9, 10. **Are there not twelve hours in the day?** This is his answer to the protest of his disciples against going into Judea again, where the Jews seek his death. He sees his course clearly and is walking in the day.

11-16. **Our friend Lazarus sleepeth.** Jesus more than once called death a sleep, because it was

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.

19 And many of the Jews came to Martha and Mary, to[a] comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever[b] thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the[c] resurrection at the last day.

25 Jesus saith unto her, I am the[d] resurrection, and the life:[e] he that believeth in me, though[f] he were dead, yet shall he live:

26 And whosoever[g] liveth and believeth in me shall never die. Believest thou this?

out of sleep. The disciples 12
therefore said unto him,
Lord, if he is fallen asleep,
he will recover. Now Jesus 13
had spoken of his death:
but they thought that he
spake of taking rest in
sleep. Then Jesus therefore 14
said unto them plainly,
Lazarus is dead. And I 15
am glad for your sakes that
I was not there, to the intent
ye may believe; nevertheless
let us go unto him.
Thomas therefore, who is 16
called Didymus, said unto
his fellow-disciples, Let us
also go, that we may die
with him.
So when Jesus came, he 17
found that he had been in
the tomb four days already.
Now Bethany was nigh 18
unto Jerusalem, about fifteen
furlongs off; and 19
many of the Jews had come
to Martha and Mary, to console
them concerning their
brother. Martha therefore, 20
when she heard that Jesus
was coming, went and met
him: but Mary still sat in
the house. Martha therefore 21
said unto Jesus, Lord,
if thou hadst been here, my
brother had not died. And 22
even now I know that,
whatsoever thou shalt ask
of God, God will give thee.
Jesus saith unto her, Thy 23
brother shall rise again.
Martha saith unto him, I 24
know that he shall rise
again in the resurrection at
the last day. Jesus said 25
unto her, I am the resurrection,
and the life: he that
believeth on me, though he
die, yet shall he live: and 26
whosoever liveth and believeth
on me shall never
die. Believest thou this?

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a 1 Chron. 7: 22; Job 2: 11; 42: 11; Rom. 12: 15; 1 Thes. 4: 18. *b* John 9: 31. *c* John 5: 29. *d* John 6: 40, 44. *e* John 14: 6; Isa. 38: 16; 1 John 1: 2. *f* Job 19: 26; Isa. 26: 19; Rom. 4: 17. *g* John 3: 15; 4: 14.

only a temporary slumber. **Let us also go, that we may die with him.** The Jews were so hostile when they left Jerusalem that they expect him to be put to death.

19. **Many of the Jews came to Martha and Mary.** Jews from Jerusalem, of which Bethany was a suburb. As "Jews" in John's usage means the ruling classes, the fact that they came shows that the family of Lazarus was influential. These came to "comfort;" that is, to sit with and talk to the mourners. The mourning was kept up thirty days.

21. **If thou hadst been here.** Martha's faith made her believe that Jesus would have healed Lazarus, but even she did not expect him to call back from the grave one already buried.

23. **Thy brother shall rise again.** She takes this as an allusion to the final resurrection.

25. **I am the resurrection and the life.** Christ makes the grand, striking declaration that he is the RESURRECTION AND THE LIFE, words that never could have fallen from the lips of a sane mortal. They mean that he is the power which opens every grave, gives life to the sleepers, and calls them forth to a new existence; that the life that endows men with eternal being is in him and proceeds from him. In the light of his own resurrection they mean that when he burst open the tomb he did it for humanity and in him humanity has won the victory over death.

26. **Whosoever liveth and believeth in me shall never die.** Those dead. who believed in

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly,[a] saying, the Master[b] is come, and calleth[c] for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if[d] thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.[e]

36 Then said the Jews, Behold, how he loved him!

37 And some of them said, Could not this man, which [f] opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

She saith unto him, Yea, 27
Lord: I have believed that
thou art the Christ, the Son
of God, *even* he that cometh
into the world. And when 28
she had said this, she went
away, and called Mary her
sister secretly, saying, The
Master is here, and calleth
thee. And she, when she 29
heard it, arose quickly, and
went unto him. (Now Jesus 30
was not yet come into the
village, but was still in the
place where Martha met
him.) The Jews then 31
which were with her in the
house, and were comforting
her, when they saw
Mary, that she rose up
quickly and went out, followed
her, supposing that
she was going unto the
tomb to weep there. Mary 32
therefore, when she came
where Jesus was, and saw
him, fell down at his feet,
saying unto him, Lord, if
thou hadst been here, my
brother had not died. When 33
Jesus therefore saw her
weeping, and the Jews *also*
weeping which came with
her, he groaned in the spirit,
and was troubled, and 34
said, Where have ye laid
him? They say unto him,
Lord, come and see. Jesus 35
wept. The Jews therefore 36
said, Behold how he loved
him! But some of them 37
said, Could not this man,
which opened the eyes of
him that was blind, have
caused that this man also
should not die? Jesus 38
therefore again groaning
in himself cometh to the
tomb. Now it was a cave,
and a stone lay against it.

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[a] John 21:7. [b] John 3:13. [c] Mark 10:49. [d] John 4:49. [e] Isa. 63:9; Luke 19:41; Heb. 2:16, 17. [f] John 9:6.

him, shall be raised and live, and those living who believe, shall never perish. Death will only be a change to a better existence.

27. I believe that thou art the Christ, etc. He asks about her faith. She responds by the good confession that embraces all, Martha's creed, Peter's creed, the true "Apostles' creed," the only creed of the Apostolic church.

28-30. Called Mary her sister secretly. The Lord had evidently directed her to do this, for she said, "The Master calleth for thee." At once, with a promptitude that shows her joy, Mary arose and hastened out of the town to the place where the Lord still tarried.

31. She goeth to the grave to weep there. The message to Mary was secret. When she suddenly arose and left hurriedly, the only explanation that suggested itself to the Jews was that she had gone to weep at the tomb, a custom of Jewish women.

33, 34. He groaned in spirit, and was troubled. The word rendered "groaned" undoubtedly means "was indignant," and is so rendered in the margin of the Revision. Jesus was deeply moved by the grief of Mary, but the hypocritical weeping of the Jews who followed her, and who were acting according to the rules, filled him with indignation.

35. Jesus wept. The shortest verse in the Bible and one of the most touching.

36, 37. Behold how he loved him! Some of the Jews were touched by his evidence of tender affection. Others, remembering the healing of the blind man right there at Jerusalem, asked if he could not have saved Lazarus from death.

38. Jesus . . . cometh to the grave. Graves in Palestine were caves in the rock, either natural

39 Jesus said, Take ye away[a] the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time[b] he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said,[c] Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And[d] he that was dead came forth, bound hand and foot with grave clothes; and his face was[e] bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen[f] the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then[g] gathered the chief priests and the Pharisees a council, and said, What[h] do we? for this man doeth many miracles.

Jesus saith, Take ye away 39
the stone. Martha, the sister of him that was dead,
saith unto him, Lord, by
this time he stinketh: for
he hath been *dead* four
days. Jesus saith unto her, 40
Said I not unto thee, that,
if thou believedst, thou
shouldest see the glory of
God? So they took away 41
the stone. And Jesus lifted
up his eyes, and said, Father, I thank thee that thou
heardest me. And I knew 42
that thou hearest me always: but because of the
multitude which standeth
around I said it, that they
may believe that thou didst
send me. And when he 43
had thus spoken, he cried
with a loud voice, Lazarus,
come forth. He that was 44
dead came forth, bound
hand and foot with grave-clothes; and his face was
bound about with a napkin. Jesus saith unto them,
Loose him, and let him go.
Many therefore of the 45
Jews, which came to Mary
and beheld that which he
did, believed on him. But 46
some of them went away to
the Pharisees, and told
them the things which Jesus had done.
The chief priests there- 47
fore and the Pharisees gathered a council, and said,
What do we? for this man

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a Mark 16: 3. *b* Psa. 49: 7, 9; Acts 2: 27. *c* John 12: 28: 30. *d* 1 Kings 17: 22; 2 Kings 4: 34, 35; Luke 7: 14, 15; Acts 20: 9-12. *e* John 20: 7. *f* John 2: 23; 10: 41, 42; 12: 11, 18. *g* Psa. 2: 2. *h* Acts 4: 16.

or cut, and the mouth was closed by a great stone. Such graves are still seen there. For references to graves, see Gen. 23: 9 and 35: 8; 1 Kings 2: 24; Isa. 14: 15 and 22: 16; Matt. 22: 60; John 19: 41.

39, 40. Take ye away the stone. The large stone that closed the entrance, and which several persons would be required to remove. The practical Martha suggests that decomposition has begun, not understanding his purpose.

41, 42. And Jesus lifted up his eyes. The Son always sought to honor the Father and to show that the Father was in him as he was in the Father. **I thank thee that thou hast heard me.** Constantly in communion with the Father, he had the Father's answer already and assent to what he was about to do. **Thou hearest me always.** Even in Gethsemane, when the cup was not taken away.

43. He cried with a loud voice. A suggestion of the "voice like the sound of many waters" (Rev. 1. 15), at which all who are in their graves shall come forth (1 Thess. 4: 16). It was the voice of authority.

44. And he that was dead came forth. The earth had never beheld a more wonderful or startling sight. At once the sleeper arose, came forth, bound with his grave clothes, with the napkin still upon his face that had been bound under his jaw to keep it from falling. The lookers-on, astonished, dazed, were only recalled to themselves when the Lord bade them, "Loose him and let him go." He spoke as the Divine Word, and death obeyed. As he cried to Lazarus, *Come forth*, so shall he speak with the voice of an archangel to all that are in their graves, and they shall come forth and live.

45, 46. Many of the Jews . . . believed. They could not doubt after such a display of Divine power. There were, as usual, two classes. The others went and reported to the Pharisees.

47. The chief priests therefore and the Pharisees gathered a council. The Sanhedrim met at once. The crisis was an alarming one. Unless something was done the nation would follow Jesus.

48 If we let him thus alone, all[a] *men* will believe on him; and the Romans shall come and take away both our place and nation.

49 And one of them, *named*[b] Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is[c] expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation:

52 And not[d] for that nation only, but that also he should gather together in one the children of God that were scattered[e] abroad.

53 Then, from that day forth, they took counsel together[f] for to put him to death.

54 Jesus therefore walked no more openly[g] among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim,[h] and there continued with his disciples.

55 ¶ And[i] the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then[j] sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

doeth many signs. If we 48
let him thus alone, all men
will believe on him: and
the Romans will come and
take away both our place
and our nation. But a cer- 49
tain one of them, Caiaphas,
being high priest that year,
said unto them, Ye know
nothing at all, nor do ye 50
take account that it is expedient
for you that one
man should die for the people,
and that the whole nation
perish not. Now this 51
he said not of himself: but
being high priest that year,
he prophesied that Jesus
should die for the nation;
and not for the nation only, 52
but that he might also gather
together into one the
children of God that are
scattered abroad. So from 53
that day forth they took
counsel that they might
put him to death.
Jesus therefore walked 54
no more openly among the
Jews, but departed thence
into the country near to the
wilderness, into a city called
Ephraim; and there he
tarried with the disciples.
Now the passover of the 55
Jews was at hand: and
many went up to Jerusalem
out of the country before
the passover, to purify
themselves. They sought 56
therefore for Jesus, and
spake one with another, as
they stood in the temple,
What think ye? That he
will not come to the feast?
Now the chief priests and 57
the Pharisees had given
commandment, that, if any
man knew where he was,
he should shew it, that they
might take him.

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[a] John 12: 19. [b] John 18: 14; Luke 3: 2; Acts 4: 6. [c] Luke 24: 46. [d] Isa. 49: 6; Rom. 3: 29; 1 John 2: 2. [e] John 10: 16; Eph. 2: 14-17. [f] Psa. 109: 4, 5. [g] John 7: 1; 18: 20. [h] 2 Sam. 13: 23; 2 Chron. 13: 19. [i] John 2: 13; 5: 1; 6: 4. [j] John 5: 16, 18.

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48. The Romans will come. Their idea was that if the nation followed Jesus there would be rebellion against the Roman authority, and the Romans would, as a result, destroy Jerusalem, the temple, and their ecclesiastical authority. This was done a generation later by the Romans, but what led to it was the *rejection* of Christ, not his reception.

49. Caiaphas, being high priest that year. The year the Savior died. He was a Sadducee, crafty, cruel, sensual, had been high priest for fifteen years, and was deposed three years later. **Ye know nothing at all.** Don't understand what the crisis requires.

50. That one man should die. His proposition is to slay one man, Jesus, rather than have the Romans come and destroy the whole nation for making Jesus King.

51, 52. This spake he not of himself. He thought he spoke of himself, but without his knowledge, God used the lips of the high priest for a prophecy. It "did behoove Jesus to die," in order to save, not that nation only, **but that he should gather together in one the children of God.**

53. From that day. From that day his death was the official decree of the Sanhedrim.

54. Jesus therefore walked no more openly. He avoided them until his "hour was come," and retired to Ephraim, a city sixteen miles northeast of Jerusalem on the borders of the wilderness.

55. The Jews' passover was nigh. It was only a few weeks before the passover that he went to Ephraim. **To purify themselves.** From ceremonial uncleanness. See Exod. 19: 10, 11.

56. They sought for Jesus. He was in the thoughts of all men now.

57. The chief priests and the Pharisees. The Sanhedrim had commanded that any man who could direct them to Jesus should bring word. The hostility that began three years before, on the Lord's first visit after his ministry began, had now fully ripened, and the "hour was at hand."

CHAPTER XII.

The Royal Entrance Into Jerusalem.

Summary.—The Feast at Bethany. The Anointing by Mary. The Anger of Judas. The Purpose to Put Lazarus to Death. The Entrance into Jerusalem. The Greeks Seeking Jesus. "The Hour is Come." The Voice from Heaven. The Son of Man to be Lifted Up. The Cause of Unbelief.

1 Then Jesus, six days before the passover, came to Bethany, where[a] Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha[b] served; but Lazarus was one of them that sat at the table with him.

3 Then[c] took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief,[d] and had[e] the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For[f] the poor always ye have with you; but[g] me ye have not always.

9 ¶ Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also[h] to death;

11 Because that[i] by reason of him many of the Jews went away, and believed on Jesus.

CHAPTER XII.

Jesus therefore six days 1
before the passover came to Bethany, where Lazarus was, whom Jesus raised
from the dead. So they 2
made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him.
Mary therefore took a 3
pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour
of the ointment. But Ju- 4
das Iscariot, one of his disciples, which should be-
tray him, saith, Why was 5
not this ointment sold for three hundred pence, and
given to the poor? Now 6
this he said, not because he cared for the poor; but because he was a thief, and having the bag took away
what was put therein. Je- 7
sus therefore said, Suffer her to keep it against the
day of my burying. For 8
the poor ye have always with you; but me ye have not always.

The common people 9
therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised
from the dead. But the 10
chief priests took counsel that they might put Laza-
rus also to death: because 11
that by reason of him many of the Jews went away, and believed on Jesus.

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a John 11:1, 43. *b* Luke 10:38-42. *c* John 11:2; Matt. 26:6, &c.; Mark 14:3, &c. *d* 2 Kings 5:20-27; Psa. 50:18. *e* John 13:29. *f* Deut. 15:11; Matt. 26:11; Mark 14:7. *g* John 8:21; 13:33; 16:5-7; Cant. 5:6. *h* Luke 16:31. *i* John 11:45.

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1. **Jesus six days before the passover came to Bethany.** From the other Gospels we learn that he went from Ephraim beyond the Jordan and came back through Jericho with the great company of Galileans who came to attend the passover. The supper at Bethany was Saturday evening before he was crucified.

2-9. **There they made him a supper.** For notes on this supper and the anointing, see Matt. 26:6-16. Compare Mark 14:3-11 and Luke 7:36-50. **Then saith one of his disciples.** Judas Iscariot. **Three hundred pence.** Silver to the amount of $45, equivalent to about $300 now, owing to the change of values. **Against the day of my burying hath she kept this.** Before a week he was to be in the tomb. It was customary to anoint dead bodies for burial. **Much people . . . came.** From Jerusalem to Bethany.

10, 11. **The chief priests consulted.** Lazarus was a living proof of the Divine power of Christ, and they wished him out of the way.

12 ¶ On[a] the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried,[b] Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is[c] written,

15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

16 These things[d] understood not his disciples at the first: but when Jesus was glorified,[e] then remembered[f] they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of the grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how[g] ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain[h] Greeks among them that[i] came up to worship at the feast:

21 The same came therefore to[j] Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is[k] come, that the Son of man should be glorified.

On the morrow a great 12
multitude that had come to
the feast, when they heard
that Jesus was coming to
Jerusalem, took the 13
branches of the palm trees,
and went forth to meet
him, and cried out, Hosanna:
Blessed *is* he that
cometh in the name of the
Lord, even the King of Israel.
And Jesus, having 14
found a young ass, sat
thereon; as it is written,
Fear not, daughter of Zion: 15
behold, thy King cometh,
sitting on an ass's colt.
These things understood 16
not his disciples at the first:
but when Jesus was glorified,
then remembered they
that these things were written
of him, and that they
had done these things unto
him. The multitude therefore 17
that was with him
when he called Lazarus
out of the tomb, and raised
him from the dead, bare
witness. For this cause 18
also the multitude went
and met him, for that they
heard that he had done this
sign. The Pharisees therefore 19
said among themselves,
Behold how ye prevail
nothing: lo, the world
is gone after him.
Now there were certain 20
Greeks among those that
went up to worship at the
feast: these therefore came 21
to Philip, which was of
Bethsaida of Galilee, and
asked him, saying, Sir, we
would see Jesus. Philip 22
cometh and telleth Andrew:
Andrew cometh and
Philip, and they tell Jesus.
And Jesus answered them, 23
saying, The hour is come,

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[a] Matt. 21: 8, &c.; Mark 11: 8, &c.; Luke 19: 36, &c. [b] Psa. 118: 25, 26. [c] Zech. 9: 9. [d] Luke 18: 34. [e] John 7: 39. [f] John 14: 26. [g] John 11: 47, 48. [h] Acts 17: 4; Rom. 1:16. [i] 1 Kings 8: 41, 42. [j] John 1: 44. [k] John 13:32; 17:1.

12-15. On the next day. Sunday. For notes on the entrance to Jerusalem, see Matt. 21: 1-11. Compare Mark 11: 1-11; Luke 19: 29-44.

19. The world is gone after him. The Pharisees observed the vast crowds that attended him and were filled with alarm. The city was filled with commotion (Matt. 21: 10, 11).

20. And there were certain Greeks among them that came up to worship at the feast. Among those who came to worship were Greeks, members of the great Gentile division of the race which embraced all that were not Jews. These were not Jews who spoke the Grecian language and lived in Greek countries; those are called in the original Greek *Hellenistoi.* We find the latter in the Jerusalem church in large numbers. See Acts 6: 1. These who sought to visit Jesus were *Hellenes*, a term only used of the Greek race. It is probable that they belonged to the large class of "devout Greeks," met everywhere by Paul, who were sick of heathenism and were attracted by the grand Hebrew revelation of the unity of God. On this great national occasion they had accompanied Jews settled abroad as they returned to worship in the city of David.

21. The same came therefore to Philip. The name Philip is Grecian, as well as Andrew, and those of the seven deacons of Acts, chapter 6. It is not unlikely that Philip was a Jew born among the Greeks, who spoke the Greek language. **We would see Jesus.** They wish to find out more about the great teacher from Galilee.

22. Philip cometh and telleth Andrew. Andrew was also of Bethsaida, and he and Philip seem to have been inseparable friends.

23. The hour is come, that the Son of man should be glorified. The answer of Christ may

24 Verily, verily, I say unto you,[a] Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He[b] that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If[c] any man serve me, let him follow me; and where[d] I am, there shall also my servant be: if[e] any man serve me, him will *my* Father honour.

27 Now[f] is my soul troubled; and what shall I say? Father, save me from this hour: but[g] for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice[h] from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundered; others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but[i] for your sakes.

that the Son of man should
be glorified. Verily, verily, 24
I say unto you, Except a
grain of wheat fall into the
earth and die, it abideth by
itself alone; but if it die, it
beareth much fruit. He 25
that loveth his life loseth
it; and he that hateth his
life in this world shall
keep it unto life eternal.
If any man serve me, let 26
him follow me; and where
I am, there shall also my
servant be: if any man
serve me, him will the
Father honour. Now is 27
my soul troubled; and
what shall I say? Father,
save me from this hour.
But for this cause came I
unto this hour. Father, 28
glorify thy name. There
came therefore a voice out
of heaven, *saying*, I have
both glorified it, and will
glorify it again. The mul- 29
titude therefore, that stood
by, and heard it, said that
it had thundered: others
said, An angel hath spoken
to him. Jesus answered 30
and said, This voice hath
not come for my sake, but

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[a] 1 Cor. 15: 36. [b] Matt. 10: 39; 16: 25; Mark 8: 35; Luke 9: 24; 17: 33. [c] John 14: 15. [d] John 14: 3; 17: 24; 1 Thes. 4: 17. [e] 1 Sam. 2: 30; Prov. 27: 18. [f] John 13: 21; Matt. 26: 38, 39; Luke 12: 50. [g] John 18: 37. [h] Matt. 3: 17. [i] John 11: 42.

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have been to Philip and Andrew, and the Greeks may have heard and understood it. The substance is, that the time for his glorification had come and that glorification would draw all men, Greek, Gentiles as well as Jews, to him.

24. Except a corn of wheat fall into the ground and die, it abideth alone. This statement, prefaced by the verily, verily, that gives solemn emphasis, enforces a great truth. The grain of wheat may remain in the granary for a thousand years and be preserved, but it is useless there. It neither reproduces, nor is food. It is when it falls into the ground and undergoes dissolution, that it brings forth fruit. It is fruitful by *giving itself up.* So, too, Christ must give himself up. His death was needful in order that he might impart life to the nations. There is a lesson here for disciples who would "bear much fruit."

25. He that loveth his life shall lose it. He announces a principle that underlies all exaltation. He gave his life and found eternal exaltation; the grain gives its life and lives a hundred-fold; those who consecrate their lives, give them up for others, dedicate them to their holy work, will live eternally.

26. If any man serve me, let him follow me. This is Christ's direct answer to the Greeks. His service is to be rendered, not by secret interviews, but by obeying him, for so the word "follow" is to be understood.

27. Now is my soul troubled. It is the shadow of the cross and the tomb. The best comment on this verse is to compare it with the account of the agony in the garden. Here he exclaims: **Father, save me from this hour.** There, "If it be possible, let this cup pass from me." Here he adds: **But for this cause came I unto this hour.** There, "Nevertheless, not my will but thine be done." Here the perfect resignation that follows the struggle in his soul is in the prayer, "Father, glorify thy name."

28. Then came a voice from heaven, saying, I have both glorified it. At Gethsemane the angel came to strengthen him; here the Father's voice speaks in approval. Three times the Father's voice was heard from the sky; *first*, when Christ was buried in Jordan, a type of his own burial; *second*, when Moses and Elias talked with him on the holy mount about his death; *third*, when he had his struggle of soul in view of death portrayed here, and triumphed. **Will glorify it again.** God had glorified his name by the wonders wrought by Jesus; he would glorify it by his resurrection, his exaltation, the scenes of Pentecost, and the triumphs of the church.

29. An angel spake to him. All heard the sound of the divine voice, but it was not clear to all what it was.

30. This voice came not because of me. He had already won the victory before the voice came. It was rather to confirm the faith of his disciples, who still stumbled over the prospect of his death.

31 Now is the judgment of this world; now shall[a] the prince of this world be cast out.

32 And I, if I be lifted[b] up from the earth, will draw all[c] *men* unto me.

33 (This he said, signifying[d] what death he should die.)

34 The people answered him, We have heard[e] out of the law,[f] that Christ abideth for ever; and how sayest thou, The Son of man must be lifted up? Who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light[g] with you: [h]walk while ye have the light, lest darkness come upon you: for he[i] that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be[j] the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake,[k] Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said[l] again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when[m] he saw his glory, and spake of him.

for your sakes. Now is the 31
judgement of this world:
now shall the prince of this
world be cast out. And I, 32
if I be lifted up from the
earth, will draw all men
unto myself. But this he 33
said, signifying by what
manner of death he should
die. The multitude therefore 34
answered him, We
have heard out of the law
that the Christ abideth forever:
and how sayest thou,
The Son of man must be
lifted up? who is this Son
of man? Jesus therefore 35
said unto them, Yet a little
while is the light among
you. Walk while ye have
the light, that darkness
overtake you not: and he
that walketh in the darkness
knoweth not whither
he goeth. While ye have 36
the light, believe on the
light, that ye may become
sons of light.
These things spake Jesus,
and he departed and hid
himself from them. But 37
though he had done so
many signs before them,
yet they believed not on
him: that the word of Isaiah 38
the prophet might be
fulfilled, which he spake,
Lord, who hath believed
our report?
And to whom hath the
arm of the Lord been
revealed?
For this cause they could 39
not believe, for that Isaiah
said again,
He hath blinded their 40
eyes, and he hardened
their heart;
Lest they should see with
their eyes, and perceive
with their heart,
And should turn,
And I should heal them.
These things said Isaiah, 41

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a John 16: 11; Luke 10: 18; Acts 26: 18; Eph. 2: 2. *b* John 8: 28. *c* Rom. 5: 18. *d* John 18: 32. *e* Psa. 89: 36, 37; 110: 4; Isa. 9: 7. *f* Rom. 5: 18; Psa. 72: 17-19. *g* John 8: 12. *h* Jer. 13: 16. *i* John 11: 10. *j* Eph. 5: 8. *k* Isa. 53: 1. *l* Isa. 6: 9, 10. *m* Isa. 6: 1.

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31. Now is the judgment of this world. *Now*, "this hour," the "hour" referred to in verses 23d and 27th, the hour for which he had come into the world, the hour of the cross; that was to be the hour of judgment, the *crisis*, which should determine who should rule the world. The cross became a throne. It gave him the crown. **The prince of this world be cast out.** The cross cast him out, dethroned him; he is now a usurper and shall finally be cast into the lake of fire.

32. If I be lifted up from the earth, will draw all men unto me. Lifted up, *first*, to the cross; *second*, from the grave; *third*, to heaven and the eternal throne.

34. We have heard out of the law that Christ abideth forever. The multitude were perplexed. Their idea of the Messiah was an eternal king. Now he spoke of death.

35. Yet a little while is the light with you. He refuses to answer their questions directly, but imparts to them needed truths. The light was then present with them. Let them seek the light and walk in it while they had opportunity. The opportunity might soon pass away and the darkness come.

36. Believe in the light, that ye may be the children of light. That they might receive the light of the Light of the world they must believe on him.

37. Yet they believed not on him. They had a kind of intellectual faith, but were filled with doubts when they could not understand. There was no real trust.

38. That the saying of Esaias, etc. See notes on Matt. 13: 14-16. They were blinded because they closed their eyes, and God's law is that those who *will* not see *shall* not see.

42 ¶ Nevertheless among the chief rulers also many believed on him; but[a] because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For[b] they loved the praise of men more than the praise of God.

44 ¶ Jesus cried, and said, He[c] that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I[d] am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came[e] not to judge the world, but to save the world.

48 He that rejecteth me and receiveth not my words,[f] hath one that judgeth him: the word I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak.

50 And I know that his commandment[g] is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII.

The Lord Washes the Disciples' Feet.

Summary.—The Passover Meal. The Strife of the Disciples. The Lord Washes the Disciples' Feet. The Traitor Pointed Out. The Departure of Judas. The Discourse to the Disciples. Peter Warned.

1 Now,[h] before the feast of the passover, when Jesus knew that his hour[i] was come that he should depart out of this world, unto the Father, having[j] loved his own which were in the world, he loved them unto the end.

2 And supper being ended, (the[k] devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him,)

because he saw his glory;
42 and he spake of him. Nevertheless
even of the rulers
many believed on him; but
because of the Pharisees
they did not confess *it*, lest
they should be put out of
43 the synagogue: for they
loved the glory of men
more than the glory of God.
44 And Jesus cried and said,
He that believeth on me,
believeth not on me, but on
45 him that sent me. And he
that beholdeth me beholdeth
him that sent me.
46 I am come a light into
the world, that whosoever
believeth on me may
not abide in the darkness.
47 And if any man hear my
sayings, and keep them
not, I judge him not: for I
came not to judge the
world, but to save the
48 world. He that rejecteth
me, and receiveth not my
sayings, hath one that
judgeth him: the word that
I spake, the same shall
judge him in the last day.
49 For I spake not from myself;
but the Father which
sent me, he hath given me
a commandment, what I
should say, and what I
50 should speak. And I know
that his commandment is
life eternal: the things
therefore which I speak,
even as the Father hath
said unto me, so I speak.

CHAPTER XIII.

1 Now before the feast of
the passover, Jesus knowing
that his hour was come
that he should depart out
of this world unto the Father,
having loved his own
which were in the world,
he loved them unto the end.
2 And during supper, the
devil having already put
into the heart of Judas Iscariot,
Simon's *son*, to be-

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[a] John 9: 22. [b] John 5: 44; Rom. 2: 29. [c] Mark 9: 37; 1 Pet. 1: 21. [d] John 1: 5; 3: 19. [e] John 3: 17. [f] Deut. 18: 19; Luke 9: 26. [g] 1 John 3: 23. [h] Matt. 26: 2, &c. [i] John 17: 1, 11. [j] Jer. 31: 3; Eph. 5: 2; 1 John 4: 19; Rev. 1: 5. [k] John 6; 70; Luke 22: 3, 53.

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42. Among the chief rulers also many believed. Members of the Sanhedrim. We have the names of two, Joseph of Arimathea and Nicodemus. See 19: 38, 39. **They did not confess him.** For fear of excommunication. The Pharisees had decided to excommunicate those who did. See 9: 22. The two rulers just named afterwards became bolder.

47, 48. I judge him not. He shall sit on the throne of judgment, not to condemn the world he came to save. The words he left in the world will decide the destiny of every man. All shall be "judged by the things written in the books" (Rev. 20: 12).

1. Now before the feast of the passover. Immediately before, just as Christ was about to sit down with his disciples to the paschal feast. **Jesus knew that his hour was come.** The scenes of this hour were in immediate view of the cross. On the next day the Lord was crucified.

2. Supper being ended. The Revision says, "During the Supper." It is likely that Christ arose near the beginning of the feast, washed the feet, and then sat down again to the feast. See verse 12.

3 Jesus knowing[a] that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter said unto him, Lord, dost[b] thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I[c] wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands, and *my* head.

10 Jesus saith to him, He that is washed needeth not, save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

tray him, *Jesus*, knowing 3
that the Father had given
all things into his hands,
and that he came forth
from God, and goeth unto
God, riseth from supper, 4
and layeth aside his garments;
and he took a towel,
and girded himself.
Then he poureth water into 5
the bason, and began to
wash the disciples' feet,
and to wipe them with the
towel wherewith he was
girded. So he cometh to 6
Simon Peter. He saith unto
him, Lord, dost thou wash
my feet? Jesus answered 7
and said unto him, What I
do thou knowest not now;
but thou shalt understand
hereafter. Peter saith unto 8
him, Thou shalt never wash
my feet. Jesus answered
him, If I wash thee not,
thou hast no part with me.
Simon Peter saith unto him, 9
Lord, not my feet only, but
also my hands and my
head. Jesus saith to him, 10
He that is bathed needeth
not save to wash his feet,
but is clean every whit:
and ye are clean, but not

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[a] Matt. 28:18; Heb. 2:8. [b] Matt. 3:14. [c] 1 Cor. 6:11; Eph. 5:26; Tit. 3:5.

The devil having already put into the heart of Judas Iscariot, etc. The devil planted the seed, but the soil of his heart was ready The devil has no power except where there is preparation for him. The covetous disposition of Judas had prepared the way.

3. Jesus knowing that the Father had given all things into his hands. It was with a full consciousness of his divinity, of his divine power and majesty, of the glory that he had and would enjoy with God, that he stooped to the menial office that he was about to fill.

4. He riseth from supper, and laid aside his garments. Shortly after they had sat down to the table, he arose, laid aside his outer robe, girded a towel upon him, and began the lowly office of washing the feet of twelve men, without a word of explanation. Something more than ordinary must have caused so remarkable an act. The fact that the cause has been lost sight of, has caused many to misunderstand the significance, and to think the Savior was instituting a church ceremonial, rather than giving a deep, practical, spiritual lesson for all ages. I will endeavor to explain the circumstances: (1) The disciples still expected the immediate manifestation of the kingdom. When they sat down to this Supper they felt that it was a kind of state occasion, and a strife arose among them for precedence. Each wanted the "chief seat at the feast." An account of this unseemly controversy over the old question, "Who should be greatest?" is found in Luke 22:24-30. (2) Their sandals had been laid off according to custom. They sat down to the table with dry and dusty feet, but no one brought water to wash their feet, an eastern duty of hospitality made necessary by their hot, dusty climate. No apostle volunteered to attend to the office, the duty of a servant. (3) Then, while they were filled with their ambitious, envious feelings, and had engaged in strife right at the Lord's table, after waiting long enough to have it shown that no one would condescend to the menial, but needful duty, the Lord, full of conscious divinity, arose, girded on the towel, and began the office. A rebuke to their ambitious strife, far more powerful than words could have spoken; such a rebuke that never again do we see a hint of the old question, "Who should be greatest?" It was Christ's answer to their unseemly conduct, and a lesson to those Christians "who love the pre-eminence" for all time. It said, "Let him that would be greatest become the servant of all."

6. Lord, dost thou wash my feet? The language of Peter is that of confusion, of astonishment and of remonstrance. The emphasis is on the word *thou*.

8. If I wash thee not, thou hast no part with me. Washing, with the Jews, was a symbolical act, signifying purification from uncleanliness. That Christ referred to more than a washing with water was understood by Peter as is evident from his reply. Christ could only wash with blood the obedient.

10. He that is washed needeth not save to wash his feet. We must seek the spiritual meaning. He who is once cleansed by the blood of Christ only needs, after this, to come to Christ for partial cleansing; for the forgiveness of the special sins that make him unclean.

11 For[a] he knew who should betray him; therefore said he, ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye[b] call me Master and Lord: and ye say well; for so I am.

14 If I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet.

15 For[c] I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If[d] ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all; I know whom I have chosen: but that the[e] scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell[f] you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you,[g] He that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me.

21 When[h] Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, That one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

all. For he knew him that 11
should betray him; therefore
said he, Ye are not all
clean.
So when he had washed 12
their feet, and taken his
garments, and sat down
again, he said unto them,
Know ye what I have done
to you? Ye call me Master, 13
and, Lord: and ye say well;
for so I am. If I then, the 14
Lord and the Master, have
washed your feet, ye also
ought to wash one another's
feet. For I have given 15
you an example, that ye
also should do as I have
done to you. Verily, verily, 16
I say unto you, A servant is
not greater than his lord;
neither one that is sent
greater than he that sent
him. If ye know these 17
things, blessed are ye if
ye do them. I speak not 18
of you all: I know whom I
have chosen: but that the
scripture may be fulfilled,
He that eateth my bread
lifted up his heel against
me. From henceforth I tell 19
you before it come to pass,
that, when it is come to
pass, ye may believe that I
am *he*. Verily, verily, I say 20
unto you, He that receiveth
whomsoever I send receiveth
me; and he that receiveth
me receiveth him that
sent me.
When Jesus had thus 21
said, he was troubled in the
spirit, and testified, and
said, Verily, verily, I say
unto you, that one of you
shall betray me. The disciples 22
looked one on another,
doubting of whom he

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a John 6:64. *b* Matt. 23:8-10; Phil. 2-11. *c* 1 Pet. 2:21. *d* James 1:25. *e* Psa. 41:9. *f* John 14:29; 16:4. *g* Matt. 10:40. *h* Matt. 26:21; Mark 14:18; Luke 22:21.

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12. Know ye what I have done to you? They knew the act, but did they comprehend its meaning?

13, 14. Ye call me Master and Lord. Ye ought to follow the example of humility, self-sacrifice, and service to others, that your Lord sets you. Instead of seeking the pre-eminence, disputing concerning the seats of honor, and shrinking from humble service to each other, ye should follow my example.

15. For I have given you an example. Christ gave an *example*, not a church ordinance. It is our duty to follow the example and render the same kind of service to fellow Christians. To make his example a ceremonial and follow it literally would be to lose its spirit. Note the fact that not once else where is it referred to in the New Testament as a church ordinance, and only once mentioned at all. In 1 Tim. 5:10, it is named as a mark of a godly widow. Nor is there any mention of it as a church ordinance until the fourth century. The lesson is that he who would be greatest must be always ready to serve others in a spirit of humility and self-sacrifice.

17. If ye know these things, happy are ye if ye do them. Know what things? Of course they knew that Christ had washed their feet. But did they know what it meant? The meaning is clearly, "If ye understand the meaning of my act, happy are ye if ye exemplify the same spirit in your lives."

18. I speak not of you all. One is a traitor. He is not included in the beatitude just pronounced in the 17th verse.

19. I tell you before it come . . . to pass. That he is about to be betrayed.

21-28. Troubled in spirit. Because a traitor was present among the apostles. For the exposure of Judas, see notes on Matt. 26: 21-25. Compare Mark 14: 18-21. **There was leaning on Jesus'**

23 Now there was leaning on Jesus' bosom one[a] of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then, lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan[b] entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought,[c] because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now[d] is the Son of man glorified, and God[e] is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and[f] as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new[g] commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

spake. There was at the 23
table reclining on Jesus'
bosom one of his disciples,
whom Jesus loved. Simon 24
Peter therefore beckoneth
to him, and saith unto him,
Tell *us* who it is of whom
he speaketh. He leaning 25
back, as he was, on Jesus'
breast saith unto him, Lord,
who is it? Jesus therefore 26
answereth, He it is, for
whom I shall dip the sop,
and give it him. So when
he had dipped the sop, he
taketh and giveth it to Judas,
the son of Simon Iscariot.
And after the sop, 27
then entered Satan into
him. Jesus therefore saith
unto him, That thou doest,
do quickly. Now no man 28
at the table knew for what
intent he spake this unto
him. For some thought, because 29
Judas had the bag,
that Jesus said unto him,
Buy what things we have
need of for the feast; or,
that he should give something
to the poor. He then 30
having received the sop
went out straightway: and
it was night.
When therefore he was 31
gone out, Jesus saith, Now
is the Son of man glorified,
and God is glorified in him;
and God shall glorify him 32
in himself, and straightway
shall he glorify him. Little 33
children, yet a little while I
am with you. Ye shall
seek me: and as I said unto
the Jews, Whither I go, ye
cannot come; so now I say
unto you. A new commandment 34
I give unto you, that
ye love one another; even
as I have loved you, that ye

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a John 20: 2; 21: 7, 20. *b* Luke 22: 3. *c* John 12: 6. *d* John 12: 23; 17: 1-6. *e* John 14: 13; 1 Pet. 4: 11. *f* John 7: 34; 8: 21. *g* John 15: 12, 17; Lev. 19: 18; Eph. 5: 2; 1 Thes. 4: 9; James 2: 8; 1 Pet. 1: 22; 1 John 2: 7, 8; 3: 11, 23; 4: 20, 21.

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bosom. It was the custom to recline on a couch, leaning on the left elbow, at table. John, who was immediately before Jesus, would be almost on his bosom. **Whom Jesus loved.** It was John's joy that Jesus loved him. The disciples did not know who would be the traitor. At Peter's request, John, in a low tone, asked Jesus. He gave a sign, and when John saw him dip a piece of bread into the sop of bitter herbs, always on the passover table, and give it to Judas, he knew he was meant. **Satan entered into him.** He gave himself up at once to Satan's purpose. **That thou doest, do quickly.** Judas understood what these words meant, but no one else.

30. Went immediately out. It is probable that the Lord's Supper was instituted, at this point, after Judas went out. It was, as we learn from Matthew, after the *passover*. Matthew's order (see Matt., chap. 26) is as follows: (1) The Passover; (2) the Exposure of Judas; (3) the Lord's Supper. This is John's order, save that he omits, because well known, to record the origin of the Lord's Supper here, and simply tells of the departure of Judas.

31. Now is the Son of man glorified. His weary ministry is about ended, and he is to ascend his throne. His glorification begins at the cross.

34. A new commandment. The commandment to love was not new, but such love as Christ commanded was new.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but[a] thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will[b] lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

Jesus Comforting His Disciples.

SUMMARY.—Belief as a Solace of Troubled Hearts. The House of Many Mansions. Christ the Way. Christ the Manifestation of the Father. Asking in Christ's Name. How to Find the Father. The Test of Love. The Benediction of Peace.

1 Let[c] not your heart be troubled: ye believe[d] in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go[e] to prepare a place for you.

3 And if I go and prepare a place for you, I will[f] come again, and receive you unto myself; that[g] where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

also love one another. By 35
this shall all men know
that ye are my disciples, if
ye have love one to another.
Simon Peter saith unto 36
him, Lord, whither goest
thou? Jesus answered,
Whither I go, thou canst
not follow me now: but
thou shalt follow afterwards. Peter saith unto 37
him, Lord, why cannot I
follow thee even now? I
will lay down my life for
thee. Jesus answereth, 38
Wilt thou lay down thy life
for me? Verily, verily, I
say unto thee, The cock
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CHAPTER XIV.

Let not your heart be 1
troubled: ye believe in God,
believe also in me. In my 2
Father's house are many
mansions; if it were not so,
I would have told you; for
I go to prepare a place for
you. And if I go and pre 3
pare a place for you, I
come again, and will receive you unto myself; that
where I am, *there* ye may
be also. And whither I go, 4

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[a] John 21: 18; 2 Pet. 1: 14. [b] Matt. 26: 33, &c.; Mark 14: 29, &c.; Luke 22: 33, &c. [c] Isa. 43: 1, 2; 2 Thes. 2: 2. [d] Isa. 12: 2, 3; Eph. 1: 12, 13; 1 Pet. 1: 21. [e] Heb. 6: 20; 9: 8, 24; Rev. 21: 2. [f] Heb. 9: 28. [g] John 12: 26; 17: 24; 1 Thes. 4: 17.

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35. By this shall all men know that ye are my disciples. The love and self sacrifice of Christians has done more to extend the name of Christ than argument. In the early ages, heathen were wont to say: "See how these Christians love one another."

36-38. Simon Peter said. For notes on Peter's Denial, see Matt. 26: 31-35. Compare Mark 14: 29-31; Luke 22: 31-34.

1. Let not your heart be troubled. Just before him was Gethsemane, the betrayal, the denial, the mock trial, the scourging and the cross; but with these in full view, such are the wonders of his love that he does not think of himself. He does not ask comfort, but he gives it. His heart is full of the sorrow of his disciples over his departure. **Believe also in me.** They had believed in him, but they were so confused over the prospect of his death and departure, that they stumbled. He bids them to believe in him as they believed in God; to trust him even if they did not comprehend; to walk by faith rather than by sight through the darkness of that hour. To understand these words, the confusion, sorrow and despair of his disciples over his death must not be forgotten.

2. In my Father's house are many mansions. By the "Father's house" is meant the heavenly abode. He is about to return there, from whence he had come. **I go to prepare a place for you.** If the separation was to be an eternal one, he would have forewarned them. Rather, he goes before to prepare a home for them where they can all be together. The departure of Jesus was needful to open an entrance to them and us.

3. I will come again, and receive you unto myself. The reference is not to Christ's return from the grave, but to a return from heaven, the second coming of the Lord, which is a part of the Christian faith. Compare 1 Thess. 4: 17; Phil. [illegible]

5 ¶ Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus saith unto him, I am the[a] way, and the truth,[b] and the life:[c] no[d] man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he[e] that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me; or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He[f] that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And[g] whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

ye know the way. Thomas 5
saith unto him, Lord, we
know not whither thou go-
est; how know we the way?
Jesus saith unto him, I am 6
the way, and the truth, and
the life: no one cometh
unto the Father, but by me.
If ye had known me, ye 7
would have known my
Father also: from hence-
forth ye know him, and
have seen him. Philip saith 8
unto him, Lord, shew us the
Father, and it sufficeth us.
Jesus saith unto him, Have 9
I been so long time with
you, and dost thou not know
me, Philip? he that hath
seen me hath seen the
Father; how sayest thou,
Shew us the Father? Be- 10
lievest thou not that I am
in the Father, and the
Father in me? the words
that I say unto you I speak
not from myself: but the
Father abiding in me doeth
his works. Believe me that 11
I am in the Father, and the
Father in me: or else be-
lieve me for the very works'
sake. Verily, verily, I say 12
unto you, He that believeth
on me, the works that I do
shall he do also; and great-
er *works* than these shall he
do; because I go unto the
Father. And whatsoever ye 13
shall ask in my name, that
will I do, that the Father
may be glorified in the Son.

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[a] John 10: 9; Isa. 35: 8, 9; Heb. 10: 19, 20. [b] John 1: 17; 15: 1. [c] John 1: 4; 11: 25. [d] Acts 4: 12. [e] Col. 1: 15. [f] Matt. 21: 21. [g] 1 John 5: 14.

6. **I am the way, the truth, and the life.** This is said in reply to Thomas. Without him there would be no Way revealed; no divine and saving truth, no immortal life. **No man cometh to the Father, but by me.** Not only can no one enter the Father's house without him, but no man can come to the Father on earth so as to enjoy his favor. "There is no other name given under heaven among men whereby we must be saved."

7. **If ye had known me, ye should have known my Father also.** The great truth declared is that the way to study God and know him is to know Christ. **From henceforth ye know him, and have seen him.** From the cross. On the next morning they would see Christ dying. From the sepulcher would burst forth upon their minds a new revelation of the character and mission of the Son.

8. **Shew us the Father, and it sufficeth us.** Philip fails to comprehend that the Father was to be seen in Christ, and when the Lord declares that henceforth they have seen the Father, he at once requests such a revelation.

9. **He that hath seen me hath seen the Father.** Philip wanted a literal sight of God with the natural eyes, when God incarnate had been present with him for three years, manifesting the mind, the purity, the saving power, the fatherly tenderness, the unutterable love of the Father.

10. **Believest thou not that I am in the Father, and the Father in me?** There was the completest union of the personalities of the Son and the Father. We may never on earth comprehend fully its nature, but we can understand it to be so complete that he was the manifestation of God in the flesh (Col. 2: 9).

12. **Greater works than these shall he do, because I go to my Father.** Those who believe shall have power given to do works, in some respects greater; not greater miracles, but to effect greater moral and spiritual revolutions. At the time of his death, as far as we know, he had only about five hundred disciples, but he "went to his Father" and "shed forth the things seen and heard" on Pentecost, and the eleven apostles converted three thousand in a single day.

13, 14. **And whatsoever ye shall ask in my name, that will I do.** What *man* would dare to make such a promise? It will be noted, that in order to enjoy the fulness of these glorious promises we

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If[a] ye love me, keep my commandments:

16 And I will pray the Father, and he shall give you another Comforter,[b] that he may abide with you for ever;

17 *Even* the Spirit of truth; whom[c] the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and[d] shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because[e] I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas[f] saith unto him (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and[g] we will come unto him, and make our abode with him.

If ye shall ask me anything 14
in my name, that will I do.
If ye love me, ye will keep 15
my commandments. And 16
I will pray the Father, and
he shall give you another
Comforter, that he may be
with you for ever, *even* the 17
Spirit of truth: whom the
world cannot receive; for
it beholdeth him not, neither
knoweth him: ye know
him; for he abideth with
you, and shall be in you. I 18
will not leave you desolate:
I come unto you. Yet a little 19
while, and the world beholdeth
me no more; but
ye behold me: because I
live, ye shall live also. In 20
that day ye shall know that
I am in my Father, and ye
in me, and I in you. He 21
that hath my commandments,
and keepeth them,
he it is that loveth me: and
he that loveth me shall be
loved of my Father, and I
will love him, and will
manifest myself unto him.
Judas (not Iscariot) saith 22
unto him, Lord, what is
come to pass that thou wilt
manifest thyself unto us,
and not unto the world?
Jesus answered and said 25
unto him, If a man love
me, he will keep my word:
and my Father will love
him, and we will come unto
him, and make our abode

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[a] John 15:10, 14; 1 John 5:3. [b] John 15:26. [c] 1 Cor. 2:14. [d] Rom. 8:9; 1 John 2:27. [e] Heb. 7:25. [f] Luke 6:16. [g] 1 John 2:24; Rev. 3:20.

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must, (1) Believe. They are limited thus in verse 12. Without faith it is impossible to please God. (2) We must *ask in his name*, or, in dependence upon the merit and intercession of Christ. (3) As shown elsewhere, we must come with a spirit of complete submission to the Father's will, feeling that his will is best, and saying in our hearts, "Thy will be done."

15. If ye love me, keep my commandments. Keeping the commandments will be the result if we love him. The Revision gives the true idea. Obedience is the fruit of love.

16. I will pray the Father. Rather, "request." The Greek word is not the one used when *we* are bidden to pray. The creature *prays;* the Son *requests*. **He shall give you another Comforter.** The Holy Spirit; the Helper. The latter word more nearly expresses the idea of the Greek term than the word "Comforter." **Abide with you forever.** The Lord had been with them over three years, but is about to depart. Henceforth he will abide with them, not in person, but by the Holy Spirit that he shall send. Through this agency he will be with his people "always."

17. The Spirit of truth. So called, because he leads into all truth, and speaks the truth. See 17:19; 1 Cor. 2:4; 1 Thess. 1:5. He also bears witness of the truth. See Acts 2:4; 5:32; Heb. 2:4. **Whom the world cannot receive.** Because he only dwells in a heart prepared for him by faith and obedience. "God gives the Holy Spirit to them who obey him" (Acts 5:32). See also John 7:38.

18, 19. I will not leave you comfortless. They shall not be left desolate by his departure, because "he will come again," to be with them alway, in the Spirit. He will be a living Savior and they will have his life.

20. At that day ye shall know. "That day" began on Pentecost. There was no more doubting after the Holy Spirit was sent. "That day" still comes to every soul that wholly surrenders to the will of Christ (7:17).

21-23. He that hath my commandments, etc. The conditions on which Christ will be present to each soul, seen, and enjoyed, are here given: (1) One must love Christ: (2) so love him that he will

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he[a] shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 ¶ Peace[b] I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my[c] Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince[d] of this world cometh, and hath nothing[e] in me.

31 But that the world may know that I love the Father; and as[f] the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

The True Vine.

SUMMARY.—The Vine and the Branches. Bearing Fruit. Glorifying the Father. The Greatest Love. The World's Hatred. The Cloak for Sin.

1 I am the true vine,[g] and my Father is the husbandman.[h]

with him. He that loveth 24
me not keepeth not my
words: and the word
which ye hear is not mine,
but the Father's who sent
me.
These things have I spo- 25
ken unto you, while *yet*
abiding with you. But the 26
Comforter, *even* the Holy
Spirit, whom the Father
will send in my name, he
shall teach you all things,
and bring to your remembrance
all that I said unto
you. Peace I leave with 27
you; my peace I give unto
you: not as the world giveth,
give I unto you. Let
not your heart be troubled,
neither let it be fearful. Ye 28
heard how I said to you, I
go away, and I come unto
you. If ye loved me, ye
would have rejoiced, because
I go unto the Father:
for the Father is greater
than I. And now I have 29
told you before it come to
pass, that, when it is come
to pass, ye may believe. I 30
will no more speak much
with you, for the prince of
the world cometh: and he
hath nothing in me; but 31
that the world may know
that I love the Father, and
as the Father gave me commandment,
even so I do.
Arise, let us go hence.

CHAPTER XV.

I am the true vine, and 1
my Father is the husband-

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a John 16: 13; 1 John 2: 20, 27. *b* Eph. 2: 14-17; Phil. 4: 7. *c* 1 Cor. 15: 27, 28. *d* John 16: 11; Eph. 2: 2. *e* 2 Cor 5: 21; Heb. 4: 15; 1 John 3: 5. *f* Psa. 40: 8; Phil. 2: 8. *g* Isa. 4: 2. *h* Cant. 8: 12.

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obey from the heart his commandments; (3) this loving, obedient soul will be loved of the Father; (4) Christ will love him; (5) both the Father and the Son will manifest themselves to him; (6) this manifestation is by their coming and abiding in him through the Helper.

26. The Comforter, which is the Holy Ghost. More correctly, Holy Spirit. **He shall teach you all things.** A special promise to the apostles, which fitted them to preach the Gospel authoritatively and to leave behind them the records of the New Testament.

27. Peace I leave with you. A parting benediction. That night he was to be seized and taken from them.

28. If ye loved me, ye would rejoice. A gentle rebuke. Their desire that he should not go away was due, in part at least, to selfish motives.

30. The prince of this world cometh. The worldly powers of which Satan is prince.

31. That the world may know that I love the Father. His obedience in the hour of trial demonstrated that he so loved the Father that he sought not his own, but the Father's will.

1. I am the true vine. The scene must be kept in mind. The Lord and his disciples had just eaten the last supper. He had said, "Arise, let us go hence" (14: 31). They had risen, but were still standing in the room. On the table, from whence they had just risen, was the "fruit of the vine," and the Lord had said that he would never drink it again upon the earth. In the Old Testament, the Vine is often used as the type of Israel, planted and tended by the Almighty as the husbandman. See Isa. 5: 1; Psa. 80; Jer.

2 Every branch[a] in me that beareth not fruit he taketh away; and every *branch* that beareth[b] fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye[c] are clean through the word which I have spoken unto you.

4 Abide[d] in me, and I in you. As[e] the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6 If a[f] man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye[g] shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye[h] keep my commandments, ye shall abide

man. Every branch in me 2
that beareth not fruit, he
taketh it away: and every
branch that beareth fruit,
he cleanseth it, that it may
bear more fruit. Already 3
ye are clean because of the
word which I have spoken
unto you. Abide in me, 4
and I in you. As the
branch cannot bear fruit
of itself, except it abide in
the vine; so neither can ye,
except ye abide in me. I 5
am the vine, ye are the
branches: He that abideth
in me, and I in him, the
same beareth much fruit:
for apart from me ye can
do nothing. If a man abide 6
not in me, he is cast forth
as a branch, and is withered;
and they gather them,
and cast them into the fire,
and they are burned. If ye 7
abide in me, and my words
abide in you, ask whatsoever
ye will, and it shall be
done unto you. Herein is 8
my Father glorified, that ye
bear much fruit; and *so*
shall ye be my disciples.
Even as the Father hath 9
loved me, I also have loved
you: abide ye in my love. 10
If ye keep my commandments,
ye shall abide in my

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a Matt. 15: 13. *b* Heb. 12: 15; Rev. 3: 19. *c* John 17: 17; Eph. 5: 26; 1 Pet. 1: 22. *d* 1 John 2: 6. *e* Hos. 14: 8; Gal. 2: 20; Phil. 1: 11. *f* Matt. 3: 10; 7: 19. *g* John 16: 23. *h* John 14: 21, 23.

2: 21. Israel, however, had proved a wild and fruitless Vine. Instead of it, therefore, Christ had now been planted by the Father as the True Vine.

2. **Every branch in me that beareth not fruit he taketh away.** As the husbandman cuts off the unfruitful branches of the vine, so the Father severs the unfruitful branches from his Son. Judas, an unfruitful branch which did not have in it the life of the Vine, had just been severed and had gone forth. **Every branch that beareth fruit, he purgeth it.** The husbandman prunes and dresses the branches in order that they may be more healthy and fruitful. The Father cleanses, purifies, frees from sin, all who become branches of the True Vine.

3. **Now ye are clean through the word which I have spoken unto you.** The spoken word is the instrument appointed by God for the cleansing of the soul. The word tells us what to do in order that we may be cleansed from sin.

4. **Abide in me, and I in you.** The idea is, Abide in me that I may abide in you. Christ abiding in us is dependent on our abiding in him. We abide in him by keeping his words, or having his "word abide in us" (verse 7), and all who "keep his sayings" (14: 23) will have Christ abide in their souls. **No more can ye, except ye abide in me.** We are dead, fruitless branches, without the Christ-life. The whole history of the world demonstrates that fruitfulness is only found in union with Christ.

5. **I am the vine, ye are the branches.** He has already declared (verse 1) that he is the True Vine, but he had not before declared that every disciple is a branch of the Vine. Observe that, not denominations, but church members, are the branches. The disciple, without Christ, **can do nothing.** Paul declared, "I can do all things through Christ who strengtheneth me."

6. **If a man abide not in me, he is cast forth as a branch, and is withered.** The lifeless, fruitless branches in the vineyard are lopped off and carried out, and wither and are burned. So, too, any one who does not abide in Christ, is severed from the Vine, and *they* (the angels at the great day, not *men* as in the Common Version. See Revision) cast them into the fire and they are burned.

7, 8. **Ask what ye will, and it shall be done unto you.** The condition of this blessed promise is that we abide in the Vine, by having Christ's words abide in us. **Herein is my Father glorified, that ye bear much fruit.** The best comment on this is the Savior's injunction, "Let your light so shine before men, that they, seeing your good works, shall glorify your Father who is in heaven."

10. **If ye keep my commandments, ye shall abide in my love.** He abode in the love of the Father by a life of perfect obedience. So we must abide in his love.

in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your[a] joy might be full.

12 ¶ This[b] is my commandment, That ye love one another, as I have loved you.

13 Greater love[c] hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends;[d] for all things that I have heard of my Father I have made known unto you.

16 Ye[e] have not chosen me, but I have chosen you, and ordained[f] you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever[g] ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 ¶ If the world[h] hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore[i] the world hateth you.

20 Remember[j] the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they[k] have kept my sayings, they will keep yours also.

love; even as I have kept
my Father's commandments,
and abide in his
love. These things have I 11
spoken unto you, that my
joy may be in you, and *that*
your joy may be fulfilled.
This is my commandment, 12
that ye love one another,
even as I have loved you.
Greater love hath no man 13
than this, that a man lay
down his life for his
friends. Ye are my friends, 14
if ye do the things which I
command you. No longer 15
do I call you servants; for
the servant knoweth not
what his lord doeth: but I
have called you friends;
for all things that I heard
from my Father I have
made known unto you. Ye 16
did not choose me, but I
chose you, and appointed
you, that ye should go and
bear fruit, and *that* your
fruit should abide: that
whatsoever ye shall ask of
the Father in my name, he
may give it you. These 17
things I command you, that
ye may love one another.
If the world hateth you, ye 18
know that it hath hated me
before *it hated* you. If ye 19
were of the world, the
world would love its own:
but because ye are not of
the world, but I chose you
out of the world, therefore
the world hateth you. Remember 20
the word that I
said unto you, A servant is
not greater than his lord.
If they persecuted me, they
will also persecute you; if
they kept my word, they

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a John 16:24; 17:13. *b* John 13:34. *c* Rom. 5:7, 8. *d* James 2:23. *e* 1 John 4:10, 19. *f* Eph. 2:10. *g* John 14:13. *h* 1 John 3:13. *i* John 17:14. *j* John 13:16; Matt. 10:24; Luke 6:40. *k* Ezek. 3:7.

11. These things have I spoken . . that my joy might remain in you. Strange words, that one about to be crucified should speak of his joy! His joy was union with and the presence of the Father. He had "anointed him with the oil of gladness above his fellows." He desired his disciples to have that joy, the constant consolation of the sense of the presence of Christ.

13, 14. Greater love hath no man than this, that a man lay down his life for his friends. The highest human exhibition of love that earth has ever seen was this. Christ was about to exhibit this highest human type of love by dying for his friends. He did even more, as Paul shows us in Rom. 5:6, he died for his enemies, something that man had never done.

15. I call you not servants; . . . I have called you friends. Christ's disciples serve him, but their service is not bondage, but that of love. Hence, they are friends instead of servants.

16. Ye have not chosen me, but I have chosen you, and ordained you. Each one of the eleven apostles present had been chosen, called, by the Lord, from among his disciples. They did not choose him, but he them, in order that they might bring forth abundant fruit in the conversion of the world.

18. If the world hate you. *The world* is the unregenerate portion of mankind. It hated and slew the Lord. It has never loved his disciples. Satan is its prince.

20. They will also persecute you. The servants must expect similar treatment to that given the Master. The long roll of Christian martyrs shows how this has been verified.

21 But all[a] these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I[b] had not come and spoken unto them, they had not had sin: but[c] now they have no cloak for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works[d] which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated[e] me without a cause.

26 But when the Comforter[f] is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he[g] shall testify of me:

27 And ye[h] also shall bear witness, because ye[i] have been with me from the beginning.

CHAPTER XVI.

The Work of the Holy Spirit.

SUMMARY.—Persecution Predicted. The Comforter to Come. He Will Reprove the World of Sin; of Righteousness; of Judgment. Will Guide into All Truth. Sorrow and Rejoicing. Overcoming the World.

1 These things have I spoken unto you, that ye should not be offended.

will keep yours also. But 21
all these things will they do
unto you for my name's
sake, because they know
not him that sent me. If I 22
had not come and spoken
unto them, they had not
had sin: but now they have
no excuse for their sin. He 23
that hateth me hateth my
Father also. If I had not 24
done among them the
works which none other
did, they had not had sin:
but now have they both
seen and hated both me
and my Father. But *this* 25
cometh to pass, that the word
may be fulfilled that is
written in their law, They
hated me without a cause.
But when the Comforter is 26
come, whom I will send
unto you from the Father,
even the Spirit of truth,
which proceedeth from the
Father, he shall bear witness
of me: and ye also 27
bear witness, because ye
have been with me from
the beginning.

CHAPTER XVI.

These things have I spoken 1
unto you, that ye
should not be made to

21. For my name's sake. That name, so sweet to the saved, is a hateful thing to his enemies. Jewish persecutors bade Christians to teach no more *in the name;* Gentile rulers bade them blaspheme *the name*, or die.

22. If I had not come . . . they had not had sin. Certain conclusions follow: (1) The degree of our sin is measured by our opportunities; (2) increased opportunities bring a consciousness of sin; light in the room enables us to see stains and dirt; (3) *the sin* of sins is the rejection of Christ. Since he came there is **no cloak,** no covering, no excuse. Those who refuse Christ die in their sins, because they will not part from them.

24. If I had not done, etc. The proof of his divine mission was such that they were left without excuse. **Hated both me and my Father.** The Jews claimed to love God, but when God, manifest in the flesh, appeared, they hated him. The hatred of Christ is the hate of God.

26. When the Comforter is come. See the preceding chapter. **Shall testify of me.** See 16: 13-15.

27. Ye also shall bear witness. The apostles had been "with him from the beginning," and knew all the facts. If he was true they knew it; if he stilled the waves and raised the dead they knew it; if he rose from the tomb they knew it. They bore witness to him by word and left their words to us. They bore witness by life, gave up all for him and died for their testimony. Such testimony is the strongest human testimony ever offered to any fact.

1. These things have I spoken. The warnings found in the 14th and 15th chapters. They were given beforehand lest they should stumble. To be forewarned would be a help to their faith amid the dark scenes of the next few days, and in the persecutions that would come later.

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[a] John 16: 3; Matt. 10: 22; 24: 9. [b] John 9: 41. [c] James 4: 17. [d] John 7: 31. [e] Psa. 35: 19; 69: 4. [f] John 14: 17. [g] 1 John 5: 6. [h] Luke 24: 48; Acts 2: 32; 4: 20, 33; 2 Pet. 1: 10. [i] 1 John 1: 2.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever[a] killeth you will think that he doeth God service.

3 And these[b] things will they do unto you, because they[c] have not known the Father, nor me.

4 But these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin,[d] because they believe not on me;

10 Of righteousness,[e] because I go to my Father, and ye see me no more;

stumble. They shall put 2
you out of the synagogues:
yea, the hour cometh, that
whosoever killeth you shall
think that he offereth service
unto God. And these 3
things will they do, because
they have not known the
Father, nor me. But these 4
things have I spoken unto
you, that when their hour
is come, ye may remember
them, how that I told you.
And these things I said not
unto you from the beginning,
because I was with
you. But now I go unto 5
him that sent me; and none
of you asketh me, Whither
goest thou? But because I 6
have spoken these things
unto you, sorrow hath filled
your heart. Nevertheless 7
I tell you the truth. It is expedient
for you that I go
away: for if I go not away,
the Comforter will not
come unto you; but if I go,
I will send him unto you.
And he, when he is come, 8
will convict the world in
respect of sin, and of righteousness,
and of judgement:
of sin, because they 9
believe not on me; of righteousness, 10
because I go to

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[a] Acts 26: 9-11. [b] John 15: 21. [c] 1 Cor. 2: 8; 1 Tim. 1: 13. [d] Rom. 3: 20; 7: 9. [e] Isa. 42: 21; Rom. 1: 17.

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2. They shall put you out of the synagogues. Excommunicate you. The first persecutions were Jewish. **Whosoever killeth you, etc.** Even so Saul of Tarsus thought while persecuting the saints. Fanaticism has always held the slaughter of those who are deemed heretics to be praiseworthy.

3. These things will they do, etc. Had they known Christ, or the Father, and received the Holy Spirit, they could not do thus.

4. These things I said not unto you at the beginning. He had made his instructions as they were prepared to receive them, lesson by lesson.

5, 6. Now I go my way to him that sent me. To the Father, by way of the Cross, the Sepulcher, the Resurrection and the Ascension. **None of you asketh me, Whither goest thou?** They had asked this question, but in the stupefaction of their sorrow they had ceased to ask.

7. It is expedient for you that I go away. What seemed then a crushing sorrow was a real blessing. His mission could never be accomplished unless he went away. **For if I go not away, the Comforter will not come.** While Christ was present in person, in bodily form, the Holy Spirit, the representative of the Godhead, could not come. Christ, as King, must send him, and on the day of Pentecost Peter declared, "He hath shed forth the things ye do see and hear."

8. Will reprove the world of sin, of righteousness, and of judgment. The Revision more correctly renders, "Will convict the world of sin." There are three points concerning which the world would be convicted, concerning sin, righteousness, and judgment. The Holy Spirit would effect these important results through some means. If we would understand the methods we have only to turn over to the fulfillment of these predictions recorded in the Acts of the Apostles. In Acts 2: 38, the Holy Spirit fell upon the eleven apostles and they spoke as "the Spirit gave them utterance." The words that they spoke were the words of the Holy Spirit. In the record of what was said by the mouth of Peter, we find that the Spirit convicted (1) of sin, in that those who heard had rejected the Lord of life and glory; (2) of righteousness, in that it was demonstrated by the manifestations of that hour that God had exalted the Lord whom they had condemned to his own right hand; (3) of judgment, in that they were assured of the "wrath to come" and warned to "save themselves from this untoward generation."

9. Of sin, because they believe not on me. In naming sin, the chief of all sins is singled out. All sin springs from unbelief. To destroy sin, the heart of man must be pierced with the sword of the Spirit. Hence, the aim of the Spirit on Pentecost, and always, is to destroy unbelief.

10. Of righteousness, because I go to my Father. Human tribunals convicted him of blasphemy, because he said he was the Son of God, and put him to death. God exalted him to a throne, 11 Of judgment,[a] because[b] the prince of this world is judged.

12 I have yet many things to say unto you, but ye[c] cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he[d] will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he[e] will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 ¶ A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew[f] that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little[g] while, and ye shall not see me: and again a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye[h] shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

the Father, and ye behold
me no more; of judgement, 11
because the prince of this
world hath been judged. I 12
have yet many things to
say unto you, but ye cannot
bear them now. Howbeit 13
when he, the Spirit of truth,
is come, he shall guide you
into all the truth: for he
shall not speak from himself;
but what things soever
he shall hear, *these* shall he
speak: and he shall declare
unto you the things
that are to come. He shall 14
glorify me: for he shall
take of mine, and shall declare
it unto you. All things 15
whatsoever the Father hath
are mine: therefore said I,
that he taketh of mine, and
shall declare *it* unto you.
A little while, and ye behold 16
me no more; and
again a little while, and ye
shall see me. *Some* of his 17
disciples therefore said one
to another, What is this
that he saith unto us, A
little while, and ye behold
me not; and again a little
while, and ye shall see me:
and, Because I go to the
Father? They said therefore, 18
What is this that he
saith, A little while? We
know not what he saith. Jesus 19
perceived that they were
desirous to ask him, and he
said unto them, Do ye inquire
among yourselves
concerning this, that I said,
A little while, and ye behold
me not, and again a
little while, and ye shall see
me? Verily, verily, I say 20
unto you, that ye shall
weep and lament, but the
world shall rejoice: ye shall
be sorrowful, but your sorrow
shall be turned into

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a Acts 17: 31; Rom. 2: 2; Rev. 20: 12, 13. *b* John 12: 31. *c* Heb. 5: 12. *d* John 14: 26. *e* Rev. 1: 1, 19. *f* John 2: 24, 25. *g* John 7: 33; 13: 33; 14: 19. *h* Luke 24: 17, 21.

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thereby showing that the condemnation was wrong and that he was righteous. Of this the Holy Spirit bore witness in words and by miracles.

11. **Of judgment, because the prince of this world is judged.** In chapter 14: 30, he declared, "The prince of this world cometh." It was the prince of this world, the spirit of the world, Satan, as the ruler of the world, who slew him. When Christ rose from the dead, and all power was given into his hands, this was a judgment in the court of the universe against the prince of the world.

13. **When he, the Spirit of truth, is come, he will guide you into all truth.** He is about to go away and his own personal teachings will be ended, but those things that he desires them to know will be taught them still. The Spirit of truth will guide them into all truth.

14, 15. **He shall glorify me.** "All things that the Father hath are mine," and the Spirit "shall receive of mine and shew it to you." "These three are one;" a striking illustration of the unity of the Godhead. They are so united that what proceeds from one proceeds from all.

16, 17. **A little while, and ye shall not see me: and again, a little while, and ye shall see me.** On the morrow he would die, be buried, and for "a little while" they would not see him: then he would rise, and for another "little while," a space of forty days before "he went to his Father," they would see him while he remained on the earth. When he ascended to his Father, they, in a spiritual sense, would "see him coming in the kingdom of God."

20. **Ye shall weep and lament, but the world shall rejoice.** How sad were the broken-

21 A woman[a] when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow; but I will see you again, and your[b] heart shall rejoice, and your joy[c] no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask,[d] and ye shall receive, that your[e] joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father[f] himself loveth you, because ye have loved me, and have believed that I[g] came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold,[h] the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I[i] am not alone, because the Father is with me.

joy. A woman when she 21
is in travail hath sorrow,
because her hour is come:
but when she is delivered
of the child, she remembereth
no more the anguish, for the joy that a
man is born into the world.
And ye therefore now have 22
sorrow: but I will see you
again, and your heart shall
rejoice, and your joy no
one taketh away from you.
And in that day ye shall 23
ask me nothing. Verily,
verily, I say unto you, If ye
shall ask anything of the
Father, he will give it you
in my name. Hitherto have 24
ye asked nothing in my
name: ask, and ye shall receive,
that your joy may be
fulfilled.
These things have I spoken 25
unto you in proverbs:
the hour cometh, when I
shall no more speak unto
you in proverbs, but shall
tell you plainly of the
Father. In that day ye shall 26
ask in my name: and I say
not unto you, that I will
pray the Father for you;
for the Father himself loveth 27
you, because ye have
loved me, and have believed
that I came forth from
the Father. I came out 28
from the Father, and am
come into the world: again,
I leave the world, and go
unto the Father. His disciples 29
say, Lo, now speakest
thou plainly, and speakest
no proverb. Now know 30
we that thou knowest all
things, and needest not
that any man should ask
thee: by this we believe
that thou camest forth from
God. Jesus answered them, 31
Do ye now believe? Behold, 32
the hour cometh, yea, is
come, that ye shall be scattered,
every man to his own,
and shall leave me alone:
and *yet* I am not alone, because
the Father is with

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[a] Isa. 26: 17, [b] John 20: 20; Luke 24: 41, 52. [c] 1 Pet. 1: 8. [d] Matt. 7: 7, 8; James 4: 2, 3. [e] John 15: 11. [f] John 14: 21, 23. [g] John 17: 8. [h] Matt. 26: 31; Mark 14: 27. [i] John 8: 29; Isa. 50: 7, 9.

hearted disciples, as they wept at the tomb! At the same time their enemies were gloating over their triumph. Soon all was changed, for **your sorrow shall be turned into joy.** The glad news came, "The Lord is risen!" Then they heard that "all power was his," saw him ascend into heaven, and "returned to Jerusalem in great joy."

22. Ye now therefore have sorrow. Are in travail, but soon there shall be a birth, "the First Born of the new creation," from the tomb.

23, 24. In that day. After the Kingdom comes on Pentecost. **Ask the Father in my name.** We must come to God through him. His is "the only name." Before, when they prayed, he told them to say, "Our Father," etc. Now they must pray in the name of the ascended Lord.

25. Spoken in proverbs. In figures.

31, 32. Do ye now believe? The disciples had just asserted that they did, because they thought they understood him, but before morning their faith would give way and, instead of clinging to him in the hour of trial, they would leave him alone.

33 These things I have spoken unto you, that in me[a] ye might have peace. In[b] the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER XVII.

The Lord's Prayer for His Disciples.

SUMMARY.—The Prayer of Christ that He may be Glorified. The Disciples to Whom the Word was Given. The Prayer, not for the World, but for Them. That They may be Sanctified. The Prayer for Saints in All Ages. That They may be One. For Unity, that the World may Believe.

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour[c] is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he[d] should give eternal life to as many as thou hast given him.

3 And this[e] is life eternal, that they might know thee[f] the only[g] true God, and Jesus Christ, whom thou[h] hast sent.

4 I[i] have glorified thee on the earth: I[j] have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I[k] had with thee before the world was.

me. These things have I 33
spoken unto you, that in
me ye may have peace. In
the world ye have tribulation:
but be of good cheer:
I have overcome the world.

CHAPTER XVII.

These things spake Je- 1
sus; and lifting up his eyes
to heaven, he said, Father,
the hour is come; glorify
thy Son, that the Son may
glorify thee: even as thou 2
gavest him authority over
all flesh, that whatsoever
thou hast given him, to
them he should give eternal
life. And this is life eter- 3
nal, that they should know
thee, the only true God,
and him whom thou didst
send, *even* Jesus Christ. I 4
glorified thee on the earth,
having accomplished the
work which thou hast given
to do. And now, O 5
Father, glorify thou me
with thine own self with
the glory which I had with
thee before the world was.

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[a] John 14: 27; Rom. 5: 1; Eph. 2: 14. [b] John 15: 19-21; 2 Tim. 3: 12. [c] John 12: 23; 13: 32. [d] John 5: 27. [e] 1 John 5: 11. [f] Jer 9: 23, 24. [g] 1 Thes. 1: 9. [h] John 10: 36. [i] John 14: 13. [j] John 19: 30; 2 Tim. 4: 7. [k] John 1: 1, 2; Phil. 2. 6; Heb. 1: 3, 10.

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33. I have overcome the world. In this world his disciples would be persecuted and have sorrow, but he bids them **Be of good cheer.** The world can only afflict for a season; it is a conquered world; Christ has overcome it.

1. These words spake Jesus. This prayer, so solemn and so tender, would never have been recorded had it not been intended for our study and profit, but I approach it with a feeling that it is almost too sacred for the usual verbal and textual criticism. It is the overflow of the full soul of the Lord in devotion to the Father, a fitting close to the wonderful discourses beginning in chapter 13; offered in the Upper Room, just before the Lord led his disciples out into the moonlit night, on the way to Gethsemane. This is the real *Lord's Prayer* of the sacred word; the prayer of Matt. 6: 9-13, is the *disciples'* prayer, taught to them by the Lord. In order to drink in its spirit, we must realize that the Lord stands at the foot of the cross, is about to suffer, and before the separation from his disciples and the agony and shame of the cross, he goes to the Father in their behalf and in his own. **Father, the hour is come.** "The hour" of the great sacrifice, of the tragedy of the cross, the hour for which Christ came into the world, had now come. **Glorify thy Son.** He was about to stoop to shame. Had he been left in the tomb, the shame would have been complete. Christ not only prays that he shall be "lifted up," but that he may so "drink the cup" that the cross itself shall be a glory.

2. As thou hast given him power over all flesh. This shows how the Son is to be glorified. It is by "giving him all power in heaven and earth," and "committing all things" to him, raising him from the dead so that "he should give eternal life."

3. This life is eternal, that they might know thee, etc. The knowledge of God as manifested in Jesus Christ is the first requisite to salvation and life eternal. The key to that knowledge is faith and love.

4. I have glorified thee on the earth. He had done this because he could say, "I have finished the work that thou gavest me to do."

6 ¶ I[a] have manifested thy name unto the men which thou[b] gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy[c] word.

7 Now they have known that all things whatsoever thou hast given me are of thee:

8 For I have given unto them the words[d] which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world,[e] but for them which thou hast given me; for they are thine.

10 And all mine[f] are thine, and thine are mine; and I[g] am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep[h] through thine own name[i] those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture[j] might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world[k] hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but[l] that thou shouldest keep them from the evil.

I manifested thy name unto 6
the men whom thou gavest
me out of the world: thine
they were, and thou gavest
them to me; and they have
kept thy word. Now they 7
know that all things whatsoever
thou hast given me
are from thee: for the 8
words which thou gavest
me I have given unto them;
and they received *them*,
and knew of a truth that I
came forth from thee, and
they believed that thou
didst send me. I pray for 9
them: I pray not for the
world, but for those whom
thou hast given me; for
they are thine: and all 10
things that are mine are
thine, and thine are mine:
and I am glorified in them.
And I am no more in the 11
world, and these are in the
world, and I come to thee.
Holy Father, keep them in
thy name which thou hast
given me, that they may be
one, even as we *are*. While 12
I was with them, I kept
them in thy name which
thou hast given me: and I
guarded them, and not one
of them perished, but the
son of perdition; that the
scripture might be fulfilled.
But now I come to thee; 13
and these things I speak in
the world, that they may
have my joy fulfilled in
themselves. I have given 14
them thy word; and the
world hated them, because
they are not of the world,
even as I am not of the
world. I pray not that thou 15
shouldest take them from
the world, but that thou
shouldest keep them from

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a Psa. 22: 22. *b* Rom. 8: 30. *c* Heb. 3: 6. *d* John 6: 68; 14: 10. *e* 1 John 5: 19. *f* John 16: 15. *g* Gal. 1: 24; 1 Pet. 2: 9. *h* 1 Pet. 1: 5; Jude 1, 24. *i* Prov. 18: 10. *j* Psa. 109: 8; Acts 1: 20. *k* John 15: 18, 19. *l* Gal. 1: 4.

6. I have manifested thy name to the men which thou gavest me, etc. In the first five verses he had prayed for himself. Now he prays for his disciples. The apostles are especially meant.

9. I pray for them. The apostles. The prayer from verse 9 to verse 19 is for these. **I pray not for the world.** Not at this time; he came into the world to save it, and we are not to conclude that he would never pray for its conversion and welfare. Now, however, his petition is confined to the apostles, the little band who are hanging upon his words.

10. I am glorified in them. Christ's glory here upon the earth is manifested by his disciples.

11. I am no more in the world, but these are in the world. He now goes to the Father; these are left behind to preach the gospel, establish his kingdom, manifest his glory. Hence, he pleads that he may "*keep them* through his name," or power and love. He especially pleads that they may be kept "one," united as the Father and the Son.

12. None of them is lost, but the son of perdition. God had given him twelve; he had kept them in the name of the Father, and only one was lost, Judas, the traitor, the son of perdition, which the Scripture had predicted. See Psa. 41: 9.

15, 16. I pray not that thou shouldest take them out of the world. The world had hated the Master and was about to slay him, because he was not of the world. So it would hate the apostles, who were not of the world, and seek to slay them; he does not pray that they should be taken out of the world, for they have a work to do, but that the Father would keep them from the power of the evil one.

16 They are not of the world, even as I am not of the world.

17 ¶ Sanctify[a] them through thy truth: thy word[b] is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And[c] for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one;[d] as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory[e] which thou gavest me I have given them; that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

the evil *one.* They are not 16
of the world, even as I am
not of the world. Sanctify 17
them in the truth: thy word
is truth. As thou didst send 18
me into the world, even so
sent I them into the world.
And for their sakes I sanc- 19
tify myself, that they them-
selves also may be sancti-
fied in truth. Neither for 20
these only do I pray, but
for them also that believe
on me through their word;
that they may all be one; 21
even as thou, Father, *art* in
me and I in thee, that they
also may be in us: that the
world may believe that
thou didst send me. And 22
the glory which thou hast
given me I have given unto
them; that they may be
one, even as we *are* one; I 23
in them, and thou in me,
that they may be perfected
into one; that the world
may know that thou didst
send me, and lovedst them,
even as thou lovedst me.

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[a] Acts 15:9; Eph. 5:26; 2 Thes. 2:13. [b] Psa. 119:151. [c] 1 Cor. 1:2, 30. [d] Rom. 12:5. [e] 2 Cor. 3:18.

17, 18. Sanctify them through thy truth: thy word is truth. To sanctify is to render holy, or to consecrate. Those sanctified are saints. The means of canonization is not a Pope, but the *truth;* and, lest some should mistake, Christ adds, "Thy word is truth." He prays for their consecration by the power of the word in their hearts. Every disciple should be thus consecrated, but the means is not a miraculous work of grace, but the reception of God's word into our hearts and the complete surrender to his will spoken in his word.

19. For their sakes I sanctify myself. He did this when he came into the world, when he made it his meat to do the Father's will, and when he gave himself to death. We sanctify ourselves when we "present our bodies as living sacrifices."

20. Neither pray I for these alone. We enter upon the third section of the prayer, that for all disciples in every age.

21. That they all may be one; . . . that they may be one in us. This is a prayer for the unity of the saints. The Lord all through this discourse has shown the intimate union between the Father and himself. The Father is in him and he in the Father, all that is the Father's is his, and his is the Father's. They have no separate will, kingdom, or interests. Such a union is demanded among the disciples of Christ. Such union is impossible while they are divided into various denominations, with separate work, property and interests, separate churches, colleges, papers and missions. Denominationalism is utterly opposed to this prayer, and every apologist for it is disloyal to the spirit of the prayer. Nor is it fulfilled in any church where there are factions, where "all are not perfectly joined together, of the same mind and the same judgment." If Christ abides in the heart, the one life will draw all who have Christ formed within them into one family. This unity is needful, and for it the Lord prays, **That the world may believe that thou hast sent me.** It must be a union that the world can see and recognize. It is therefore an organic union, one Body as there is one Lord. There is no other source of skepticism so fruitful as church quarrels and sectarian divisions.

22, 23. The glory which thou gavest me I have given them. God gave Christ the glory of Sonship and this resulted in their unity. So Christ gives to his disciples the glory of becoming the sons of God (John 1:12; 1 John 3:1). This glory, the adoption and gift of the Spirit, ought to effect that they be **one as we are one.** We cannot pray this prayer of Jesus and have the party spirit or labor to build up sectarianism. In the spirit of love we should oppose it, and labor to destroy sectarian names, creeds, organizations and interests. As the Son and the Father are one, have one work, one kingdom, one spirit, one interest, so must all that are Christ's. We must "keep the unity of the Spirit in the bond of peace." There is "one body" and "one Spirit," as there is "one Lord."

24 Father, I will that they also whom thou hast given me be[a] with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER XVIII.

Jesus Betrayed and Condemned.

SUMMARY.—Jesus in Gethsemane. Judas and the Band. The Lord Seized. Peter Uses the Sword. Christ Before Annas. Peter Denies his Master. Christ Sent to Caiaphas. Delivered to Pilate. His Kingdom not of This World. Barabbas Chosen Instead of Christ.

1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron,[b] where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place; for Jesus oft-times resorted thither with his disciples.

3 Judas[c] then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus therefore, knowing[d] all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of[e] Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they[f] went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*. If therefore ye seek me,[g] let these go their way:

Father, that which thou 24
hast given me, I will that,
where I am, they also may
be with me; that they may
behold my glory, which thou
hast given me: for thou
lovedst me before the
foundation of the world.
O righteous Father, the 25
world knew thee not, but I
knew thee; and these knew
that thou didst send me;
and I made known unto 26
them thy name, and will
make it known; that the
love wherewith thou lovedst me may be in them,
and I in them.

CHAPTER XVIII.

When Jesus had spoken 1
these words, he went forth
with his disciples over the
brook Kidron, where was a
garden, into the which he
entered, himself and his
disciples. Now Judas also, 2
which betrayed him, knew
the place: for Jesus oft-times
resorted thither with
his disciples. Judas then, 3
having received the band
of soldiers and officers
from the chief priests and
the Pharisees, cometh
thither with lanterns and
torches and weapons. Jesus 4
therefore, knowing all
the things that were coming
upon him, went forth,
and saith unto them, Whom
seek ye? They answered 5
him, Jesus of Nazareth. Jesus
saith unto them, I am
he. And Judas also, which
betrayed him, was standing
with them. When 6
therefore he said unto
them, I am *he*, they went
backward, and fell to the
ground. Again therefore 7
he asked them, Whom seek
ye? And they said, Jesus
of Nazareth. Jesus answered, 8
I told you that I am *he:*
if therefore ye seek me, let

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a 1 Thes. 4: 17. *b* 2 Sam. 15: 23. *c* Matt. 26: 47, &c.; Mark 14: 43, &c.; Luke 22: 47, &c. *d* John 10: 17, 18; Acts 2: 28. *e* John 19: 19; Matt. 2: 23. *f* Psa. 27: 2; 40: 14. *g* Isa. 53: 6; Eph. 5: 25.

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1. He went . . . over the brook Cedron. It flows through the valley east of Jerusalem between the city and the Mount of Olives. They went to Gethsemane.

2-14. Judas . . . knew the place. For notes on the Betrayal and Arrest of Jesus, see Matt. 26: 47-58. Compare Mark 14: 43-54; Luke 22: 47-54. **They went backward, and fell to the ground.** This statement of John is omitted by the other gospels. As Christ answers them, either his majesty and their own terror so impressed them, that, awed, they fell backward to the earth, or his divine power was exerted to prostrate them. Then the Lord submitted himself "as a lamb to the slaughter," and his power is not again exerted until he rises from the tomb, except to heal the smitten servant of the high priest.

9 That the saying might be fulfilled which he spake,[a] Of them which thou gavest me have I lost none.

10 ¶ Then[b] Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup[c] which my Father hath given me, shall I not drink it?

12 ¶ Then the band, and the captain, and officers of the Jews, took Jesus, and bound him,

13 And led him away to Annas[d] first: (for he was father-in-law to Caiaphas, which was the high priest that same year.)

14 Now Caiaphas was he which gave counsel[e] to the Jews, that it was expedient that one man should die for the people.

15 ¶ And[f] Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; (for it was cold;) and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake[g] openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and[h] in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck[i] Jesus with the palm of his hand, saying, Answerest thou the high priest so?

these go their way: that the 9
word might be fulfilled
which he spake, Of those
whom thou hast given me
I lost not one. Simon Peter 10
therefore having a sword
drew it, and struck the
high priest's servant, and
cut off his right ear. Now
the servant's name was
Malchus. Jesus therefore 11
said unto Peter, Put up the
sword into the sheath: the
cup which the Father hath
given me, shall I not drink
it?
So the band and the chief 12
captain, and the officers of
the Jews, seized Jesus and
bound him, and led him to 13
Annas first; for he was
father in law to Caiaphas,
which was high priest that
year. Now Caiaphas was 14
he which gave counsel to
the Jews, that it was expedient
that one man should
die for the people.
And Simon Peter followed 15
Jesus, and *so did* another
disciple. Now that disciple
was known unto the high
priest, and entered in with
Jesus into the court of the
high priest; but Peter was 16
standing at the door without.
So the other disciple,
which was known unto the
high priest, went out and
spake unto her that kept
the door, and brought in
Peter. The maid therefore 17
that kept the door saith
unto Peter, Art thou also
one of this man's disciples?
He saith, I am not. Now 18
the servants and the officers
were standing *there*,
having made a fire of coals;
for it was cold; and they
were warming themselves:
and Peter also was with
them, standing and warming
himself.
The high priest therefore 19
asked Jesus of his disciples,
and of his teaching.
Jesus answered him, I have 20
spoken openly to the
world; I ever taught in the
synagogues, and in the temple,
where all the Jews come
together; and in secret
spake I nothing. Why askest 21
thou me? ask them that
have heard *me*, what I
spake unto them: behold,
these know the things
which I said. And when 22
he had said this, one of the
officers standing by struck
Jesus with his hand, saying,
Answerest thou the

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a John 17:12. *b* Matt. 26:51; Mark 14:47; Luke 22:49, 50. *c* Matt. 20:22; 26:39, 42. *d* Luke 3:2. *e* John 11:49, 50. *f* Matt. 26:58, &c.; Mark 14:54; Luke 22:54. *g* John 7:14; 26:28; 8:2; Luke 4:15. *h* Acts 26:26. *i* Job 16:10; Jer. 20:2; Acts 23:2, 3.

15-27. For the trial of Jesus before Caiaphas and the denial of Peter, see notes on Matt. 26:57-75. Compare Mark 14:53-72; Luke 22:54-71.

23 Jesus answered him, If I have spoken evil, bear witness of the evil; but[a] if well, why smitest thou me?

24 (Now Annas had sent him bound unto Caiaphas the high priest.)

25 ¶ And Simon Peter stood and warmed himself: they said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest (being *his* kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?

27 Peter then denied again; and[b] immediately the cock crew.

28 ¶ Then[c] led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest[d] they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us[e] to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake,[f] signifying what death he should die.

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

high priest so? Jesus answered 23
him, If I have spoken
evil, bear witness of
the evil: but if well, why
smitest thou me? Annas 24
therefore sent him bound
unto Caiaphas the high
priest.
Now Simon Peter was 25
standing and warming himself.
They said therefore
unto him, Art thou also *one*
of his disciples? He denied,
and said, I am not. One of 26
the servants of the high
priest, being a kinsman of
him whose ear Peter cut
off, saith, Did not I see thee
in the garden with him?
Peter therefore denied 27
again: and straightway the
cock crew.
They lead Jesus therefore 28
from Caiaphas into the palace:
and it was early; and
they themselves entered
not into the palace, that
they might not be defiled,
but might eat the passover.
Pilate therefore went out 29
unto them, and saith, What
accusation bring ye against
this man? They answered 30
and said unto him, If this
man were not an evil-doer,
we should not have delivered
him up unto thee.
Pilate therefore said unto 31
them, Take him yourselves,
and judge him according
to your law. The Jews said
unto him, It is not lawful
for us to put any man to
death: that the word of 32
Jesus might be fulfilled,
which he spake, signifying
by what manner of death
he should die.
Pilate therefore entered 33
again into the palace, and
called Jesus, and said unto
him, Art thou the King of
the Jews? Jesus answered, 34
Sayest thou this of thyself,
or did others tell it thee

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a 1 Pet. 2: 19-23. *b* John 13: 38; Matt. 26: 74; Mark 14: 72; Luke 22: 60. *c* Matt. 27: 2, &c.; Mark 13: 1, &c.; Luke 23: 1, &c. *d* Acts 10: 28. *e* Gen. 49: 10; Ezek. 21: 27. *f* Matt. 20: 19; Luke 18: 32, 33.

28-40. For notes on the trial before Pilate, see Matt. 27: 1-25. Compare Mark 15: 1-15; Luke 23: 1-25. The first examination was at the house of Annas, where an officer had smitten Jesus. Then Annas sent him to Caiaphas. Still later he was tried before the Sanhedrim (see Matt. chap. 27) and condemned. Then he was led from Caiaphas to Pilate's judgment hall **The judgment hall.** The prætorium, or official hall of the Roman governor. **Lest they should be defiled.** These Jewish leaders, filled with the hate of Christ, and ready to secure his judicial murder by the foulest means, were yet so scrupulous that they would not enter the house of a Gentile lest "they should be defiled" (see Deut. 16: 4), so that they would not be able to eat the passover. The Pharisees held that contact with a Gentile, or to enter his house was a source of defilement. Hence, this deputation of the Sanhedrim waited without, and Pilate "went out unto them" to ascertain their business. Men can be very religious and yet great sinners. **That the saying of Jesus might be fulfilled.** Had the Jews been allowed to put Christ to death, he would have been stoned, as Stephen was, by a mob in Jerusalem, stoning being the usual Jewish method of execution, but he had "signified what death he should die" (John 12: 32, and Matt. 20: 18, 19) and had declared that he should be crucified.

35 Pilate answered, Am I a Jew? Thine own[a] nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus[b] answered, My[c] kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear[d] witness unto the truth. Every one[e] that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all.*

39 But ye have a custom, that I should release unto you one at the passover; will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

concerning me? Pilate an- 35
swered, Am I a Jew? Thine
own nation and the chief
priests delivered thee unto
me: what hast thou done?
Jesus answered, My king- 36
dom is not of this world: if
my kingdom were of this
world, then would my servants fight, that I should
not be delivered to the
Jews: but now is my kingdom not from hence. Pilate 37
therefore said unto him,
Art thou a king then? Jesus answered, Thou sayest
that I am a king. To this
end have I been born, and
to this end am I come into
the world, that I should
bear witness unto the
truth. Every one that is of
the truth heareth my voice.
Pilate saith unto him, What 38
is truth?

And when he had said
this, he went out again
unto the Jews, and saith
unto them, I find no crime
in him. But ye have a cus- 39
tom, that I should release
unto you one at the passover: will ye therefore that
I release unto you the King
of the Jews? They cried 40
out therefore again, saying,
Not this man, but Barabbas. Now Barabbas was a
robber.

CHAPTER XIX.

The Crucifixion.

SUMMARY.—Jesus Scourged. The Crown of Thorns. Pilate's Acquittal. The New Charge of the Jews. No King but Cæsar. Crucified at Golgotha. The Garments Parted by Lot. The Women at the Cross. The Mother of Jesus Committed to John. It is Finished.

1 Then[f] Pilate therefore took Jesus, and sourged[g] *him.*

CHAPTER XIX.

Then Pilate therefore 1
took Jesus, and scourged

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a John 19: 11; Acts 3: 13. *b* 1 Tim. 6: 13. *c* John 6: 15; Psa. 45: 3, 6; Isa. 9: 6, 7; Dan. 2: 44; 7: 14; Zech. 9: 9; Luke 12: 14; Rom. 14: 17; Col. 1: 13. *d* Isa. 55: 4; Rev. 1: 5; 3: 14. *e* John 8: 47; 1 John 4: 6. *f* Matt. 27: 26, &c.; Mark 15: 15, &c. *g* Isa. 53: 5.

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36. **My kingdom is not of this world.** It would be hard for Pilate to form any conception of a kingdom not of this world, a kingdom of which the subjects did not fight with carnal weapons to defend its king, or to extend its borders. He was a soldier and the representative of a monarch whose power rested on the sword. But such a kingdom was Christ's. It was not of this world, did not spring from it, was heavenly in its origin, and hence his servants would not fight that he should not be delivered to the Jews. (1) Christ's kingdom is supernatural, not of human origin. It is in the world, but not worldly. 2. It is maintained, not by carnal weapons, but by spiritual and moral means.

37. **Art thou a king then?** If Christ has a kingdom he must be a King.

38. **What is truth?** Pilate's inquiry was not answered in words, but Truth sat embodied and bound before him. Some have held that this question of Pilate's was asked in scorn. His conduct through the trial shows that he was deeply impressed, and it is probable that the question was asked from a deep curiosity to hear more from so marvellous a teacher.

39-40. **Ye have a custom.** See notes on Matt. 27: 15. He was eager to comply with the custom in order to release an innocent prisoner, but he had not measured the depths of the Jewish hate which could demand, instead, a robber and a murderer.

1-16. For notes on these verses see Matt. 27: 19-33. Compare Mark 15: 15-22; Luke 23: 20-31. John gives a few additional features. **Behold the man!** Jesus had been scourged and then, bleeding and

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that[a] I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him:* for I find no fault in him.

7 The Jews answered him, We[b] have a law, and by our law he ought to die, because[c] he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But[d] Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest[e] thou not that I have power to crucify thee, and have power to release thee?

him. And the soldiers 2
plaited a crown of thorns,
and put it on his head, and
arrayed him in a purple
garment; and they came 3
unto him, and said, Hail,
King of the Jews! and they
struck him with their
hands. And Pilate went 4
out again, and saith unto
them, Behold, I bring him
out to you, that ye may
know that I find no crime
in him. Jesus therefore 5
came out, wearing the
crown of thorns and the
purple garment. And *Pilate*
saith unto them, Behold
the man! When 6
therefore the chief priests
and the officers saw him,
they cried out, saying, Crucify
him, crucify *him*. Pilate
saith unto them, Take
him yourselves, and crucify
him: for I find no crime in
him. The Jews answered 7
him, We have a law, and
by that law he ought to die,
because he made himself
the Son of God. When 8
Pilate therefore heard this
saying, he was the more
afraid; and he entered into 9
the palace again, and saith
unto Jesus, Whence art
thou? But Jesus gave him
no answer. Pilate there- 10
fore saith unto him, Speakest
thou not unto me?
knowest thou not that I
have power to release thee,
and have power to crucify

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[a] John 18:38. [b] Lev. 24:16. [c] John 5:18; 10:33. [d] Psa. 38:13; Isa. 53:7; Matt. 27:12, 14; Phil. 1:28. [e] Dan. 3:14,15.

torn, was crowned with thorns and a purple robe thrown around him, and led out before the people. Pilate, it is probable, hoped to arouse pity. **Crucify him.** The response was this savage cry. Pilate then declared, **Take ye him, etc.** This is his formal acquittal of the charge of sedition and rebellion that they had made. He had committed no crime against Roman law. Hence, if punished, it must be by their law. **We have a law.** Failing in their purpose, they now fall back on their charge of blasphemy: "He made himself the Son of God." **Whence art thou?** This statement arouses the fear of Pilate. He had never seen such calm dignity and majesty before. Could this prisoner be divine? When Jesus is silent, Pilate reminds him that he has power to crucify or release. **Thou couldest have no power against me, etc.** Jesus breaks the silence and at once assumes the position of Pilate's judge. He declares that Pilate could have no power over himself unless it were given him. Christ submitted because it was the Father's will that he should drink the cup. Poor, helpless Pilate was not so great a sinner as the Jews, who might have known better, who were filled with devilish hate, who were now forcing Pilate to the crime. The words of Christ are really words of compassion. **If thou let this man go, thou art not Cæsar's friend.** This means that he will be accused before Cæsar's tribunal of winking at treason. The Cæsar then on the throne was Tiberius, dark, suspicious, cruel in character. Such a charge from the representatives of the Jewish nation at Rome would probably prove fatal to Pilate; would certainly end his career as a public man. The risk was too great. He would rather sacrifice an innocent man than to sacrifice himself. Hence he at once surrenders. **It was the preparation of the passover, and about the sixth hour.** John marks the exact time when this remarkable judgment was rendered. It was about six o'clock in the morning, on Friday, the day of preparation for the passover. Mark says that the crucifixion began at the third hour, nine o'clock, as the Hebrews began to count at six. John wrote many years later, after Jerusalem had fallen, among people who began to count at midnight, as did all the Roman world, and he therefore used their language and called six o'clock the sixth hour, as we do, rather than the first hour as the Hebrews did. Christ and his apostles had eaten the passover already. How then could it be that that was the preparation day? Amid conflicting views, I can only give what seems to me the best solution: (1) It is certain that Christ ate a meal the evening before in the Upper Room which was

11 Jesus answered, Thou[a] couldest have no power *at all* against me, except it were given thee from above:[b] therefore he[c] that delivered me unto thee hath the greater[d] sin.

12 And from henceforth Pilate sought to release him: but the Jews cried out saying, If thou let this man go, thou art not Cesar's friend: whosoever[e] maketh himself a king speaketh against Cesar.

13 ¶ When[f] Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And[g] it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We[h] have no king but Cesar.

16 Then[i] delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 ¶ And he, bearing his cross, went[j] forth into a place called *the place* of a scull, which is called in the Hebrew, Golgotha;

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And[k] Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

thee? Jesus answered him, 11
Thou wouldest have no
power against me, except
it were given thee from
above: therefore he that
delivered me unto thee hath
greater sin. Upon this Pilate 12
sought to release him:
but the Jews cried out, saying,
If thou release this
man, thou art not Cæsar's
friend: every one that
maketh himself a king
speaketh against Cæsar.
When Pilate therefore 13
heard these words, he
brought Jesus out, and sat
down on the judgement
seat at a place called The
Pavement, but in Hebrew,
Gabbatha. Now it was the 14
Preparation of the passover:
it was about the sixth
hour. And he saith unto
the Jews, Behold, your
King! They therefore cried 15
out, Away with *him*, away
with *him*, crucify him. Pilate
saith unto them, Shall
I crucify your King? The
chief priests answered, We
have no king but Cæsar.
Then therefore he delivered 16
him unto them to be
crucified.

They took Jesus therefore:
and he went out, 17
bearing the cross for himself,
unto the place called
The place of a skull, which
is called in Hebrew Golgotha:
where they crucified 18
him, and with him two
others, on either side one,
and Jesus in the midst.
And Pilate wrote a title 19
also, and put it on the cross.
And there was written,
JESUS OF NAZARETH, THE
KING OF THE JEWS. This 20
title therefore read many
of the Jews: for the place
where Jesus was crucified
was nigh to the city: and it
was written in Hebrew, *and*
in Latin, *and* in Greek. The 21
chief priests of the Jews
therefore said to Pilate,
Write not, The King of the
Jews; but, that he said, I

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[a] John 7: 30; Luke 22: 53. [b] Psa. 39: 9. [c] John 18: 3; Mark 14: 44. [d] Heb. 6: 4-8; James 4: 17. [e] Luke 23: 2; Acts 17: 7. [f] Prov. 29: 25; Acts 4: 19. [g] Matt. 27: 62. [h] Gen. 49: 10. [i] Matt. 27: 26, &c.; Mark 15: 15, &c.; Luke 23: 24, &c. [j] Num. 15: 36; Heb. 13: 12. [k] Matt. 27: 37; Mark 15: 26; Luke 23: 38.

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called a passover. (2) It is certain, from John 18: 28, that the Jews had not eaten the passover at that time. (3) It seems clear to me that Christ, anxious to eat this passover (see Luke 22: 15), ate it in advance of the usual time, in order that he, the true Paschal Lamb, "Our Passover," might be offered on the same day that the passover was eaten. The priests hurried the trial and execution of Jesus so that they might proceed to the preparation for the passover that evening. As the Lord's Supper was anticipatory of the suffering on the cross, so was the Lord's last passover. The question has difficulties, but this view has fewer than any other. **We have no king but Cæsar.** They had not now. They had rejected the divine King, had chosen Barabbas instead, for life, and now make choice of Cæsar as their king instead of the Lord's Anointed. To Cæsar's tender mercies they committed themselves, and in about a generation Cæsar will trample them in the wine press of wrath. The choice they had made sealed the fate of their city and nation.

17-30. See notes on Matt. 27: 33-66. Compare Mark 15: 22-47; Luke 23: 33-46. I note some additional

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven[a] from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,[b] They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas,[c] and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by[d] whom he loved, he saith unto his mother, Woman,[e] behold thy son!

27 Then saith he to the disciple, Behold thy mother![f] And from that hour that disciple took her unto his own[g] *home.*

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture[h] might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It[i] is finished: and he bowed his head, and gave[j] up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain[k] upon the cross on the sabbath day, (for[l] that sabbath-day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

am King of the Jews. Pilate 22
answered, What I have
written I have written.
The soldiers therefore, 23
when they had crucified
Jesus, took his garments,
and made four parts, to
every soldier a part; and
also the coat: now the coat
was without seam, woven
from the top throughout.
They said therefore one to 24
another, Let us not rend it,
but cast lots for it, whose it
shall be: that the scripture
might be fulfilled, which
saith,

They parted my garments
among them,
And upon my vesture did
they cast lots.

These things therefore the
soldiers did. But there 25
were standing by the cross
of Jesus his mother, and
his mother's sister, Mary
the *wife* of Clopas, and
Mary Magdalene. When 26
Jesus therefore saw his
mother, and the disciple
standing by, whom he
loved, he saith unto his
mother, Woman, behold,
thy son! Then saith he to 27
the disciple, Behold, thy
mother! And from that
hour the disciple took her
unto his own *home.*
After this Jesus, knowing 28
that all things are now finished,
that the scripture
might be accomplished,
saith, I thirst. There was 29
set there a vessel full of
vinegar: so they put a
sponge full of the vinegar
upon hyssop, and brought
it to his mouth. When Jesus 30
therefore had received
the vinegar, he said, It is
finished: and he bowed his
head, and gave up his
spirit.
The Jews therefore, because 31
it was the Preparation,
that the bodies should
not remain on the cross
upon the sabbath (for the
day of that sabbath was a
high *day*), asked of Pilate
that their legs might be
broken, and *that* they might
be taken away. The soldiers 32
therefore came, and
brake the legs of the first,

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[a] Ex. 39:22. [b] Psa. 22:18. [c] Luke 24:18. [d] John 13:23. [e] John 2:4. [f] 1 Tim. 5:2. [g] John 16:32. [h] Psa. 69:21. [i] John 17:4. [j] Isa. 53:10, 12; Heb. 2:14, 15. [k] Deut. 21:23. [l] Lev. 23:7, 8.

features given by John. **His mother's sister.** The mother's sister is not here named. In Matt. 27:56, the parallel passage names Salome, the mother of James and John, as one of the four women; hence, it is generally supposed that Salome was the sister of Mary and the aunt of Jesus. **Woman, behold thy son!** In his mortal agony, Jesus does not forget his bereaved mother, but commits her to the care of John, her nephew, it is supposed. His love shines forth in the sufferings of the cross.

31. Because it was the preparation. For the passover. See verse 14. **That sabbath was a high day.** A double Sabbath, both the weekly Sabbath and a passover Sabbath. It was the usual Roman custom to leave crucified bodies on the cross, but out of deference to their wishes Pilate consents that the legs of the victims should be broken in order to hasten death, so that the bodies might be taken down and buried. The legs were crushed with a hammer like a sledge and the shock would bring speedy death.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood[a] and water.[b]

35 And[c] he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture[d] should be fulfilled, A bone of him shall not be broken.

37 And again another scripture[e] saith, They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathea, (being a disciple of Jesus, but secretly for[f] fear of the Jews,) besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also[g] Nicodemus, (which at the first came to Jesus by night,) and[h] brought a mixture of myrrh and aloes, about an hundred pounds *weight*.

40 Then took they the body of Jesus, and wound[i] it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There[j] laid they Jesus therefore because of the Jews' preparation-*day*; for the sepulchre was nigh at hand.

CHAPTER XX.

The Resurrection.

Summary.—The Women at the Sepulcher. Peter and John See the Empty Tomb. Mary Magdalene Seeth Jesus. The Lord Appeareth to the Disciples. After Eight Days Appeareth to the Eleven. The Confession of Thomas. Why "These Things" Were Written.

1 The[k] first *day* of the week cometh Mary Magda-

and of the other which was
crucified with him: but 33
when they came to Jesus,
and saw that he was dead
already, they brake not his
legs: howbeit one of the 34
soldiers with a spear
pierced his side, and
straightway there came out
blood and water. And he 35
that hath seen hath borne
witness, and his witness is
true: and he knoweth that
he saith true, that ye also
may believe. For these 36
things came to pass, that
the scripture might be fulfilled, A bone of him shall
not be broken. And again 37
another scripture saith,
They shall look on him
whom they pierced.
And after these things Jo- 38
seph of Arimathæa, being
a disciple of Jesus, but secretly for fear of the Jews,
asked of Pilate that he
might take away the body
of Jesus: and Pilate gave
him leave. He came therefore, and took away his
body. And there came also 38
Nicodemus, he who at the
first came to him by night,
bringing a mixture of
myrrh and aloes, about a
hundred pound *weight*. So 40
they took the body of Jesus,
and bound it in linen cloths
with the spices, as the custom of the Jews is to bury.
Now in the place where he 41
was crucified there was a
garden; and in the garden
a new tomb wherein was
never man yet laid. There 42
then because of the Jews'
Preparation (for the tomb
was nigh at hand) they
laid Jesus.

CHAPTER XX.

Now on the first *day* of 1
the week cometh Mary

[a] Heb. 9: 22, 23; 1 John 5: 6, 8. [b] 1 Pet. 3: 21. [c] 1 John 1: 1-3. [d] Ex. 12: 46; Num. 9: 12; Psa. 34: 20. [e] Psa. 22: 16. Zech. 12: 10; Rev. 1: 7. [f] John 9: 22; 12: 42. [g] John 3: 1, 2; 7: 50. [h] 2 Chron. 16: 14. [i] Acts 5: 6. [j] Isa. 53: 9; 1 Cor. 15: 4. [k] Matt. 28: 1, &c.; Mark 16: 1, &c.; Luke 24: 1, &c.

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34. Pierced his side. Finding him lifeless, the soldiers did not break his legs, but to make sure of death thrust a spear into his side. **Came out blood and water.** The water, with clots of blood, can be accounted for only by the previous rupture of the heart and the flow of blood into the *pericardium*, or outer sack of the heart, where it would separate very rapidly into water and clots of blood. Hence, it seems certain that the immediate physical cause of the death of Christ was rupture of the heart.

36, 37. That the Scripture might be fulfilled. See Exod. 12: 46; Zech. 12: 10.

38-42. For notes on the Burial, see Matt. 27: 57-66. Compare Mark 15: 42-47; Luke 23: 50-56. **There came also Nicodemus.** This is the third mention of him. See John 3: 1 and 7: 50. Both he and Joseph were members of the Sanhedrim. Only John mentions that he aided Joseph in the burial.

1-18. See notes on Matt. 28: 1 8. Compare Mark 16: 1-8; Luke 24: 1-11. **Cometh Mary Magdalene.**

lene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom[a] Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter[b] therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun[c] Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes[d] lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin,[e] that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the[f] scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked*[g] into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and[h] saw Jesus standing, and knew not[i] that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to

Magdalene early, while it
was yet dark, unto the
tomb, and seeth the stone
taken away from the tomb.
She runneth therefore, and 2
cometh to Simon Peter, and
to the other disciple, whom
Jesus loved, and saith unto
them, They have taken
away the Lord out of the
tomb, and we know not
where they have laid him.
Peter therefore went forth, 3
and the other disciple, and
they went toward the tomb.
And they ran both togeth- 4
er: and the other disciple
outran Peter, and came
first to the tomb; and 5
stooping and looking in, he
seeth the linen cloths lying;
yet entered he not in.
Simon Peter therefore also 6
cometh, following him, and
entered into the tomb; and
he beholdeth the linen
cloths lying, and the nap- 7
kin, that was upon his
head, not lying with the
linen cloths, but rolled up
in a place by itself. Then 8
entered in therefore the
other disciple also, which
came first to the tomb, and
he saw, and believed. For 9
as yet they knew not the
scripture, that he must rise
again from the dead. So 10
the disciples went away
again unto their own home.

But Mary was standing 11
without at the tomb weeping:
so, as she wept, she
stooped and looked into
the tomb; and she behold- 12
eth two angels in white sitting,
one at the head, and
one at the feet, where the
body of Jesus had lain.
And they say unto her, 13
Woman, why weepest thou?
She saith unto them, Because
they have taken
away my Lord, and I know
not where they have laid 14
him. When she had thus
said, she turned herself
back, and beholdeth Jesus
standing, and knew not that
it was Jesus. Jesus saith 15
unto her, Woman, why
weepest thou? whom seekest
thou? She, supposing

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[a] John 13:23; 19:26; 21:7, 24. [b] Luke 24:12. [c] Luke 13:30. [d] John 19:40. [e] John 11:44. [f] Psa. 16:10; Acts 2:25-31; 13:34, 35. [g] Mark 16:5. [h] Matt. 28:9; Mark 16:9. [i] John 21:4; Luke 24:16, 31.

She was not alone. Mary, the mother of James and Joses, and Salome were with her. Their object was to place spices about the body of Jesus. **She runneth.** To Peter and John to tell that the tomb is empty. **Simon Peter . . . went in.** John looked in, but Peter went in. The grave clothes were carefully folded and laid aside. **Mary stood without . . . as she wept.** She still supposed that the body was stolen, until the angels were seen. **Saw Jesus standing.** The first sight of the risen Lord. The first to see him was the loving Mary. **Touch me not.** She was probably about to clasp his feet. She is told to discharge a higher duty: to go to the brethren with the glad story.

be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and[a] I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren,[b] and say unto them, I[c] ascend unto my Father, and[d] your Father; and *to* my[e] God, and your[f] God.

18 Mary Magdalene came[g] and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ Then[h] the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then[i] were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace[j] *be* unto you: as *my* Father hath sent me, even so[k] send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive[l] ye the Holy Ghost.

23 Whose soever[m] sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him
away. Jesus saith unto 16
her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which
is to say, Master. Jesus 17
saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.
Mary Magdalene cometh 18
and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.
When therefore it was 19
evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them,
Peace *be* unto you. And 20
when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the
Lord. Jesus therefore said 21
to them again, Peace *be* unto you: as the Father hath sent me, even so send
I you. And when he had 22
said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost;
whose soever sins ye for- 23
give, they are forgiven unto them; whose soever *sins* ye retain, they are retained.

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a Cant. 3: 2. *b* Psa. 22: 22; Rom. 8: 29; Heb. 2: 11. *c* John 16: 28. *d* Rom. 8: 14, 15; 2 Cor. 6: 18; Gal. 3: 26; 4: 6, 7. *e* Eph. 1: 17. *f* Gen. 17: 7, 8; Psa. 43: 4, 5; 48: 14; Isa. 41: 10; Jer. 31: 33; Ezek. 36: 28; Zech. 13: 9; Heb. 11:16; Rev. 21: 13. *g* Matt. 28: 10. *h* Mark 16: 14; Luke 24: 36; 1 Cor. 15: 5. *i* John 16: 22. *j* John 14: 27. *k* John 17: 8; Matt. 28: 19; 2 Tim. 2: 2; Heb. 3: 1 *l* Acts 2: 4, 38. *m* Matt. 16: 19; 18: 18.

19. Then the same day at evening, being the first day of the week. John particularly marks the time of this important event. It is the third or fourth appearance of the Savior upon this memorable day, and the first one to the apostolic body. By a comparison with Mark 16: 14-16, and Luke 24: 36, we learn that at the moment of his appearance they were discussing the story of the resurrection, of which many refused to be convinced, so incredulous were they.

20. He shewed unto them his hands and his side. The Lord showed his wounds to convince them beyond a doubt that it was not a fantasy or an apparition. A week later he shows his wounds to Thomas. The resurrected body still bore these proofs of his suffering and love. Sixty years later, when John, at Patmos, saw the Lion of the Tribe of Judah, he beheld "a Lamb as it had been slain." Perhaps our Lord in glory continues to bear the marks of the cross. Perhaps these will forever, as we gaze in glory, remind us of the story of our redemption.

21. Peace be unto you: as my Father hath sent me, even so send I you. This is the Great Commission, more fully developed in Galilee a little later, and finally completed on Mt. Olivet, just before the Lord ascended. The Lord had trained the apostles for three years in order to fit them for this important work.

23. Whosesoever sins ye remit, they are remitted unto them, etc. It will be seen at once, by a comparison with Matt. 16: 19, that the keys then promised to Peter are now given to all the apostles, and all have similar power to open and shut, to remit sin, and to bind. The meaning is plain when we consider, first, the charge that the Savior was making, and, secondly, look forward and see how that charge was carried out; or, in other words, observe the apostles "remitting sins" and retaining them. It is the Great Commission to preach the gospel that the Savior gives for the first time in verse 21. It is with

24 ¶ But Thomas, [a] one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he[b] said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days, again his disciples were within, and Thomas with them. *Then* came Jesus, the doors being shut, and stood in the midst, and said, Peace[c] *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand,[d] and thrust *it* into my side: and be[e] not faithless, but believing.

28 And Thomas answered and said unto him, My[f] Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed[g] *are* they that have not seen, and *yet* have believed.

30 ¶ And[h] many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

But Thomas, one of the 24
twelve, called Didymus,
was not with them when
Jesus came. The other 25
disciples therefore said
unto him, We have seen
the Lord. But he said unto
them, Except I shall see in
his hands the print of the
nails, and put my finger
into the print of the nails,
and put my hand into his
side, I will not believe.
And after eight days 26
again his disciples were
within, and Thomas with
them. Jesus cometh, the
doors being shut, and
stood in the midst, and
said, Peace *be* unto you.
Then saith he to Thomas, 27
Reach hither thy finger,
and see my hands; and
reach *hither* thy hand, and
put it into my side: and be
not faithless, but believing.
Thomas answered and 28
said unto him, My Lord
and my God. Jesus saith 29
unto him, Because thou
hast seen me, thou hast believed:
blessed *are* they
that have not seen, and *yet*
have believed.
Many other signs there- 30
fore did Jesus in the presence
of the disciples, which
are not written in this

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[a] John 11: 16. [b] Psa. 78: 11, 32. [c] Isa. 26:12. [d] 1 John 1: 1. [e] 1 Tim. 1: 14. [f] John 5: 23; Psa. 118:28; 1 Tim. 3:16. [g] 1 Pet. 1: 8. [h] John 21: 25.

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reference to carrying out that Commission that he speaks in verse 23. It was in order that they might present the terms of that Commission infallibly to the world that the baptism of the Holy Spirit was imparted, of which there is a foreshadowing in verse 22. The great end of that Commission was to declare to men "repentance and remission of sins" in the name of Christ. The following facts are manifest: (1) The Savior gave to his apostles his Commission that they might make known his will. (2) He bade them preach "remission of sins." (3) He gave them a measure of the Holy Spirit, and bade them wait until "endued with power from on high" by the baptism of the Holy Spirit. (4) When the Holy Spirit fell, they spoke as it "gave them utterance" (Acts 2: 4). (5) They then declared, under the influence of the Holy Spirit, the terms on which "sins could be remitted." To anxious sinners they answer, "Repent and be baptized, every one of you, in the name of Jesus Christ, *for the remission of sins*." Here, then, they, directed by the Holy Spirit, "remit" and "retain" sins by declaring the terms on which Christ will pardon. Thus, also, they do in their preaching recorded through the Acts of the Apostles the very thing that the Savior gave them power to do. This power was not imparted to a hierarchy, nor to any ecclesiastical body, but to the apostles, and was fulfilled by them in declaring to the world the conditions of pardon and condemnation under the Commission of our Lord.

24. But Thomas, one of the twelve, called Didymus, was not with them. Didymus, which means the Twin, is the Greek for the Hebrew name, Thomas. He was one of the twelve.

25. He said unto them, . . . I will not believe. At some time during the week they meet him and tell their joyful story, but he meets it with skepticism.

26. After eight days again his disciples were within, and Thomas with them. It was on the second Sunday after the resurrection; the second Lord's day in the history of the world.

27. Reach hither thy finger. Turning to the skeptical Thomas, he asks him to apply the tests that he had declared would be necessary before he could believe. His compassion for the unbelief of Thomas shows the patient tenderness of the Savior with the difficulties of an honest seeker.

29. Blessed are they that have not seen, and yet have believed. Thomas "saw" (he did not need to handle) and believed. We have not seen, but nevertheless believe upon the same Lord. Upon us he pronounces a special blessedness, because we walk by faith instead of sight.

30. Many other signs truly did Jesus. Not near all that occurred, either before or after the resurrection, is recorded. Each of the evangelists records some features that the others omit, and they each reveal the fact that they only outline the wonderful story.

31 But[a] these are written, that ye might believe that Jesus is the Christ, the Son of God; and[b] that believing ye might have life through his name.

CHAPTER XXI.

The Risen Lord at the Sea of Galilee.

SUMMARY.—The Disciples Fishing in Galilee. Jesus Seen on the Shore. The Miraculous Draught of Fishes. Lovest Thou Me More than These? Peter's Manner of Death Foretold. If He Tarry Till I Come.

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and[c] Nathanael of Cana in Galilee, and the *sons*[d] of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not[e] that it was Jesus.

5 Then[f] Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast[g] the net on the right side of the ship, and ye shall find. They cast therefore; and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

book: 31 but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

CHAPTER XXI.

1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. 4 But when day was now breaking, Jesus stood on the beach; howbeit the disciples knew not that it was Jesus. 5 Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself

31. But these are written, that ye might believe that Jesus is the Christ, etc. This is the object of all the gospel histories. They aim to so reveal Christ as to produce faith in him. He is the one object of belief. He is the Christian's creed. Faith in him, a faith that takes him as the Christ, saves the soul. All who have such faith wrought by the word of God will "have life through his name."

1. After these things. Compare Matt. 28: 7; Mark 16: 7. **Sea of Tiberias.** Another name of the Sea of Galilee. The disciples had been commanded by the Savior to gather in Galilee (Matt. 28: 7).

2. There were together. Seven disciples are named, most of whom, if not all, belonged to that very neighborhood. Nathanael is named in John 1: 45. The rest were apostles, and many suppose that Nathanael was also; the same as the one called "Bartholomew," which only means "the son of Tholmaius." Nathanael is thought to have been the son of Tholmaius.

3. Simon Peter saith, . . I go a fishing. His old calling.

4. When the morning was now come. The Revision is correct: "When the day was now breaking."

7. It is the Lord. Until the net was thus filled, the Lord was not recognized in the dim light. John first knew him. **Two hundred cubits.** About one hundred yards.

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[a] Luke 1: 4. [b] John 3: 15, 16; 5: 24; 10: 10; 1 Pet. 1: 9. [c] John 1: 45. [d] Matt. 4: 21. [e] John 20: 14. [f] Luke 24: 41. [g] Luke 5: 4-7.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus[a] then cometh, and taketh bread, and giveth them, and fish likewise.

14 This[b] is now the third time that Jesus shewed himself to his disciples after that he was risen from the dead.

15 ¶ So, when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more[c] than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed[d] my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him,

into the sea. But the other 8
disciples came in the little
boat (for they were not far
from the land, but about
two hundred cubits off),
dragging the net *full* of
fishes. So when they got 9
out upon the land, they see
a fire of coals there, and
fish laid thereon, and bread.
Jesus saith unto them, 10
Bring of the fish which ye
have now taken. Simon 11
Peter therefore went up,
and drew the net to land,
full of great fishes, a hundred
and fifty and three:
and for all there were so
many, the net was not rent.
Jesus saith unto them, 12
Come *and* break your fast.
And none of the disciples
durst inquire of him, Who
art thou? knowing that it
was the Lord. Jesus cometh 13
and taketh the bread,
and giveth them, and the
fish likewise. This is now 14
the third time that Jesus
was manifested to the disciples,
after that he was
risen from the dead.
So when they had broken 15
their fast, Jesus saith to
Simon Peter, Simon, *son* of
John, lovest thou me more
than these? He saith unto
him, Yea, Lord; thou knowest
that I love thee. He
saith unto him, Feed my
lambs. He saith to him 16
again a second time, Simon,
son of John, lovest thou
me? He saith unto him,

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[a] Acts 10:24. [b] John 20:19, 26. [c] Matt. 26:33, 35. [d] Isa. 40:11; Jer. 3:15; Ezek. 34:2-10; Acts 20:28; 1 Pet. 5:2-4.

12, 13. And none . . . durst ask him, Who art thou? The disciples knew that it was the Lord, but there was something in his mien, his majesty, his altered appearance, that amazed them, filled them with awe, and prevented them from asking questions that they were curious to know.

14. The third time that Jesus shewed himself to his disciples. John does not say that this was the *third appearance* of Jesus, but the third time he had showed himself to the *disciples*, or apostles, for that is the sense in which disciples is here, and often, used. The first time was his appearance to the ten apostles, on the evening of the day of the resurrection (John 20:19). The second was to the eleven (Thomas was now present) one week later (John 20:26).

15. Simon, son of Jonas, lovest thou me more than these? At the close of the feast, the Lord turned to Peter with this question, one that he repeated twice. On the night of the betrayal, when Christ intimated that his disciples would forsake him in the trial he was about to suffer, Peter spoke up and asserted that though all others forsook him he would never forsake him. What Christ had said might be true of the rest, but he was so loving, faithful and true, that he would die for him. Yet before the cock crow of the next morning he had thrice denied that he knew Jesus, even with oaths. Such was the collapse of the confident disciple who "loved the Master better than these" other disciples. Since that fall, Christ had met with Peter among the rest of the disciples, but had not referred to this subject, but now has come the time for a restoration of Peter. Hence, he probes him with the question, "Lovest thou me better than these?" That question would at once recall to Peter his boastful claim, his awful fall, and would pierce him to the heart. He no longer claims that he is the truest of the apostolic band, does not even affirm confidently, but answers, "Thou knowest my heart; thou knowest that I love thee." Then said the Savior, **Feed my lambs.**

16. Feed my sheep. A second time the Lord probes Peter with the question. Let it be noted that he does not call him *Peter*, "the rock," any longer. So frail a disciple could only be called Simon. Then Christ again commissions him to work, "Feed my sheep." Not only the lambs, but he may look after the sheep of the fold, watch over the disciples of the Lord, young and old. Three times Peter had denied the

Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.[a]

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved[b] because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest[c] all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee,[d] When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird[e] thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death[f] he should glorify God. And when he had spoken this, he saith unto him, Follow[g] me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come,[h] what *is that* to thee? follow thou me.

Yea, Lord; thou knowest
that I love thee. He saith
unto him, Tend my sheep.
He saith unto him the 17
third time, Simon, *son* of
John, lovest thou me? Peter
was grieved because he
said unto him the third
time, Lovest thou me? And
he said unto him, Lord,
thou knowest all things;
thou knowest that I love
thee. Jesus saith unto him,
Feed my sheep. Verily, 18
verily, I say unto thee,
When thou wast young,
thou girdedst thyself, and
walkedst whither thou
wouldest: but when thou
shalt be old, thou shalt
stretch forth thy hands,
and another shall gird thee,
and carry thee whither
thou wouldest not. Now 19
this he spake, signifying
by what manner of death
he should glorify God. And
when he had spoken this,
he saith unto him, Follow
me. Peter, turning about, 20
seeth the disciple whom
Jesus loved following;
which also leaned back on
his breast at the supper,
and said, Lord, who is he
that betrayeth thee? Peter 21
therefore seeing him saith
to Jesus, Lord, and what
shall this man do? Jesus 22
saith unto him, If I will
that he tarry till I come,
what *is that* to thee? follow

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[a] Heb. 13:20; 1 Pet. 2:25. [b] Lam. 3:33. [c] John 16:30. [d] John 13:36; Acts 12:3, 4. [e] Acts 21:11. [f] 2 Pet. 1:14. [g] John 12:26; Num. 14:24; 1 Sam. 12:20; Matt. 19:28. [h] Matt. 25:31; Rev. 1:7; 22:20.

Master; three times the Master questions his love; three times he gives him charge concerning his work. The questioning was painful, Peter was grieved, but the grief was wholesome, and Peter's whole subsequent life bore proof of the discipline. His rashness was forever gone.

18. **When thou wast young, thou girdedst thyself.** Peter had denied his Master to save his own life. Now that he is reinstated in the old confidence and charged with the Master's work, he is told that he will be called on to die for it. He will be girded, not with a girdle, but with bonds, and he shall be led where he would not, unto death.

19. **By what death he should glorify God.** These two verses can only be understood as declaring that Peter should die the death of a martyr. John wrote after Peter's death, and may be understood as affirming that he did thus "glorify God." The universal testimony of the ancient Church is that he did thus die. It is asserted that Peter was crucified, a fact that is probable, as he was not a Roman citizen. **Follow me.** He had once forsaken Christ through fear of death. Now, with a prospect of violent death before him, he is bidden to resume the Master's work and to follow him. He did this, from this time, faithfully.

22. **If I will that he tarry till I come.** This is spoken of John, and the words have caused much discussion. They surely convey the idea that John would remain on the earth, after the other apostles depart, until the Lord came once more. He did linger long after all the other apostles were gone. It is the testimony of church history that he did not die until about the close of the first century, many years after the other apostles were at rest. He *tarried;* did the Lord come to him? At least sixty years after the Lord spoke these words John was an exile on the isle of Patmos. There on the Lord's day he writes: "I heard a great voice," and "I saw one like the Son of man," blazing in such glory that, filled with awe, he "fell at his feet as dead." Then follow the words of the Savior, the seven letters, and the visions of Revelation. Here was a visible coming and John tarried until that coming. He alone of the Twelve saw the Lord, after his ascension, once more on the earth.

23. **Went this saying abroad.** At the time John wrote these words he did not understand just what the saying might mean.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things; and[a] we know that his testimony is true.

25 And[b] there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the[c] books that should be written. Amen.

thou me. This saying therefore 23
went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

This is the disciple which 24 beareth witness of these things, and wrote these things: and we know that his witness is true.

And there are also many 25 other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

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a John 19:35; 3 John 12. *b* John 20:30. *c* Amos 9:10.

24, 25. We know that his testimony is true. Many suppose the last two verses were added by another hand than John's, perhaps by the elders of the church at Ephesus, where John wrote, who give their endorsement to his record. **I suppose.** An opinion of the endorsers, or rather a hyperbole. It is added to show how little comparatively of the words and works of that wonderful life have been recorded.

INTRODUCTION TO THE ACTS OF THE APOSTLES.

THE OBJECT.—The fifth book of the New Testament begins where the first four end. These have recorded the life, words and acts of our Savior from his birth to the Cross, the tomb, the resurrection, and the Great Commission. They leave the apostles and the nucleus of the apostolic church waiting in Jerusalem for the promise of the Father which they must receive in order to endue them with power from on high needed for the work of preaching the Gospel of the Risen Lord. The historian of Acts begins with the Ascension, then portrays to us the waiting and praying disciples, ready to begin the great work as soon as they shall receive the promised baptism of the Holy Spirit. Then when the signal was given that all things were ready by the descent of the Holy Spirit on the day of Pentecost, he enters upon the record of how the apostles and apostolic men preached the gospel under the Savior's commission, how sinners were made saints, how the church was founded, and how it was built up, nurtured and trained by the apostles. Acts is the history of apostolic evangelization, the book of conversions, the first book of ecclesiastical history.

It has been forcibly stated by Dean Howson that Luke declares in his preface that he had in his former treatise (the Gospel) given account "of all that Jesus began both to do and to teach, until the day in which he was taken up," while in Acts, he "reveals to the world what the same Jesus, having ascended into heaven, and being exalted to the right hand of God, *continues 'to do and to teach,'* not any longer within the narrow confines of Palestine, or during the few years of an earthly ministry, but from his royal throne in his imperial city, the heavenly Jerusalem; and what, there sitting in glory, he does and teaches, by the instrumentality of apostles, apostolic men, and apostolic churches, in all ages of the world; and what he will ever continue to do and to teach from heaven, by the power of the Holy Spirit sent down from heaven after his ascension, even till he comes again in glory to judge both quick and dead." This view of the purpose of Acts is not too exalted, as will be seen, when we bear in mind that the apostles were forbidden to begin their work until endowed by the Holy Spirit which was "shed forth" by the Lord from his throne on high, and then, "spake as the Spirit gave them utterance," acting in all things under the immediate guidance of the Spirit. Thus they became simply the agents of the Lord, led, directed, preaching and speaking as they were directed from on high. All that the Lord continued "to do and to teach" thus through them has been recorded as examples to his followers in all times, from which they cannot lightly depart without disloyalty to the King.

THE AUTHOR.—The preface shows that it was written by the same author as the third Gospel, which has been ascribed by the church in all ages to Luke, and in the first canon of the New Testament Scriptures he is named as the author. Eusebius places it as Luke's among those books that were *never* disputed in the church, and it is quoted by the earliest Christian writers, such as Polycarp, who was a companion of the apostle John. It is also attributed to Luke by Irenæus in the second century, a hearer of Polycarp, who was a hearer of John. We learn from Acts itself that it was written by a companion of Paul, and one who attended him to Rome. His Epistles inform us that Luke was an attendant upon his imprisonment in that city.

TIME AND PLACE OF WRITING.—Acts could not have been completed before the year A. D. 63, as it is continued to the time at which Paul had closed the second year of imprisonment at Rome, which is placed in that year, and it must have been completed before the year 68, as it makes no mention of his death, which did not occur later than that year. The closing chapters were no doubt written in Rome, as Luke was there in attendance upon Paul (Col. 4: 14), but it is probable that the greater portion might have been written during the two years' imprisonment of Paul in Cæsarea under the immediate direction of the great apostle. While the two years of Paul at Rome were busied with epistles to the churches, and preaching the gospel in Rome, the records are silent how his time was occupied while confined at Cæsarea. It would be impossible for such a man as Paul to be idle, and as his friends had full access to him, there is strong reason to believe that at this period Luke, his constant companion, under his direction, not only prepared his Gospel, but by the aid of such men as Philip the Evangelist, who had his home in Cæsarea, and Cornelius, the first Gentile convert, aided by the records preserved in the church at Jerusalem, prepared the history of Acts to the period of the departure to Rome. From the apostles themselves, no doubt, were obtained the accounts of the ascension, the preaching and founding of the church on the day of Pentecost, the acts of Peter, the dispute between the Hellenists and the Hebrews, the martyrdom of Stephen and of the Apostle James. And there was also the information which he could obtain from the Church of Cæsarea; in that city he met with Philip the Evangelist, (Acts 21: 8,) and perhaps also with Cornelius, the devout centurion. From this source he would derive his information concerning the evangelistic labors in Samaria, the conversion of the Ethiopian eunuch, the visions made to Peter and Cornelius, and the particulars connected with the death of Herod Agrippa. That portion of the history in which Paul is the principal figure would require no other source of information than the great apostle could furnish himself.

THE OUTLINE.—I. *Preaching the Gospel "in Jerusalem" and Judea.* (1) Preparation for the work, (1: 1-26). (2) Events of Pentecost, (2: 1-47). (3) The Church unfolding in miracle and endurance of persecution, (3: 1-4, 37). (4) The Church unfolding in penal power, (5: 1-16). (5) The Church in the second persecution, (5: 17-42.) (6) The Church forming its economy, (6: 1-8). (7) The Church in last struggle and dispersion, (6: 8–8: 4). II. *Preaching the Gospel "in Samaria" and about Palestine.* (1) The deacon Philip evangelizes Samaria, (8: 5-25). (2) The new Apostle of the Gentiles called, (9: 1-30). (3) Gentile induction; new Christian center, Gentile Antioch, (10: 1–11: 30). (4) Desolation of Jerusalem Church by Herod; its avenging, (12: 1-25). III. *Preaching the Gospel "in the Uttermost Parts of the Earth."* (1) Paul's first mission from Antioch, (13: 1–14: 28). (2) Jerusalem Council on Circumcision, (15: 1-34). (3) Paul's second mission from Antioch, (15: 35–18: 23). (4) Paul's third mission from Antioch, (18: 23–21: 17). (5) Paul in council with James—Arrest—Sent to Cæsarea, (21: 18 23: 35). (6) Paul's two years at Cæsarea, (24: 1–26: 32). (7) Paul *en route* for Rome; at Rome, (27: 1–28: 31).

THE CHRONOLOGY OF ACTS.

In the main I have followed that of Dean Howson. The dates for the period after Paul's labors began are reasonably certain, and most critics are substantially agreed. Those of the period from the Ascension to the time when Paul began his labors at Antioch are somewhat uncertain. The Ascension and the founding of the Church on Pentecost must, I think be placed as early as A. D. 30, and this gives a longer interval for the events recorded in the first eleven chapters of Acts. As modified the following are the outlines:

A. D. 30. The Resurrection, the Ascension, the Gospel first Preached on Pentecost, Holy Spirit Sent, the Church Founded, and the Events Embraced from Acts I. to Acts VI: 8.

A. D. 37. Conversion of Saul of Tarsus. Acts IX: 1-19.

A. D. 38-40. Period of Paul's Retirement in Arabia.

A. D. 41–43. The Labors of Peter and the Conversion of the Gentiles Recorded in Chapters IX—XI.

A. D. 44. Martyrdom of James, and Death of Herod. Acts XII.

A. D. 45–47. Paul's First Missionary Journey. Acts XIII, XIV.

A. D. 49 or 50. Council at Jerusalem. Acts XV.

A. D. 51–53. Paul on his Second Missionary Journey. Acts XV—XVIII.

A. D. 54–56. Paul at Ephesus, nearly three Years. Acts XIX.

A. D. 57. Paul a Second Time at Corinth.

A. D. 58. Paul Goes to Jerusalem, is seized, Imprisoned. Acts XX—XXIII.

A. D. 59-60. Paul Imprisoned at Cæsarea. His Defence before Festus and Agrippa. Acts XXIII—XXVI.

A. D. 61. Paul sent to Rome. Shipwrecked. Acts XXVII—XVIII.

A. D. 62–63. Imprisoned at Rome. The End of Acts.

To this I may add that there is reason to believe that Paul was acquitted and released in A. D. 63, preached in Spain, Greece and Asia, until A. D. 67 or 68, was again seized at Nicopolis in Epirus, taken to Rome a second time, and put to death in A. D. 68.

THE

ACTS OF THE APOSTLES.

CHAPTER I.

SUMMARY.—The Preface. The Promise of the Father. The Command to Witness in Jerusalem, and in All Judea, and Unto the Uttermost Parts of the Earth. The Ascension. The Charge of the Angels. The Week of Prayer. The Fate of Judas. The Choice of an Apostle.

1 The former treatise[a] have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until[b] the day in which he was taken up, after that he through the Holy Ghost had given commandments[c] unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many[d] infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with *them*, commanded[e] them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye[f] have heard of me.

5 For John[g] truly baptized with water; but ye shall be baptized with the Holy Ghost[h] not many days hence.

CHAPTER I.

The former treatise I 1
made, O Theophilus, concerning
all that Jesus began
both to do and to
teach, until the day in 2
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commandment through the
Holy Ghost unto the apostles
whom he had chosen:
to whom he also shewed 3
himself alive after his passion
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unto them by the
space of forty days, and
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God: and, being assembled 4
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from Jerusalem, but to wait
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which, *said he*, ye heard
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Holy Ghost not many days
hence.

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a Luke 1:1-4, &c. *b* Luke 24:51; 1 Tim. 3:16. *c* Matt. 28:19; Mark 16:15-19. *d* Luke 24:15; John chaps. 20, 21. *e* Luke 24:49. *f* John chap. 14, 16. *g* Matt. 3:11. *h* Acts 2:4; 10:45; 11:15.

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1. The former treatise. Luke's Gospel. **Theophilus.** See note on Luke 1: 3. Luke, whose history of *Acts* is really a continuation of the history of his *Gospel*, very naturally refers to the former.

2. Through the Holy Ghost. Jesus received the Spirit without measure, and all he did was in the Spirit. He also imparted a measure of the Spirit, before he ascended, to the apostles to help them in their work (John 20: 22). **Commandments.** The Great Commission (Matt. 28: 18-20; Mark 16: 15, 16; Luke 24: 49).

3. To whom he shewed himself alive. He is a living Savior. Otherwise he could no more be a Savior than Socrates, Buddha, or any other sage. **After his passion.** Suffering on the cross. **Seen of them forty days.** At various times during forty days. Eleven appearances are recorded. There were probably others. **Pertaining to the kingdom of God.** His church, about to be established on the earth.

4. Commanded them that they should not depart from Jerusalem. Because, right in the citadel of his enemies, where he had been slain, the Risen Lord was to be first proclaimed, his Gospel preached, the Holy Spirit shed forth, and his kingdom established. Because, too, the prophet (Isa. 2: 3, 5) had declared that Jerusalem should be the place where the Gospel should be first preached. **But wait for the promise of the Father.** Joel 2: 28; Zech. 2: 10; John 14: 16; 15: 26; Matt. 3: 11. They must wait for the Spirit, that they might speak, on the great day of the inauguration of the kingdom, as the Holy Spirit gave them utterance (Acts 2: 4). The conditions of citizenship in the kingdom must be spoken by the Spirit.

5. John truly baptized with water. They had received John's baptism; they were now to be baptized with the Holy Spirit. **Not many days.** Only ten days after these words were spoken.

6 When they therefore were come together, they asked of him, saying, Lord, wilt[a] thou at this time restore[b] again the kingdom to Israel?

7 And he said unto them, It[c] is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye[d] shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 ¶ And, while they looked stedfastly toward heaven as he went up, behold, two[e] men stood by them in white apparel;

11 Which also said, Ye men[f] of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall[g] so come in like manner as ye have seen him go into heaven.

12 Then[h] returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter,[i] and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Al-

They therefore, when they 6
were come together, asked
him, saying, Lord, dost thou
at this time restore the
kingdom to Israel? And 7
he said unto them, It is not
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But ye shall re- 8
ceive power, when the Holy
Ghost is come upon you:
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both in Jerusalem, and
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he had said these things,
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looking stedfastly into heaven
as he went, behold,
two men stood by them in
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said, Ye men of Galilee,
why stand ye looking into
heaven? this Jesus, which
was received up from you
into heaven, shall so come
in like manner as ye beheld
him going into heaven.
Then returned they unto 12
Jerusalem from the mount
called Olivet, which is nigh
unto Jerusalem, a sabbath
day's journey off. And 13
when they were come in,
they went up into the upper
chamber, where they
were abiding; both Peter
and John and James and
Andrew, Philip and Thomas,
Bartholomew and Matthew,
James *the son* of Al-

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[a] Matt. 24:3,4. [b] Isa. 1:26; Dan. 7:27. [c] Matt. 24:36; 1 Thes. 5:1, 2. [d] Matt. 28:19; Luke 24:47-49. [e] John 20:12. [f] Acts 2:7; 13:31. [g] John 14:3; 1 Thes. 4:16. [h] Luke 24:52. [i] Luke 6:13-16.

6. **Wilt thou at this time, etc.?** They still held to their old ideas of a worldly restoration of the kingdom to Israel. Their only question was, "Wilt thou restore it *now?*" After the Holy Spirit was given, this delusion was dismissed, and they understood that Christ's kingdom is not of this world.

7. **It is not for you to know.** This was a reproof, not only to them, but to those in all ages who seek to know "the times or the seasons which the Father hath put in his own power."

8. **Ye shall receive power.** Not temporal power, such as they dreamed of, but spiritual and moral power. **Shall be witnesses unto me.** Testify of him of their personal knowledge. They all *knew* personally of his life, his miracles, his death, his resurrection, and the Great Commission. There could be no mistake. Their witness is true, unless they were deceivers. **In Jerusalem.** First, in the headquarters of Judaism, the capital of their own country, the place where the Lord was crucified; then in an ever-widening circle from that center; in Judea, then in Samaria, then to the uttermost parts of the earth. This order was followed exactly. It should always be followed in our efforts to evangelize the world.

9. **He was taken up.** See Luke 24:52, and the notes there.

11. **Ye men of Galilee.** The apostles were mostly, if not all, Galileans. **This same Jesus . shall so come.** The cloud received him from their sight. He shall come in the clouds of heaven (Dan. 7:13; Matt. 24:30; 26:24).

12. **Then returned they . . from the mount called Olivet.** See Luke 24:50. The place of ascent was near Bethany. A church now stands on the supposed place. **A sabbath day's journey.** "The traditions of the elders" defined the distance that might be traveled on the Sabbath. It was a little less than a mile. Bethany is nearly two miles, but Luke here is stating the distance of the Mount of Olives from the city.

13. **Went into an upper room.** A guest chamber on the second floor. **Where abode.** All the apostles are named except Judas Iscariot, who had fallen away and was now dead.

pheus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the[a] women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, which[b] the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide[c] to them that took Jesus.

17 For he[d] was numbered with us, and had obtained part of this ministry.

18 Now[e] this man purchased a field with the reward[f] of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let[g] his habitation be desolate, and let no man dwell therein: and[h] his bishoprick let another take.

21 Wherefore, of these men[i] which have companied with us all the time that the Lord Jesus went in and out among us,

phæus, and Simon the
Zealot, and Judas *the son*
of James. These all with 14
one accord continued stedfastly
in prayer, with the
women, and Mary the mother
of Jesus, and with his
brethren.
And in these days Peter 15
stood up in the midst of
the brethren, and said (and
there was a multitude of
persons *gathered* together,
about a hundred and twenty),
Brethren, it was needful 16
that the scripture should
be fulfilled, which the Holy
Ghost spake before by the
mouth of David concerning
Judas, who was guide
to them that took Jesus.
For he was numbered 17
among us, and received his
portion in this ministry.
(Now this man obtained a 18
field with the reward of his
iniquity; and falling headlong,
he burst asunder in
the midst, and all his bowels
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that field was called
Akeldama, that is, The field
of blood.) For it is written 20
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Let his habitation be made desolate,
And let no man dwell therein:

and,

His office let another take.

Of the men therefore which 21
have companied with us all

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[a] Luke 23:49,55; 24:10. [b] Psa 41:9; John 13:18. [c] Matt. 26:47; John 18:3. [d] Luke 6:16. [e] Matt. 27:5-10. [f] 2 Pet. 2:15. [g] Psa. 69:25. [h] Psa. 109:8. [i] Luke 10:1,2; John 15:27.

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14. These all continued with one accord in prayer and supplication. The latter clause is omitted in the Revision. They were waiting for the "promise of the Father," and the time was spent in worship. There were ten days of prayer, the best preparation for the Pentecostal blessing; an example to all churches which seek an ingathering of souls. **With the women.** Especially those women who had followed and ministered to the Lord, lingered at his cross, and at his tomb. **Mary.** This is the last time she is named in the sacred history. Tradition reports that she lived until near the time of the overthrow of Jerusalem. **His brethren.** The sons of Joseph and Mary. One of them, James, was afterwards the James of Jerusalem and the author of the Epistle of James. See Acts 15; also Matt. 13: 55. They were unbelievers six months before (John 7: 5), but now believed. James had seen the risen Lord (1 Cor. 15: 7).

15. And in those days. The interval of ten days. **Were about a hundred and twenty.** This was the number of disciples at Jerusalem, but not all who were then disciples. See 1 Cor. 15: 6.

16. This Scripture must needs have been fulfilled. Psa. 79: 26.

18. This man purchased a field. He returned the bribe money to the priests, who used it to purchase the potter's field. Peter here intends to say that his money bought the field. The Greek verb rendered "purchased" has the form that means "caused to be purchased." **Falling headlong.** Matt. 27: 5 says he hanged himself. Peter tells some additional particulars, which Matthew omitted. He probably hanged himself on a tree projecting over the precipices of the Valley of Hinnom, and afterwards, on account of the rope or limb breaking, fell headlong with such force as to burst his body open on the jagged rocks. This is the traditional account of his death.

19. That field is called. The field bought with the bribe money of Judas. He came to such a bloody end that this, and the origin of the purchase money, gave the field its name.

20. His bishoprick let another take. Psa. 109: 8. His office. This is, rather, an application of the spirit of the Psalm, than its exact words. It sets forth the desert of persecutors.

21, 22. Must one be ordained to be a witness with us. These verses set forth the necessary qualifications of an apostle. In order to be a *witness*, he must have been a disciple of John, left him in

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas,[a] who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which[b] knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER II.

The Day of Pentecost.

SUMMARY.—The Disciples Gathered Together. The Baptism of the Spirit. The Apostles Speak as the Spirit Gives Utterance. The Gospel Heard in Many Tongues. The Theory of the Scoffers. Peter's Sermon. The Prophecy of Joel Fulfilled. Christ and the Resurrection Preached. The Jews Convicted of Crucifying the Lord. The Inquiry of Convicted Sinners. Peter's Reply. Three Thousand Baptized. Continuing in the Apostles' Doctrine. The Progress of the Church.

1 And when the day of Pentecost[c] was fully come, they[d] were all with one accord in one place.

the time that the Lord Jesus
went in and went out
among us, beginning from 22
the baptism of John, unto
the day that he was received
up from us, of these
must one become a witness
with us of his resurrection.
And they put forward two, 23
Joseph called Barsabbas,
who was surnamed Justus,
and Matthias. And they 24
prayed, and said, Thou,
Lord, which knowest the
hearts of all men, shew of
these two the one whom
thou hast chosen, to take 25
the place in this ministry
and apostleship, from
which Judas fell away, that
he might go to his own
place. And they gave lots 26
for them: and the lot fell
upon Matthias; and he was
numbered with the eleven
apostles.

CHAPTER II.

And when the day of 1
Pentecost was now come,
they were all together in

order to follow Jesus, attended his ministry, and seen him after his resurrection. He must be able to testify of all these as an eye witness.

23. They appointed two. Not the apostles, but the brethren, men who met these conditions, then cast lots between them in order that the Lord might make the choice. The two men named are not mentioned elsewhere.

24. They prayed. That the Lord might choose between them. A choice of men for any responsible church work ought to be made with earnest prayer. It is likely that one of the apostles offered the prayer, all joining in the petition.

26. The lot fell on Matthias. Some have held that the choice of Matthias was unauthorized and that he was never accepted as an apostle. The reasons for this view are that he is not named again, and Paul was finally chosen as an apostle. To this it may be replied: (1) Neither are more than half the other names in the apostolic band again mentioned, Thomas, Thaddeus and Bartholomew, for example. (2) Paul was not an apostle to the Jews, but to the Gentiles, and hence, not one of the Twelve. (3) There is no hint anywhere in Acts, or elsewhere, that the selection of Matthias was not recognized. (4) In Acts 6: 2, "the twelve" are spoken of, and he must have been one of "the twelve," for Paul was not yet converted. These facts show that such speculations as those referred to above are without foundation.

1. When the day of Pentecost was fully come. The entire period between it and the passover, the waiting period of the disciples, was filled full. Pentecost, one of the three great annual festivals of the Jews, lasted only one day, was on the fiftieth day from the morrow after the passover Sabbath (Lev. 23: 15-22). The Savior, crucified on Friday, was in the tomb on the passover Sabbath, and rose on Sunday, the day from whence the count began. The Sunday following would be the eighth day, and the fiftieth day would fall on Sunday, the first day of the eighth week. Hence, the ancient church observed Pentecost on the first day of the week. For fuller discussion, see Meyer, Howson and Milligan on this passage. All agree that Pentecost came on Sunday. Pentecost was the feast of the grain harvest (Exod. 33: 23), and was also held by the Jews to be the anniversary of the giving of the law. **They were all . . . in one place.** Not only the apostles, but the hundred and twenty disciples. They probably had an intimation that the promised day had come.

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[a] Acts 15:22. [b] Jer.17:10; Rev. 2:23. [c] Lev. 23:15. [b] Acts 1: 14.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled[a] all the house where they were sitting.

3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them:

4 And they were all filled[b] with the Holy Ghost, and began[c] to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now, when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans?[d]

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the

one place. And suddenly 2
there came from heaven a
sound as of the rushing of
a mighty wind, and it filled
all the house where they
were sitting. And there 3
appeared unto them
tongues parting asunder,
like as of fire; and it sat
upon each one of them.
And they were all filled 4
with the Holy Spirit, and
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tongues, as the Spirit gave
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Now there were dwelling 5
at Jerusalem Jews, devout
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these which speak Galilæans?
And how hear we, 8
every man in our own language,
wherein we were
born? Parthians and Medes 9
and Elamites, and the

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[a] Acts 4:31. [b] Acts 1:5. [c] Acts 10:46; Mark 16:17. [d] Acts 1:11.

2. **There came a sound.** As this day, the day of the founding of the church, was to be a day of signs and wonders, the shedding forth of the Spirit was made perceptible to all. The sound was heard, the tongues of fire were seen, the word was spoken in many languages. **It filled the house.** The mighty sound. At the same time the disciples were filled with the Holy Spirit, their spirits baptized in the Spirit.

3. **There appeared unto them cloven tongues.** Luminous tongues sat on each of them, "parting asunder" (Revision), or "distributing themselves" (margin). Meyer says that the idea is that they parted and distributed themselves on those present. These tongues symbolized the fact that the kingdom now inaugurated was to conquer by the spoken word, by the sword of the Spirit.

4. **They were all filled with the Holy Spirit.** All the disciples present. To be *filled* implies that the human spirit within was overwhelmed by, or immersed in, the Holy Spirit. The baptism of the Spirit was not a sprinkling, but an outpouring that overwhelmed the human spirit. **Began to speak.** This was the "Beginning." See Luke 24: 47 and Acts 11: 15. **With other tongues.** In the languages of all the different countries from which Jews had come up to Pentecost. Many would be unable to understand the Hebrew dialect of Judea in that period, and, hence, they must be preached to in the tongue of their own country if they understood. That the gospel on this, the first day the Great Commission was ever preached, was preached in all tongues, symbolized the fact that it is for all nations. **As the Spirit gave them utterance.** They were not allowed to preach the Great Commission until now, in order that every word uttered on this day might be the word of the Spirit, not of man. The words were to be spoken to an audience, not of those in Jerusalem only, but to our whole race in all time, in order to show how sinners are to be saved under the gospel.

5. **There were dwelling at Jerusalem Jews, devout men.** Devout Jews who had come up to the great feast of Pentecost. The Jews were already scattered in many nations, but foreign Jews were wont to flock to the great national feasts. Some, too, had come to end their days at Jerusalem. **Under heaven.** From all quarters of the world. Jews, in foreign lands, attended Pentecost in larger numbers than the other feasts, because the time of year favored travel.

6. **The multitude came together.** Led by the sound (Revised Version) and the marvellous events. **Speak in his own language.** Of the foreign country in which he had been reared.

7, 8. **Are not all these which speak Galileans?** Most of the disciples to this time were. The Galileans were not generally learned men, yet now all hear, every man his own tongue.

9. **Parthians.** The long list of nations embraces the various races embraced in the *we* of verse 8. Parthia was east of the Tigris. **Elam** was an ancient name of Persia. **Media,** another part of the Medo-Persian empire, east of the Tigris. **Mesopotamia** was the seat of Babylon. These four countries just named were thickly populated with Jews descended from those carried into captivity by Nebuchadnezzar.

dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues[a] the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What[b] meaneth this?

13 Others mocking, said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing[c] it is *but* the third hour of the day.

16 But this is that which was[d] spoken by the prophet Joel;

17 And it shall come to pass in the last days, (saith God,) I will pour out[e] of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

dwellers in Mesopotamia,
in Judæa and Cappadocia,
in Pontus and Asia, in 10
Phrygia and Pamphylia, in
Egypt and the parts of
Libya about Cyrene, and
sojourners from Rome,
both Jews and proselytes,
Cretans and Arabians, we 11
do hear them speaking in
our tongues the mighty
works of God. And they 12
were all amazed, and were
perplexed, saying one to
another, What meaneth
this? But others mocking 13
said, They are filled with
new wine.

But Peter, standing up 14
with the eleven, lifted up
his voice, and spake forth
unto them, *saying*, Ye men
of Judæa, and all ye that
dwell at Jerusalem, be this
known unto you, and give
ear unto my words. For 15
these are not drunken, as
ye suppose; seeing it is *but*
the third hour of the day;
but this is that which hath 16
been spoken by the prophet
Joel;

And it shall be in the last 17
days, saith God,
I will pour forth of my
Spirit upon all flesh:
And your sons and your
daughters shall prophesy,
And your young men
shall see visions,
And your old men shall
dream dreams:

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[a] 1 Cor. 12:10,28. [b] Acts 17:20. [c] 1 Thes. 5:7. [d] Joel 2:28-32. [e] Isa. 44:3; Ezek. 36:27.

Cappadocia. A Roman province not far from the Black Sea **Pontus.** A province south and east of the Black Sea. **Asia.** The Roman province of which Ephesus was the capital. All the "seven churches" were in the province called "Asia."

10. Phrygia and Pamphylia. Parts of what is called Asia Minor. **Egypt.** The great African province where many ten thousands of Jews had their home. **Parts of Libya.** Of Africa. **About Cyrene.** A great Grecian city on the coast to the west of Egypt. It is said that one-fourth of the population of Cyrene was Jewish. **Strangers of Rome.** Roman Jews sojourning at Jerusalem. **Proselytes.** Gentiles who had been converted to Judaism.

11. Cretes. From the island of Crete. **Arabians.** Many Jews dwelt in the desert lands south and east of Palestine, all called generally Arabia.

13. Others mocking. Some were amazed and bewildered; others, stubbornly skeptical, scoffed, and suggested that the speakers were drunk. **New wine.** More exactly, sweet wine, a wine made by soaking raisins, pressing out and fermenting the juice, which was very intoxicating. See Hackett on passage. Most wines of Palestine had very slight intoxicating qualities.

14. Peter, standing up. In the name of all the apostles. Jesus had said (Matt. 16: 19) that Peter should receive the keys of the kingdom, and they are now to be used to open its doors. **With the eleven.** Eleven other apostles besides himself. He now begins the first gospel sermon. He and the apostles now begin their witness to Christ.

15. These are not drunken. It was only the third hour, nine o'clock. The Jews at their festivals seldom ate before this hour, and as their drink was taken at a meal, could not be drunken.

16. This is that which was spoken. He turns to their prophets for an explanation. **By the prophet Joel.** Who lived about 800 B. C. See Joel 3: 1-5.

17. It shall come to pass in the last days. The phrase, "Last days," was used by the Jews to denote the last dispensation, that of Christ. See Isa. 2: 2. **I will pour out of my Spirit.** A figurative expression to indicate abundant gifts of the Spirit. **On all flesh.** On all races, not on the Jews alone. **Your sons and your daughters shall prophesy.** "To prophesy" in the New Testament means to communicate religious truth by divine authority, as well as to foretell the future. The prophecy was fur

18 And on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and[a] they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The[b] sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come:

21 And it shall come to pass, *that* whosoever[c] shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles,[d] and wonders, and signs, which God did by him in the midst of you, as ye[e] yourselves also know:

23 Him, being[f] delivered by the determinate counsel and foreknowledge of God, ye[g] have taken, and[h] by wicked hands have crucified and slain:

24 Whom[i] God hath raised up, having loosed the pains of death: because it was not possible[j] that he should be holden of it.

25 For David speaketh[k] concerning him, I fore-

Yea and on my servants 18
and on my handmaidens
in those days
Will I pour forth of my
Spirit; and they shall
prophesy.
And I will shew wonders 19
in the heaven above,
And signs on the earth
beneath;
Blood, and fire, and vapour of smoke:
The sun shall be turned 20
into darkness,
And the moon into blood,
Before the day of the
Lord come,
That great and notable
day:
And it shall be, that who- 21
soever shall call on the
name of the Lord shall
be saved.
Ye men of Israel, hear these 22
words: Jesus of Nazareth,
a man approved of God
unto you by mighty works
and wonders and signs,
which God did by him in
the midst of you, even as
ye yourselves know; him, 23
being delivered up by the
determinate counsel and
foreknowledge of God, ye
by the hand of lawless men
did crucify and slay: whom 24
God raised up, having
loosed the pangs of death:
because it was not possible
that he should be holden of
it. For David saith con- 25
cerning him,

filled in the inspired speaking on Pentecost and afterwards, as well as by the daughters of Philip (Acts 21: 9). It will be seen that both sexes are included. **See visions . . . dream dreams.** Such visions as that of Peter at Joppa. Such dreams as that of Paul at Troas, where he saw the Macedonian asking him to "Come and help us."

19. I will shew wonders in heaven. Peter not only quotes that part of the prophecy of Joel which was applicable to the events now transpiring, but he quotes that part also which pertains to the calamities coming on the Jewish nation, and to the final judgment. I understand verse 19 to apply directly to the overthrow of Judea and Jerusalem.

20. The sun shall be turned into darkness. See notes on Matt. 24: 29.

21. Whosoever shall call on the name of the Lord, etc. To turn to the Lord for salvation in his appointed way. It means far more than simply prayer. He who would call on the name of the Lord for salvation must do more than say, "Lord, Lord, open unto us." He must hear and obey (Matt. 7: 21).

22. Hear these words. Peter now begins to preach Christ directly to them. He boldly declares that they knew of his miracles, and wonders and signs. He demonstrates the Messiahship in verses 22-36: 1. By the miracles of which they were witnesses. 2. By his Resurrection, proved (1) by the prophecy of David; (2) by the testimony of all the apostles present who were witnesses; (3) by the phenomena then witnessed, which could be only due to his exaltation to the right hand of God.

23. Being delivered by the determinate counsel. It was the will of the Father that he should die, and was known to the Father before his coming. See Isaiah, chapter 53. **By wicked hands have crucified.** By the hands of wicked Romans, whom they caused to crucify the Lord.

24. Because it was not possible that he should be holden. It was not possible that Jesus be held by death, because he had life in himself, and, besides, it was the Father's will that he should arise. This verse epitomizes the four Gospels.

25-28. David speaketh. Psa. 16: 8-11. **Not leave my soul in hell.** In *hades*, the unseen abode of the dead. The meaning is that he would not remain under the power of death. David did not speak this of himself, but of the Son of David. See verse 29. **Thy Holy One.** The Lord Jesus. The promised Messiah.

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[a] Acts 21:4,9,10. [b] Mark 13:24; 2 Pet. 3:7,10. [c] Psa. 86:5; Rom. 10:13; 1 Cor. 1:2; Heb. 4:16. [d] John 14:10,11; Heb. 2:4. [e] John 15:24. [f] Acts 3:18; Luke 22: 22; 24:44. [g] Acts 5:30. [h] Matt. 27:1. [i] Acts 13:30,34; Luke 24 1; 1 Cor. 6:14; Eph. 1:20; Col. 2:12; 1 Thes. 1:10; Heb. 13:20; 1 Pet. 1:21. [j] John 10:18. [k] Psa. 16:8-11.

saw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being[a] a prophet, and knowing that God had sworn[b] with an oath[c] to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He, seeing this before,[d] spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof[e] we all are witnesses.

33 Therefore[f] being by the right hand of God exalted, and having[g] received of the Father the promise of the Holy Ghost, he hath shed forth this,[h] which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD[i] said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house[j] of Israel know as-

I beheld the Lord always
before my face;
For he is on my right
hand, that I should not
be moved:
Therefore my heart was 26
glad, and my tongue rejoiced;
Moreover my flesh also
shall dwell in hope:
Because thou wilt not 27
leave my soul in Hades,
Neither wilt thou give thy
Holy One to see corruption.
Thou madest known unto 28
me the ways of life;
Thou shalt make me full
of gladness with thy
countenance.
Brethren, I may say unto 29
you freely of the patriarch
David, that he both died and
was buried, and his tomb
is with us unto this day.
Being therefore a prophet, 30
and knowing that God had
sworn with an oath to him,
that of the fruit of his loins
he would set *one* upon his
throne; he foreseeing *this* 31
spake of the resurrection
of the Christ, that neither
was he left in Hades, nor
did his flesh see corruption.
This Jesus did God raise 32
up, whereof we all are witnesses.
Being therefore by 33
the right hand of God exalted,
and having received
of the Father the promise
of the Holy Ghost, he hath
poured forth this, which ye
see and hear. For David 34
ascended not into the heavens;
but he saith himself,
The Lord said unto my
Lord, Sit thou on my
right hand,
Till I make thine enemies 35
the footstool of thy feet.
Let all the house of Israel 36
therefore know assuredly,

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a 2 Sam. 23:2. *b* 2 Sam. 7:12,13; Psa. 132:11. *c* Heb. 6:17. *d* 1 Pet. 1:11,12. *e* Luke 24:48. *f* Acts 5:31; Phil. 2:9. *g* Acts 1:4; John 16:7,13. *h* Acts. 10:45; Eph. 4:8. *i* Psa. 110:1; Matt. 22:44. *j* Zech. 13:1.

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29. **He is both dead and buried.** David. His sepulchre was in their midst, within the walls of the city. All his hearers had seen it.

30. **Knowing that God had sworn.** God had promised to David that Christ should sit on his throne. See 2 Sam. 7: 11-16; Psa. 89: 3, 4, 35, 37; 132: 11.

32. **This Jesus hath God raised up.** David foretold it; we are all witnesses of it. There were, including himself, at least twelve witnesses there who had seen the risen Lord again and again. The next point is the exaltation of Christ to a heavenly throne.

33. **He hath shed forth this, which ye now see and hear.** The supernatural marvels of this wonderful day were the proof of Christ's exaltation. He had *shed* them forth.

34. **For.** Peter now shows that David had foretold the exaltation of Christ. **David . . . saith.** Psa. 110: 1. Jesus (Matt. 22: 43) quotes the same passage and applies it to himself. **The Lord.** God, the Father. **My Lord.** Christ. **Sit thou on my right hand.** See verse 33. "To sit at the right hand" implies participation in the Supreme Government.

35. **Until I make, etc.** When the work of Mediator is ended and all conquered to Christ, then all power is given up to the Father. See 1 Cor. 15: 23 28.

36. **Therefore let all the house of Israel know, etc.** This is the grand climax, the conclusion to which the whole discourse had been directed.

suredly, that[a] God hath made that same Jesus, whom ye have crucified, both Lord[b] and Christ.[c]

37 ¶ Now, when they heard *this*, they were pricked[d] in their heart, and said unto Peter, and to the rest of the apostles, Men *and* brethren, what[e] shall we do?

38 Then Peter said unto them,[f] Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise[g] is unto you, and to your children, and[h] to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

that God hath made him
both Lord and Christ, this
Jesus whom ye crucified.
Now when they heard 37
this, they were pricked in
their heart, and said unto
Peter and the rest of the
apostles, Brethren, what
shall we do? And Peter 38
said unto them, Repent ye,
and be baptized every one
of you in the name of Jesus
Christ unto the remission
of your sins; and ye shall
receive the gift of the Holy
Ghost. For to you is the 39
promise, and to your children,
and to all that are
afar off, *even* as many as
the Lord our God shall call
unto him. And with many 40
other words he testified,
and exhorted them, saying,
Save yourselves from this 41
crooked generation. They
then that received his word
were baptized: and there
were added *unto them* in
that day about three thou-

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a Acts 5:31. *b* John 3:35. *c* Psa. 2:2,6,8. *d* Ezek. 7:16; Zech. 12:10. *e* Acts 9;6; 16:30. *f* Acts 3:19; Luke 24:47. *g* Joel 2:28. *h* Eph. 2:13,17.

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37. When they heard this. The conclusion, supported by such convincing demonstration. Before Peter began to speak they did not understand the signs; but now it was clear to them that they had rejected and crucified the Lord. **Pricked in their heart.** Convicted of their sins, and pierced with sorrow. They believed Peter's affirmation; their faith revealed their sin in rejecting Christ. Overwhelmed with sorrow, they ask, **What shall we do?** Is there any way that such sinners can be pardoned?

38. Repent, and be baptized. For the first time the terms of pardon under the New Covenant and the Great Commission are given; given once for all time, and always the same. The convicted, broken-hearted, sorrowing sinner, believing that Jesus is Christ, is to repent and be baptized. **Repent.** Not sorrow. They already sorrowed; but a change of purpose; the internal change which resolves to serve the Lord. The Greek term rendered repent, means a change of mind. The act of obedience in baptism is an outward expression of both faith and repentance. **In the name of Jesus Christ.** "Upon the name" (Revised Version). Upon the ground of the name. In submission to the authority of Jesus Christ. **For the remission of sins.** Thus, by complying with the conditions just named, they shall receive remission of sins. No man can receive pardon without faith and repentance, nor can he without submission to the will of Christ. "*Eis* (for) denotes the *object* of the baptism, which is the remission of the guilt contracted in the state before *metanoia* (repentance)."—*Meyer.* "*In order to the forgiveness of sins* we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized."—*Prof. Hackett.* **The gift of the Holy Spirit.** Promised as a comforter to all who obey Christ, but whom "the world cannot receive."

39. For the promise. Of pardon, and the gift of the Spirit. **Unto you.** Even unto those who rejected the Lord. **To your children.** Your children after you. **To all that are afar off.** To the Gentiles. That he refers to the Gentiles is shown in the next clause, **even as many as the Lord our God shall call.** Peter spake as the Spirit gave him utterance, and perhaps did not fully comprehend his own words.

40. Save yourselves. This was the object of the "many other words." They could "save themselves" by complying with the conditions named in verse 38, and thus accepting Christ as their Savior. **From this untoward generation.** The wicked Jewish race.

41. They that gladly received his word. Every believing penitent would gladly receive it. **Were baptized.** Not indefinitely in the future, but that day. **The same day there were added about three thousand souls.** "It is proper to add that pools so numerous and large which encircled Jerusalem, as both those still in use, and as the remains of others testify of at the present day, afforded ample means for the celebration of the rite of baptism. The habits of the East, as every traveler knows, would present no obstacle to such a use of the public reservoirs."—*Hackett, Commentary on Acts.* It has been objected to the immersion of the three thousand that the apostles could not have done it in one day. We are not told that the apostles only were the baptists, or even baptized at all. There were at least 120

42 And[a] they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many[b] wonders and signs were done by the apostles.

44 And[c] all that believed were together, and had all things common;

45 And sold their possessions and goods, and[d] parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart;

47 Praising God, and having favour[e] with all the people. And[f] the Lord added to the church daily such as should be saved.

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day by day, continuing
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in the temple, and breaking
bread at home, they did
take their food with gladness
and singleness of
heart, praising God, and 47
having favour with all the
people. And the Lord
added to them day by day
those that were being
saved.

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a 1 Cor. 11:2; Heb. 10:25. *b* Mark 16:17. *c* Acts 4:32,34. *d* Isa. 58:7; 2 Cor. 9:1,7; 1 John 3:17. *e* Luke 2:52; Rom. 14:18. *f* Acts 5:14; 11:24.

disciples there; perhaps even more on this great day. Perhaps the Seventy were all there. But the apostles alone could have discharged the office. There would be 250 to each one. Sixty persons have been immersed easily in an hour by one person. At this rate the whole work could have been accomplished by twelve men in about four hours. The celebrated Chrysostom, aided by his elders, baptized (immersed) 3,000 in a day in A. D. 404.

42. **They continued stedfastly in the apostles' doctrine.** In the things taught them by the apostles. **And fellowship.** Contribution to the common fund and its distribution. **The breaking of bread.** The Lord's supper. From this time it is observed as an ordinance of the church. **In prayers.** I think the prayers of the regular worship are meant. These four items are all features of the public church life.

43. **Fear came upon every soul.** Of the unbelievers.

44. **Had all things common.** Many, perhaps most, were sojourners at, not citizens of, Jerusalem. It was needful that they remain together for the time, and while sojourning here, they threw their common funds together. Alford says: "In order, however, rightly to understand this *community*, we may remark, *It is only found in the Church at Jerusalem.* No trace of its existence is discoverable anywhere else; on the contrary, St. Paul speaks constantly of the rich and the poor. See 1 Tim. 6: 17; Gal. 2: 10; 2 Cor. 8: 13, 15; 9: 6, 7; 1 Cor. 16: 2; also James 2: 1-5; 4: 13."

45. **Sold their possessions.** Real estate. **Goods.** Personal property. **Parted them to all men.** On this special liberality we may note, (1) It partly arose from the non-resident or pilgrim character of a large part of the converts. (2) It was not an obligatory rule; the laws of ownership or property were not disturbed or questioned. Even Ananias might have kept all his lands unblamed.

46. **Continuing daily . . . in the temple.** They gathered there for the purpose of teaching the multitudes. **Breaking bread from house to house.** Eating their food from house to house. It may refer to observing the Lord's Supper in private residences.

47. **The Lord added to the church.** This is the first time the church is named as existing. It had been founded on Pentecost. **Such as should be saved.** "Those being saved" (Revised Version). Those being saved on the conditions that the Gospel imposes the Lord added to his church.

CHAPTER III.

The First Persecution.

SUMMARY.—Peter and John at the Temple. The Lame Man Healed. The Wonder of the Multitude. Peter Preaches Christ to Them. The Prophet Like Unto Moses.

1 Now Peter and John went up together into the temple at[a] the hour of prayer, *being* the ninth *hour*.

2 And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate[b] of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In[c] the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up; and immediately his feet and ancle-bones received strength.

8 And he, leaping[d] up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

CHAPTER III.

Now Peter and John 1
were going up into the temple
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being the ninth *hour*. And 2
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Beautiful, to ask alms
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unto them, expecting to receive
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But Peter said, Silver and 6
gold have I none; but what
I have, that give I thee. In
the name of Jesus Christ of
Nazareth, walk. And he 7
took him by the right hand,
and raised him up: and immediately
his feet and
his ankle-bones received
strength. And leaping up, 8
he stood, and began to
walk; and he entered with
them into the temple, walking,
and leaping, and prais-

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[a] Psa. 55: 17; Dan. 6: 10. [b] John 9: 8. [c] Acts 4- 10. [d] Isa. 35: 6.

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1. **Peter and John.** These two apostles were very closely associated in the early work of the church. They are often named together. **Into the temple.** The Jewish Christians still continued to observe many of the rites of the Jewish worship, and, in addition, they preached Christ to the multitudes in the temple courts. It was years before they were fully emancipated from Judaism. **At the hour of prayer.** The ninth hour, three o'clock P. M., the hour of the evening sacrifice, when devout Jews were accustomed to gather at the temple to pray. The miracle that follows is one of many (see 2: 43), but is recorded because it led to the first persecution.

2. **Laid daily at the gate . . . called Beautiful.** Generally thought to be the gate opening towards the Mount of Olives. Josephus, who calls it the gate of Nicanor, describes it as wonderfully rich and beautiful (Jos. Ant. 15: 11). It was common for the unfortunate to be placed at gates where their condition would appeal to the multitudes entering for worship. Then, public charities were almost unknown, and the helpless were compelled to beg.

6. **Silver and gold have I none.** Though the early church had poured out its gifts abundantly (2: 45), Peter had not enriched himself, and was a poor man, presenting a great contrast to the popes who claim to be his successors. It is related that Thomas Aquinas came to Rome and visited Innocent IV. He looked somewhat amazedly upon the mass of plate and treasure which he saw there. "So," said the pope "you see, Thomas, we cannot say as did St. Peter of old, 'Silver and gold have I none.'" "No," said Aquinas, "neither can you command, as did he, the lame man to arise and walk." Peter had that which the popes have not. **In the name of Jesus Christ.** Christ worked his miracles in no one's name. The power was his own, but with the apostles all things were done in Christ's name, and the power ascribed to him.

7. **He took him by the right hand.** To encourage and strengthen his faith. He was bidden to "arise and walk in the name of Jesus Christ," and thus to show his faith in act. He did, and was healed in so doing.

8. **Leaping up, stood.** His alacrity and eagerness are shown in the language used.

9 And all the people saw him walking, and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch[a] that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power[b] or holiness we had made this man to walk?

13 The God[c] of Abraham, and of Isaac, and of Jacob, the God of our fathers,[d] hath glorified[e] his Son Jesus; whom ye delivered up, and denied him[f] in the presence of Pilate, when he[g] was determined to let *him* go.

14 But ye denied the Holy One[h] and the Just,[i] and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised[j] from the dead; whereof we[k] are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance[l] ye did *it*, as *did* also your rulers.

18 But those things,[m] which God before had

ing God. And all the people 9
saw him walking and
praising God: and they 10
took knowledge of him, that
it was he which sat for
alms at the Beautiful Gate
of the temple: and they
were filled with wonder
and amazement at that
which had happened unto
him.
And as he held Peter and 11
John, all the people ran together
unto them in the
porch that is called Solomon's,
greatly wondering.
And when Peter saw it, he 12
answered unto the people,
Ye men of Israel, why marvel
ye at this man? or why
fasten ye your eyes on us,
as though by our own power
or godliness we had
made him to walk? The 13
God of Abraham, and of
Isaac, and of Jacob, the
God of our fathers, hath
glorified his Servant Jesus;
whom ye delivered up, and
denied before the face of
Pilate, when he had determined
to release him. But 14
ye denied the Holy and
Righteous One, and asked
for a murderer to be granted
unto you, and killed the
Prince of life; whom God 15
raised from the dead;
whereof we are witnesses.
And by faith in his name 16
hath his name made this
man strong, whom ye behold
and know: yea, the
faith which is through him
hath given him this perfect
soundness in the presence
of you all. And now, brethren, 17
I wot that in ignorance
ye did it, as did also your
rulers. But the things 18
which God foreshewed by

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[a] Acts 5:12; John 10:23. [b] 2 Cor. 3:5. [c] Matt. 22:32. [d] Acts 5:30, 31. [e] John 17:1; Eph. 1:20-22; Heb. 2:9; Rev. 1:5, 18. [f] John 19:15. [g] Matt. 27:17-25; Luke 23:16-23. [h] Psa. 16:10; Luke 1:35. [i] Acts 7:52: 22:14. [j] Matt. 28:2-6; Eph. 1:20. [k] Acts 2:32. [l] Luke 23:34; John 16:3; 1 Cor. 2:8. [m] Acts 26:22:23.

9, 10. The people . . . were filled with wonder. They had often seen the lame beggar, but now saw him "walking, and leaping and praising God," and did not know how he had been healed.

11. Ran together . . in the porch that is called Solomon's. The marvel assembled a concourse who gathered in Solomon's porch, a great covered portico of the temple, built on foundations that had been reared by Solomon, and hence called by his name.

12. Ye men of Israel. Peter seized the opportunity to preach Christ.

13. The God of Abraham. The God of the patriarchs whom they all worshiped **hath glorified his Son Jesus.** They delivered him to Pilate, and denied him when Pilate would release him, but demanded a murderer, instead of the Holy One, and slew him. This One God had raised and glorified. A wonderful contrast; a terrible arraignment.

15. We are witnesses. The Twelve, all of whom had seen the risen Lord. Observe how prominent in the early preaching is the resurrection and the apostolic witness to it.

16. His name. Not Peter's power, but Christ's name, had done all. **Through faith in his name.** Not only the faith of Peter and John, but the faith created in the lame man. In an act of faith he was made strong. "The faith alike is in the healer and the healed."—*Plumptree.*

17. I wot. I know. It was in ignorance of the majestic personality of Jesus that they slew him. Their rulers, ignorant also, might have known better had they not blinded themselves by prejudice. God "had foreshown all these things by the prophets," even that Christ should suffer. See Isaiah, chapter 53; Dan. 9:26.

shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent[a] ye therefore, and be converted,[b] that your sins may be blotted[c] out, when the times of refreshing[d] shall come from the presence of the Lord;

20 And he[e] shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times[f] of restitution of all things, which God hath spoken[g] by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A Prophet[h] shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel, and

the mouth of all the prophets,
that his Christ should
suffer, he thus fulfilled.
Repent ye therefore, and 19
turn again, that your sins
may be blotted out, that so
there may come seasons of
refreshing from the presence
of the Lord; and that 20
he may send the Christ who
hath been appointed for
you, *even* Jesus: whom the 21
heaven must receive until
the times of restoration of
all things, whereof God
spake by the mouth of his
holy prophets which have
been since the world began.
Moses indeed said, A 22
prophet shall the Lord God
raise up unto you from
among your brethren, like
unto me; to him shall ye
hearken in all things whatsoever
he shall speak unto
you. And it shall be, that 23
every soul, which shall not
hearken to that prophet,
shall be utterly destroyed
from among the people.
Yea, and all the prophets 24
from Samuel and them that

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a Acts 2: 38. *b* Isa. 1: 16-20; Joel 2: 13. *c* Isa. 43: 25. *d* Jer. 31: 23-25. *e* Acts 1: 11; Heb. 9: 28. *f* Matt. 17: 11. *g* Luke 1: 70. *h* Deut. 18: 15-19.

19. Repent ye therefore. The same command given on the great occasion of Pentecost (2: 38). Repentance is not sorrow, but the fruit of sorrow (2 Cor. 7: 10). Those, on Pentecost, *pierced to the heart* were told to *repent.* Judas sorrowed unto death, but did not come to repentance. Repentance is an internal change resulting, not from remorse, but from conviction of sin and godly sorrow for it. The Greek term means a change of mind. It is the change of determination or will, the resolve to turn from sin to God, what, in religious language, is often styled "a change of heart." **And be converted.** In the Revision, *Turn again.* The Greek term is not passive, but active. The command is to *do* some act, not to have something done to us. The Greek term (*Epistrepho*) occurs thirty-nine times in the New Testament and is uniformly in the active voice. A false idea is given in the Common Version by making it passive. To *repent*, or change the heart, is the internal change wrought by faith. and this is to be followed by a definite act, *to turn.* If one is on the wrong road, is convicted of this, repents of it, the result is an *act*, to "turn," and then to go the right way. This figure applies to the sinner. Convicted of sin, repentant, there must be some outward act of turning. That act, following repentance, is given in Acts 2: 38. The penitent is required to be baptized, and then to go on in the new way following Jesus. "Baptism is not here expressly named, as in 2: 38, but was now understood of itself, seeing that thousands had been baptized, and the thought is suggested in the figurative expression *in order* that your sins may be blotted out, namely, by the water of baptism."—*Meyer.* "In a similar exhortation (2: 38) Peter adds, 'Be baptized,' but this would now be understood."—*Dean Howson.* See 22: 16. **When the times of refreshing shall come.** The Revision is correct, "That so there may come," etc. In 2: 38 the steps are, (1) Repentance, (2) baptism, (3) remission of sins, (4) the gift of the Holy Spirit. Here, the order is, (1) Repentance, (2) to turn, (3) the blotting out of sins, (4) the seasons of refreshing. One passage aids in interpreting the other.

20. And he shall send Jesus Christ. Again we have to turn to the Revision for the meaning. The great hope of the Jews was the Messiah. He had come, been rejected, and had returned to heaven. His return will be prepared for by repentance, and turning to the Lord. The blotting out of sins, the seasons of refreshing, and the return of Christ are all, in some measure, dependent on their repentance and turning. *The Christ* appointed is *even Jesus*, the crucified One.

21. Whom the heaven must receive. Until all the work predicted by the prophets had been accomplished. **The times of restitution.** The restoration (Revision). The moral restoration of the world. Christ will come in person, not before, but after the millennium is ushered in (Rev. 20: 11-15).

22. A prophet shall the Lord your God raise up. See Deut. 18: 15-19. **Like unto me.** In that he is the Mediator of the New Covenant as Moses was of the Old.

23. Shall be destroyed. The Jews could be saved only by hearing Christ. Nor can we be saved otherwise.

24. Yea, and all the prophets from Samuel. "The testimony of Jesus is the spirit of those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are[a] the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in[b] thy seed shall all the kindreds of the earth be blessed.

26 Unto you[c] first God, having raised up his Son Jesus, sent him to bless you, in turning away[d] every one of you from his iniquities.

CHAPTER IV.

Peter and John Before the Sanhedrim.

Summary.—The Arrest. The Trial Before the Sanhedrim. Peter's Reply. The Counsel of the Sanhedrists. Their Charge to Peter and John. The Appeal of Peter and John to the Higher Law. The Meeting of the Church for Prayer. The Divine Blessing.

1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees,[e] came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now even-tide.

4 Howbeit many[f] of them which heard the word believed; and the number of the men was about five thousand.

followed after, as many as
have spoken, they also told
of these days. Ye are the 25
sons of the prophets, and
of the covenant which God
made with your fathers,
saying unto Abraham, And
in thy seed shall all the
families of the earth be
blessed. Unto you first 26
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CHAPTER IV.

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a Rom. 9:4; 15:8. *b* Gen. 22:18. *c* Matt. 10:5; Luke 24:47. *d* Isa. 59:20; Matt. 1:21; Tit. 2:11-14. *e* Acts 23:8; Matt. 22:23. *f* Acts 28:24.

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prophecy." Samuel is named because he was the founder of the schools of the prophets.

25. Ye are the children of the prophets. The natural heirs of their promised blessings. **And of the covenant.** The covenant of Christ made with Abraham, in which the Savior was promised (Gen. 12: 3). This covenant was older than that of Sinai.

26. Unto you first. To Israel first in order, before the Gentiles, but Peter here recognizes the fact that the Gospel is also for other races. **Sent him to bless you.** Not in person, but by the preaching of Christ as the Savior from sin. The best of all blessings is "the turning of them from iniquity," as that brings all others.

1. As they spake. Peter and John were both speaking, to separate groups probably. **The priests.** Those of the course then on duty in the temple. See notes on Luke 1: 5. **The captain of the temple.** The head of the temple police, who were composed of Levites, and whose duty it was to guard the sacred precincts. See Luke 22: 4. **And the Sadducees.** See notes on Matt. 3: 7 and Matt. 22: 23. They were rationalists, and denied the resurrection of the dead. Annas and Caiaphas, the ex-high priest and the acting high priest, were of the sect, and hence, though the sect was not numerous, it was now very powerful.

2. Being grieved. There were three classes of assailants, *priests*, military, and Sadducees. They had three grounds for action: that Peter and John taught the *people*, that they taught *in the name of Christ*, and that they bore witness of the *resurrection*. The last doctrine, of the resurrection, uprooted the creed of the Sadducees. While Jesus lived, his assailants were chiefly Pharisees; when his apostles began to preach his resurrection the Sadducees came to the front as his chief opposers. This will be noted throughout Acts.

3. Put them in hold. In prison until the next day, for it was now late in the evening.

4. Howbeit many of them which heard the word believed. Became converts. This (believed) is a usual scriptural expression for the whole change wrought by belief. "Faith comes by hearing . . the word of God" (Rom. 10: 17), and faith leads to obedience. **The number of men was about five thousand.** It is probable that the meaning is that the number of men was now increased to five thousand. The term in the Greek (*andres*) does not properly include women, so that this is the number of

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas[a] the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what[b] power, or by what name, have ye done this?

8 Then Peter, filled[c] with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by[d] the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone[e] which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for

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the morrow, that their
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in Jerusalem; and 6
Annas the high priest *was
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deed done to an impotent
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nought of you the builders,
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of the corner. And in none 12
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[a] John 18:13. [b] Matt. 21:23. [c] Acts 7:55. [d] Acts 3:6,16. [e] Psa. 118:22; Isa. 28:16; Matt. 21:42.

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male believers. It is probable that most of the converts of Pentecost and of this occasion were men. Oriental women were not likely to attend in large numbers on such public occasions.

5. **Their rulers, elders and scribes.** A meeting of the Sanhedrim, the great council of seventy, is meant. These classes, with the priests named in the next verse, constituted it. The members of the Sanhedrim were usually called *rulers;* the *elders* were old men, selected for the place on account of wisdom; the *scribes* were the lawyers, or theologians.

6. **Annas the high priest.** Still so called, though deposed ten years before by the Romans. The Jews held him still as high priest by right. **Caiaphas.** Son-in-law of Annas, and the high priest now in office by Roman appointment. **John and Alexander.** No doubt great men at the time, but we know nothing of them. **Kindred of the high priest.** Of the family of Annas, all of priestly rank, and many of them holding high offices. The Sanhedrim usually met in a hall of the temple.

7. **Set them in the midst.** The high priest acted as president, and the members were ranged in a semi-circle around him, with the prisoners in front. **By what power?** They could not deny the miracle, but they thought that it had been done by some incantation. They ask an explanation.

8. **Then Peter, filled with the Holy Spirit.** They had been promised the Divine help when put on trial (Matt. 10: 19, 20). It was now given. Here was an opportunity to preach Christ to the very body that had sent him to death.

9. **If we this day be examined of the good deed.** Observe Peter's point, that they are prisoners on trial for a *good* deed.

10. **By the name of Jesus Christ.** It was the power of that one whom that very court had condemned which had wrought the miracle. **Whom ye crucified.** Peter becomes the accuser. They, his accusers, have been guilty of crucifying the Messiah. They crucified him, but God raised him from the dead.

11. **This is the stone which was set at nought.** Quoted from Psa. 118. A figure drawn from a building where a rejected, despised stone is the most important and indispensable stone of the structure. Christ quoted the same passage, applied to himself (Matt. 21: 42).

12. **Salvation in none other.** No other Savior but Jesus; no salvation if his is rejected; no other name or power to save from destruction, unless he is accepted. Why, then, should men invoke the Virgin, or the saints?

there[a] is none other[b] name under heaven given among men whereby we must be saved.

13 ¶ Now, when they saw the boldness of Peter and John, and perceived that they were unlearned[c] and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing[d] against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What[e] shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they[f] speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken[g] unto you more than unto God, judge ye:

20 For we[h] cannot but speak the things which we[i] have seen and heard.

21 So, when they had further threatened them, they let them go, finding nothing how they might punish them, because[j] of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old on whom this miracle of healing was shewed.

23 ¶ And, being let go, they went[k] to their own

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a Acts 10:43; 1 Ttm. 2:5,6. *b* Psa, 45:17. *c* Matt. 11:25; 1 Cor. 1:27. *d* Acts 19:36. *e* John 11:47. *f* Acts 5.40. *g* Acts 5:29. *h* Jer. 20:9. *i* Acts 22:15; 1 John 1:1,3. *j* Acts 5:26: Matt. 21:26. *k* Acts 2:44-46.

13, 14. Perceived that they were unlearned. Not educated in the schools of the rabbins. They had, however, a better learning. **They had been with Jesus.** In them the crucified Jesus stands before them, fearless as their Master. **Beholding the man.** He was the unimpeachable proof of the miracle.

15. When they had commanded them to go aside. They sent them from their presence in order that they might confer freely together. The substance of their deliberations is condensed and reported. The conclusion they arrived at was, not to punish them for a miracle that all the people knew had taken place, but to stop their preaching by threats.

19. Whether it be right in the sight of God. They appeal to the higher law. Their earthly government commanded them not to do what God had directed them to do. In a conflict of this kind there is only one course, that is, to obey God.

20. We cannot but speak. Are under a moral and spiritual obligation to speak. They had a Divine message, and must tell it.

21, 22. Let them go. With threats, afraid to punish them lest they should exasperate the people. **Above forty years old.** Therefore known to everybody as a life-long cripple.

23. Came to their own company. To the body of Christians assembled together, and there reported what had taken place.

company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou[a] *art* God, which hast made heaven, and earth, and the sea, and all that in them is;

25 Who by the mouth of thy servant David hast said, Why did[b] the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod[c] and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For[d] to do whatsoever thy hand and thy counsel determined[e] before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness[f] they may speak thy word,

30 By stretching forth thine hand to heal; and that signs[g] and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed,[h] the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart[i] and of one soul: neither said any *of them* that ought of the things which he possessed

ny, and reported all that
the chief priests and the
elders had said unto them.
And they, when they heard 24
it, lifted up their voice to
God with one accord, and
said, O Lord, thou that
didst make the heaven and
the earth and the sea, and
all that in them is: who by 25
the Holy Ghost, *by* the
mouth of our father David
thy servant, didst say,

Why did the Gentiles rage,
And the peoples imagine vain things?
The kings of the earth 26 set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his Anointed:

for of a truth in this city 27
against thy holy Servant
Jesus, whom thou didst
anoint, both Herod and
Pontius Pilate, with the
Gentiles and the peoples of
Israel, were gathered to-
gether, to do whatsoever 28
thy hand and thy counsel
foreordained to come to
pass. And now, Lord, look 29
upon their threatenings:
and grant unto thy servants
to speak thy word with
all boldness, while thou 30
stretchest forth thy hand to
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wonders may be done
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holy Servant Jesus. And 31
when they had prayed, the
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[a] 2 Kings 19:15. [b] Psa. 2:1,2. [c] Luke 23:1-8. &c. [d] Acts 3: 18. [e] Prov. 21: 30; Isa. 46: 10; 53:10. [f] Acts 14:3; 28:31; Eph. 6:19. [g] Acts 2:43; 5:12. [h] Acts 2:2-4; 16:26. [i] Rom. 15:5,6; 2 Cor. 13:11; Phil. 2:2; 1 Pet. 3:8.

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24. Lifted up their voice to God with one accord. All engaged in prayer. It was a time of trial. They were forbidden, under awful threats, to preach Christ. Hence they go to God.

25. Why did the heathen rage? Quoted from the second psalm. The predicted facts were all fulfilled in the trial and death of Christ. Verse 27 shows how they were fulfilled.

28. To do whatsoever . . . thy counsel determined before to be done. It is not said that God decreed that Pilate, Herod, and the rulers should do what they did, but that they did what God had decreed should be done. It was God's will that Christ should die, but they chose, of their own malignity, to slay him. Their will was free.

29, 30. And now, Lord, . . . grant. Note their petition. They do not ask to be saved from pain, persecution, or death. There is nothing asked for themselves personally, but they ask (1) that they may have boldness, in the face of threats, to speak the word, and (2) that God would bear them witness by gifts of miraculous power. Their prayer is all for the work's sake.

31. The place was shaken. As a sensible evidence that their prayer was granted, and then **they were filled with the Holy Spirit,** as on Pentecost, so inspired that all fear was shaken off.

32-35. The multitude of them that believed. All the church. **Of one heart and soul.** Perfectly united as one body with one life. **Neither said any of them.** Note the language that follows. It does not describe a community of goods, but a miraculous benevolence; (1) the goods were was his own; but they[a] had all things common.

33 And with great power[b] gave the apostles witness[c] of the resurrection of the Lord Jesus: and great grace[d] was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid[e] *them* down at the apostles' feet: and distribution[f] was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

CHAPTER V.

The Sin and Punishment of Ananias and Sapphira.

SUMMARY.—The Deceit and Death of Ananias. Of Sapphira. The Increase of the Church. The Signs and Wonders. The Rage of the High Priest and the Sadducees. The Imprisonment of the Apostles. The Prison Doors Opened. Teaching in the Temple. Again Arrested and Threatened. Their Bold Answer. The Resolve of the Sanhedrim to Slay Them. The Wise Counsel of Gamaliel. The Apostles Beaten and Let Go.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought[g] a certain part, and laid *it* at the apostles' feet.

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laid them at the apostles'
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made unto each, according
as any one had need.
And Joseph, who by the 36
apostles was surnamed Barnabas
(which is, being interpreted,
Son of exhortation),
a Levite, a man of
Cyprus by race, having a 37
field, sold it, and brought
the money, and laid it at
the apostles' feet.

CHAPTER V.

But a certain man named 1
Ananias, with Sapphira his
wife, sold a possession, and 2
kept back *part* of the price,
his wife also being privy to
it, and brought a certain
part, and laid it at the apos-

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[a] Acts 2:44. [b] Acts 1:8. [c] Acts 1:22; Luke 11: 48,49. [d] John 1: 16. [e] Acts 5: 2. [f] Acts 2: 45; 6: 1. [g] Acts 4:34,37.

not a common fund, but each one had *goods that he possessed;* (2) he did not say that his goods were *his own;* but (3) they used all as if it belonged to all; (4) there were none that lacked, for (5) those that had houses and lands sold them and brought the proceeds to the apostles. It was a time when a great liberality was called for. Thousands of Jews from abroad had become Christians and must remain at Jerusalem until instructed in the gospel. It was a great emergency, and the church was equal to it, for they brought money, goods, and the proceeds of houses and lands to sustain those who lacked. This continued until God was ready to send them forth, and when the persecution arose about Stephen they went everywhere preaching the word."

36, 37. Joses, who by the apostles was surnamed Barnabas. His name was Joses; but the apostles from some feature of his character called him Barnabas, "the son of exhortation" (see Revision). **A Levite.** Of the sacred tribe. **Of the country of Cyprus.** The famous island of the Mediterranean. He and Paul afterwards carried the gospel there. **Having land.** Possibly a possession somewhere in Judea. See Num. 35: 1-8 and Deut. 10: 8, 9. As a Levite he would have rights in the Levitical possessions. This is the first mention of this celebrated companion of Paul's missionary labors. He next appears on a mission to Antioch (chap. 11: 22).

1. But. Amid the peace, grace and abounding liberality of the church there was one dark spot. The sin and fate of Ananias and his wife must be recorded.

2. Kept back part of the price. Like many others, of their own accord they sold a possession for the benefit of the church. They were not compelled to sell it, or when sold to give the money, or to give all. Their sin was not withholding a part, but lying about it. (1) They gave from the wrong motives, not

3 But Peter said, Ananias, why hath Satan[a] filled thine heart to lie to the Holy Ghost, and to keep[b] back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto[c] God.

5 And Ananias, hearing these words, fell down, and gave up the ghost: and great fear[d] came on all them that heard these things.

6 And the young men arose, wound[e] him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed[f] together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great[g] fear came upon all the church, and upon as many as heard these things.

tles' feet. But Peter said, 3
Ananias, why hath Satan
filled thy heart to lie to the
Holy Ghost, and to keep
back *part* of the price of
the land? Whiles it re- 4
mained, did it not remain
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thy heart? thou hast not
lied unto men, but unto
God. And Ananias hearing 5
these words fell down and
gave up the ghost: and
great fear came upon all
that heard it. And the 6
young men arose and
wrapped him round, and
they carried him out and
buried him.

And it was about the 7
space of three hours after,
when his wife, not knowing
what was done, came in.
And Peter answered unto 8
her, Tell me whether ye
sold the land for so much.
And she said, Yea, for so
much. But Peter *said* unto 9
her, How is it that ye have
agreed together to tempt
the Spirit of the Lord? behold, the feet of them which
have buried thy husband
are at the door, and they
shall carry thee out. And 10
she fell down immediately
at his feet, and gave up the
ghost: and the young men
came in and found her
dead, and they carried her
out and buried her by her
husband. And great fear 11

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a Luke 22:3. *b* Num. 30:2; Deut. 23:21; Eccl. 5:4. *c* Psa. 139:4. *d* Psa. 64:9. *e* John 19:40. *f* Psa. 50:18. *g* Acts 2:43.

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for the Lord, but for human praise. (2) There was hypocrisy and falsehood. **His wife being privy to it.** Hence equally guilty. There was a guilty conspiracy between them. **Brought a certain part.** Pretending it was all. His was a deliberate, public lie.

3, 4. To lie to the Holy Ghost. The sin is here pointed out. The lie was not to men, but to God. The apostles were moved by the Holy Spirit. These verses show clearly that the sin was hypocrisy and deception in the name of religion. These verses also show that the gifts of goods were purely voluntary.

5. Ananias . . . gave up the ghost. Fell down and expired. There was a visible judgment upon him for his great sin. It was inflicted by the Holy Spirit through Peter, and shows how hypocrisy is regarded by the Lord.

6. The young men arose, wound him up. Wrapped his mantle tightly around him. **Carried him out.** Of the place of meeting and out of the city for burial. It was common, in the warm climate of Palestine, to bury on the day of death. Severe examples occurred at the outset of both Dispensations. Note the case of Nadab and Abihu (Lev. 10:1, 2), and the sin of Achan (Josh. 7:16-25).

7. His wife . . . came in. To the place of assembly, not having heard of her husband's fate, but full of his spirit.

8, 9. Whether ye sold the land for so much? Naming the amount offered by Ananias. Instead of the confession that would have saved her, she persisted in the lie agreed upon, died as he had died, and was buried in the same tomb.

10. The young men came in. It had required three hours to carry Ananias out of the city to the tomb and return. This gloomy incident occurred and is recorded for a wise purpose: to teach the church in the outset that even if we can deceive men, we cannot hope to deceive God. It is an example.

11. Great fear came upon all the church. Not of outward enemies, but of so sinning as to invoke the punishment of God. It was a salutary fear.

12 ¶ And by the hands of the apostles were many[a] signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And[b] of the rest durst no man join himself to them: but[c] the people magnified them.

14 And believers were the more added to the Lord, multitudes[d] both of men and women;)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick[e] folks, and them which were vexed with unclean spirits: and they[f] were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,[g]) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.[h]

19 But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all[i] the words[j] of this life.

came upon the whole
church, and upon all that
heard these things.
And by the hands of the 12
apostles were many signs
and wonders wrought
among the people; and they
were all with one accord in
Solomon's porch. But of 13
the rest durst no man join
himself to them: howbeit
the people magnified them;
and believers were the more 14
added to the Lord, multitudes
both of men and women;
insomuch that they 15
even carried out the sick
into the streets, and laid
them on beds and couches,
that, as Peter came by, at
the least his shadow might
overshadow some one of
them. And there also came 16
together the multitude
from the cities round about
Jerusalem, bringing sick
folk, and them that were
vexed with unclean spirits:
and they were healed every
one.
But the high priest rose 17
up, and all they that were
with him (which is the sect
of the Sadducees), and they
were filled with jealousy,
and laid hands on the apostles, 18
and put them in public
ward. But an angel of the 19
Lord by night opened the
prison doors, and brought
them out, and said, Go ye, 20
and stand and speak in the
temple to the people all the

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a Acts 4:30; Rom. 15:19; Heb. 2:4. *b* John 12:42. *c* Acts 4:21. *d* Acts 2:47. *e* Mark 16:17, 18; John 14:12. *f* James 5:16. *g* Acts 4:1, 2. *h* Acts 12:5-7; 16:23-27. *i* Ex. 24:3. *j* John 6:63, 68; 17:8.

12-14. By the hands of the apostles were many signs. Note that no one thus far has miraculous power but the apostles. The gift of miracles was not general. When it was imparted to others, we learn how it was imparted. **All with one accord in Solomon's porch.** The apostles, in order to preach. See 3:11. The brethren also with them. **Of the rest.** Of their enemies. That the phrase does not include all who were not Christians is shown by what follows in verse 14. Multitudes of converts were constantly made. **Both men and women.** This is one of a number of instances in which women are named in early church history. As remarked elsewhere, at first the converts were mainly men. Now there are also women.

15, 16. They brought forth the sick into the streets. The fame of the miracles, and especially of Peter's, caused this to be done. It is not said that the shadow of Peter falling on them did any good, but the people supposed it might. The object is to show the great favor of the apostles with the people. It was a time, however, when multitudes of miracles were wrought.

17. Then the high priest rose up. Was stirred to action. Annas is, no doubt, meant. See note on 4:6. His sect, the Sadducees, co-operated with him. They were determined to stop the preaching of the resurrection. See note on 4:1.

18. Put them in the common prison. In the city jail, among malefactors. "The 'common prison,' corresponding to our jail, consists of a single room in the governor's cellar, with a floor of earth, and one small window, where all manner of people, from the murderer to the insolent debtor, are promiscuously crowded together. The only furniture consists of a bench, always occupied by the strongest; the rest lie on the floor, or stand. We have visited prisons of this kind where we could only stand a few moments upon the threshold on account of the foul air. The keepers remain outside of the door (Acts 5:23), but the prisoners are not bound."—*Van Lenneps.*

19. The angel of the Lord . . opened. The language would apply, if the doors were opened by any providential agency, but the messenger was probably a celestial one.

20. Go, stand and speak in the temple. They were to return at once to their interrupted work

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But[a] the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but, when we had opened, we found no man within.

24 Now, when the high priest, and the[b] captain of the temple, and the chief priests, heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: (for they[c] feared the people, lest they should have been stoned:)

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we[d] straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood[e] upon us.

29 ¶ Then Peter and the *other* apostles answered and said, We[f] ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew, and hanged[g] on a tree:

words of this Life. And 21
when they heard *this*, they
entered into the temple
about daybreak, and taught.
But the high priest came,
and they that were with
him, and called the council
together, and all the senate
of the children of Israel,
and sent to the prison-house
to have them brought. But 22
the officers that came found
them not in the prison; and
they returned, and told, saying, 23
The prison-house we
found shut in all safety, and
the keepers standing at the
doors: but when we had
opened, we found no man
within. Now when the 24
captain of the temple and
the chief priests heard
these words, they were
much perplexed concerning
them whereunto this
would grow. And there 25
came one and told them,
Behold, the men whom ye
put in the prison are in
the temple standing and
teaching the people. Then 26
went the captain with the
officers, and brought them,
but without violence; for
they feared the people, lest
they should be stoned. And 27
when they had brought
them, they set them before
the council. And the high
priest asked them, saying, 28
We straitly charged you not
to teach in this name: and
behold, ye have filled Jerusalem
with your teaching,
and intend to bring this
man's blood upon us. But 29
Peter and the apostles answered
and said, We must
obey God rather than men.
The God of our fathers 30
raised up Jesus, whom ye
slew, hanging him on a tree.

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a Acts 4: 5, 6. *b* Acts 4: 1. *c* Matt. 21: 26. *d* Acts 4: 18. *e* Acts 2: 23, 36; 3: 15; 7: 52; Matt. 27: 25. *f* Acts 4: 19. *g* Gal. 3: 13; 1 Pet. 2: 24.

It would give a powerful impulse for the imprisoned preachers to be at their place and work the next morning. **This life.** The eternal life denied by the Sadducees.

21. Called the council. The Sanhedrim, for the trial of the apostles, supposing them still in prison. **All the senate.** Many think that a body of elders and other influential leaders were called to assist in the deliberations.

23. The prison truly found we shut. All was as usual and the guards before the doors, but the prisoners gone.

25. Then came one and told them. The mystery was explained by the word that, as usual, the apostles were preaching in the temple.

26. Brought them without violence. The favor of the people for the apostles was so shown that they feared a tumult.

27, 28. The high priest asked them. As president. He charges (1) that they had disregarded the authority of the Sanhedrim; (2) they had filled Jerusalem with their doctrine; (3) they would work up the people to indignation against the rulers for condemning Christ.

29-32. Peter's defence asserts (1) that God must be obeyed rather than earthly rulers; (2) God raised up Jesus whom they hanged on the cross; (3) exalted him to his right hand; (4) to be a Prince and Savior, to grant Israel the opportunity to repent, and to obtain forgiveness; (5) that they were witnesses of these

31 Him hath God exalted[a] with his right hand *to be* a Prince[b] and a Saviour,[c] for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses[d] of these things; and *so is* also the Holy Ghost,[e] whom God hath given to them that obey him.

33 ¶ When they heard *that*, they[f] were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel,[g] a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man, rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he[h] also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone:[i] for if this counsel or this work be of men, it will come to nought.

39 But [j] if it be of God, ye cannot overthrow it, lest haply ye be found even to fight[k] against God.

40 And to him they agreed: and when they had called the apostles, and beaten [l] *them*, they commanded[m] that they should not speak in the name of Jesus, and let them go.

Him did God exalt with his 31
right hand *to be* a Prince
and a Saviour, for to give
repentance to Israel, and
remission of sins. And we 32
are witnesses of these
things; and *so is* the Holy
Ghost, whom God hath given
to them that obey him.
But they, when they heard 33
this, were cut to the heart,
and were minded to slay
them. But there stood up 34
one in the council, a Pharisee,
named Gamaliel, a doctor
of the law, had in honour
of all the people, and
commanded to put the men
forth a little while. And he 35
said unto them, Ye men of
Israel, take heed to yourselves
as touching these
men, what ye are about to
do. For before these days 36
rose up Theudas, giving
himself out to be somebody;
to whom a number of
men, about four hundred,
joined themselves: who was
slain; and all, as many as
obeyed him, were dispersed,
and came to nought. After 37
this man rose up Judas of
Galilee in the days of the
enrolment, and drew away
some of the people after
him: he also perished; and
all, as many as obeyed him,
were scattered abroad. And 38
now I say unto you, Refrain
from these men, and let
them alone: for if this
counsel or this work be of
men, it will be overthrown:
but if it is of God, ye will 39
not be able to overthrow
them; lest haply ye be
found even to be fighting
against God. And to him 40
they agreed: and when
they had called the apostles
unto them, they beat
them and charged them not
to speak in the name of Je-

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[a] Phil. 2:9. [b] Isa. 9:6. [c] Matt 1:21. [d] Luke 24:48. [e] Acts 2:4. [f] Acts 7:54. [g] Acts 22:3. [h] Luke 13:1, 2. [i] Prov. 21:30; Isa. 8:10; Matt. 15:13. [j] Job 34:29; 1 Cor. 1:25. [k] Acts 9:5; 23:9. [l] Matt. 10:17. [m] Acts 4:18.

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facts, and so was the Holy Spirit. **Given to them that obey him.** The Holy Spirit is given only to those who have submitted to the Lord (Acts 2:38 and John 7:38, 39). It dwells only in the obedient heart.

33. Cut to the heart. Convulsed with rage, not sorrow. **Took counsel to slay them.** Concerning the expediency of putting them to death.

34. A Pharisee named Gamaliel. Observe that it is a Pharisee that opposes violence. Gamaliel was the most distinguished Jewish rabbi of this time. His fame is preserved in the Talmud. He was a grandson of Hillel, a still more famous teacher. Paul was his pupil (Acts 22:3).

35-39. Ye men of Israel, take heed. Gamaliel's temperate and wise speech advises (1) deliberation; (2) if they were impostors their movement would come to nought like that of other impostors, if let alone; (3) but if of God, it could not be overthrown. **Theudas.** Some leader, only mentioned here, probably raising a commotion in the disturbances that followed the death of Herod the Great. **Judas of Galilee.** A zealot who had opposed the payment of tribute not many years before, in A. D. 8, and was overthrown and slain. He is named by Josephus.

40. To him they agreed. He carried the Sanhedrim with him. **Called the apostles, and beaten them.** While rejecting the punishment of death, they decided to scourge them for disobedience. Scourging was often inflicted even by the rulers of the synagogues. The scourging was on the bare back, and bloody and cruel.

41 ¶ And they departed from the presence of the council, rejoicing[a] that they were counted worthy to suffer shame for his name.

42 And daily[b] in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAPTER VI.

Stephen Seized and Called Before the Sanhedrim.

Summary.—The Complaint of the Grecians. The Choice of Seven Deacons. Many Priests Converted. Stephen Preaches Christ with Power. His Controversy with the Jews. The Charge of Blasphemy. Brought Before the Sanhedrim.

1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians[c] against the Hebrews, because their widows were neglected in[d] the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It[e] is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look[f] ye out among you seven men of[g] honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will[h] give ourselves continually to prayer, and to the ministry of the word.

sus, and let them go. They 41
therefore departed from
the presence of the council,
rejoicing that they were
counted worthy to suffer
dishonour for the Name.
And every day, in the tem- 42
ple and at home, they
ceased not to teach and to
preach Jesus *as* the Christ.

CHAPTER VI.

Now in these days, when 1
the number of the disciples
was multiplying, there
arose a murmuring of the
Grecian Jews against the
Hebrews, because their
widows were neglected in
the daily ministration. And 2
the twelve called the multitude
of the disciples unto
them, and said, It is not fit
that we should forsake the
word of God, and serve
tables. Look ye out there- 3
fore, brethren, from among
you seven men of good report,
full of the Spirit and
of wisdom, whom we may
appoint over this business.
But we will continue sted- 4
fastly in prayer, and in the

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[a] Matt, 5:12; 2 Cor. 12:10; Phil. 1:29; James 1:2. [b] 2 Tim. 4:2. [c] Acts 9:29; 11:20. [d] Acts 4:35. [e] Ex. 18:17-26. [f] Deut. 1:13. [g] Acts 16:2; 1 Tim. 3:7, 8, 10. [h] 1 Tim. 4:15.

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41. Rejoicing. This was their first experience of physical torture for Christ, but not the last, and it gave them joy to suffer for one who had suffered for them. One of the features of the early church was the welcome given to shame, suffering and martyrdom endured for Christ's sake.

42. Daily in the temple. Undeterred by suffering and threats, they still preached the cross in the most public place in Jerusalem, as well as from house to house.

1. In those days. About that time. It may have been several years after the planting of the church. The believers had become very numerous in Jerusalem. **Arose a murmuring of the Grecians.** "The Grecians" were not Greeks, or Gentiles, but foreign Jews, who were born and brought up out of Palestine, and spoke the Greek language. This class of Jews was found in almost every city where Paul preached. See Acts 13:14-16. **The Hebrews** were Jews of Palestine. They held themselves superior to the foreign Jews, and something of this spirit showed itself in the church. **Their widows were neglected.** There was "distribution to all men, as every man had need," not to those who did not need, but to the needy, and the dependent widows would especially need care.

2. The twelve. This language shows beyond doubt that Matthias was recognized as an apostle. **Called the multitude.** The masses of the church. **And said.** That it was not proper that the apostles should give their time to these matters instead of preaching. **And serve tables.** To look after the distribution of food.

3. Look ye out. Be it noted that the church was called upon to choose these men. The apostles did not assume the right. There is no warrant here for pope or bishops assuming the right. The apostles guide the choice by describing the kind of men that must be chosen. **Seven men.** Why seven is only a matter of conjecture. **Of honest report.** Men whose reputation was a guarantee that they would handle the trust faithfully. **Full of the Holy Ghost.** Whose lives indicated the fruits of the Spirit. **Of wisdom.** Prudence and judgment would be essential. **Whom we may appoint.** Ordain. The people selected under apostolic direction; the apostles inaugurated into office.

4. We will give ourselves continually to prayer, etc. Observe that the apostles regard prayer of equal importance with preaching. Every preacher ought to heed this.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full[a] of faith, and of the Holy Ghost, and Philip,[b] and Prochorus, and Nicanor, and Timon, and Parmenas, and[c] Nicolas a proselyte of Antioch:

6 Whom they set before the apostles; and when[d] they had prayed, they[e] laid *their* hands on them.

7 And[f] the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests[g] were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

ministry of the word. And 5
the saying pleased the
whole multitude: and they
chose Stephen, a man full
of faith and of the Holy
Spirit, and Philip, and Prochorus, and Nicanor, and
Timon, and Parmenas, and
Nicolas a proselyte of Antioch: whom they set before 6
the apostles: and when they
had prayed, they laid their
hands on them.

And the word of God in- 7
creased; and the number
of the disciples multiplied
in Jerusalem exceedingly;
and a great company of the
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faith.

And Stephen, full of 8
grace and power, wrought
great wonders and signs
among the people. But 9
there arose certain of them
that were of the synagogue
called *the synagogue* of the
Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with

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a Acts 11:24. *b* Acts 8:5, 26; 21:8. *c* Rev. 2:6, 15. *d* Acts 1:24; 13:3. *e* 1 Tim. 4:14; 5:22; 2 Tim. 1:6. *f* Acts 12:24; 19:20: Isa. 55;11. *g* Psa. 132:9, 16; John 12:42.

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5. **They chose Stephen.** He is specially described on account of the glory of martyrdom that so soon followed. **Philip.** Distinguished as "Philip the evangelist." He gave the gospel to Samaria, converted the eunuch, and afterwards lived and labored at Cæsarea (Acts 21:8). The others are not again mentioned. **Nicolas a proselyte of Antioch.** A Gentile (Greek) of the great city of Antioch, who had been converted to Judaism and been circumcised. This is the meaning of "proselyte" in the New Testament.

6. **When they had prayed, they laid their hands on them.** The scriptural method of inducting into office. The prayer and imposition of hands was an appeal to God to give the necessary gifts rather than their impartation. See Num. 27:23; Gen. 48:13. There has been some discussion whether these seven were deacons, and whether this is the origin of the deacon's office in the church. They are never called deacons, but the Greek word rendered to *serve* (verse 2), is the verb form of which the word deacon is the noun. The usual view is that they were deacons.

7. **A great company of the priests were obedient.** There was harmony and progress after the trouble was adjusted. The seven became preachers and greatly aided. Not only vast multitudes of the people, but even many of the priesthood obeyed. The priests were very numerous. Ezra 2:36 says that 4,289 priests returned from Babylon, and they must have been much more numerous at this time. **The faith.** The Gospel, which is faith in and obedience to Christ.

8. **And Stephen . . . did great wonders.** He is the first gospel preacher, not an apostle, whose work is named. He is also the first, not an apostle, under the new dispensation, to work miracles. Philip, also, of the seven, possessed miraculous power (Acts 8:6). Both received the imposition of apostolic hands. This seems to have been necessary to impart this power (Acts 8:15, 17, 19). See also Rom. 1:11. As far as we know it was limited to apostles, and to those upon whom the apostles laid hands.

9. **There arose certain of the synagogue.** This was the ordinary place of worship where Jews met on the Sabbath. The Rabbins say (Talmud) that there were 480 synagogues in Jerusalem. **Of the Libertines.** "The Freedmen." Thousands of Jews had been carried away captives and sold into slavery by Pompey in B. C. 63. These, or their children, were mostly freed at a later period. Those of them who returned to Jerusalem had a synagogue of their own. **The Cyrenians.** A synagogue of. See Revision. See note on Acts 2:10. The Cyrenian Jews who returned to the city of their fathers, like those of other countries, had their own synagogue. **Alexandrians.** Jews from the great city of Alexandria in Egypt, where they were said to be almost one-third of the population. **Of Cilicia.** Of this synagogue the brilliant disciple of Gamaliel, born at Tarsus of Cilicia, was no doubt a member, and one of the most active opposers of Stephen. See 7:58. **Of Asia.** The Roman province in Asia Minor of which Ephesus was capital. **Disputing with Stephen.** These synagogues were all composed of "Grecians," foreign Jews. Stephen's name is also Grecian, and he probably preached especially to his own class.

10 And they were not able[a] to resist the wisdom and the spirit by which he spake.

11 Then they suborned[b] men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For[c] we have heard him say, that this Jesus of Nazareth shall[d] destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his[e] face as it had been the face of an angel.

CHAPTER VII.

The Martyrdom of Stephen.

Summary.—Stephen Outlines God's Dealings with Abraham. The Christ Promised. Abraham a Man of Faith Before Circumcision was Appointed. The Patriarchs Sell Joseph into Bondage, Ignorant of the Counsels of God. The Israelites in Egypt at First Reject Moses their Deliverer. The Rejected Moses is their Savior. He Predicted a Prophet Like to Himself. The Tabernacle and Temple Built, though God Dwells not in Temples Made with Hands. The Jews of Stephen's Time were Like their Fathers in Resisting God. Had Slain the Holy One and had not Kept the Law. The Outburst of Rage. Stephen Stoned by the Mob.

1 Then said the high priest, Are these things so?

Stephen. And they were 10
not able to withstand the
wisdom and the Spirit by
which he spake. Then they 11
suborned men, which said,
We have heard him speak
blasphemous words against
Moses, and *against* God.
And they stirred up the 12
people, and the elders, and
the scribes, and came upon
him, and seized him, and
brought him into the council, and set up false witnesses, 13
which said, This man
ceaseth not to speak words
against this holy place, and
the law: for we have heard 14
him say, that this Jesus of
Nazareth shall destroy this
place, and shall change the
customs which Moses delivered unto us. And all that 15
sat in the council, fastening their eyes on him, saw
his face as it had been the
face of an angel.

CHAPTER VII.

And the high priest said, 1

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a Luke 21:15. *b* 1 Kings 21:10, 13; Matt. 26:59, 60. *c* Acts 25:8. *d* Dan. 9:26. *e* Ex. 34:30, 35.

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10. They were not able to resist. They attempted to argue, but were silenced.

11. They suborned men. Induced men to give perverted testimony. They determined to silence Stephen. **Heard him speak blasphemous words.** This was the charge against Christ. It is likely that, like Paul, he plainly preached that the Old Covenant had given place to the New, and that God's people were no longer under Moses, but under Christ. This was perverted into blaspheming Moses.

12. They stirred up the people. By their misrepresentations. Thus far the gospel seemed to enjoy great popular favor. It was needful to arouse their hostility. This could be done by perversion of what was preached. The Pharisees, apparently neutral since Pentecost until now, were aroused by Stephen's attack on legalism. **The elders, and the scribes.** See notes on 4:5. **Brought him to the council.** The Sanhedrim.

13, 14. Set up false witnesses. False, in that they perverted what he said, so as to give it a meaning not meant. **Against this holy place.** The temple. He may have said that it would be destroyed (See Matt. 24:2). **And the law.** He probably said what Paul so often said. See Gal. 3:24, 25. The next verse shows the tenor of his preaching. He no doubt did preach the end of the Jewish dispensation and the reign of Christ, but he neither blasphemed Moses nor God.

15. Fastening their eyes on him. To see what effect the charges had on him. One of those who thus looked was Saul of Tarsus. It was probably from him that Luke obtained his account of this trial. **As it had been the face of an angel.** His face was radiant, either with his own divinely inspired peace and joy, or shining with a supernatural splendor. I incline to the first view, for had the latter been the case it would have awed the Sanhedrim, and probably suspended their proceedings.

1. Are these things so? As president, the high priest asks what reply Stephen has to make to the charges.

2 And he said,[a] Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said[b] unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then[c] came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised[d] that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That[e] his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil[f] four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God; and after that shall they come forth, and serve[g] me in this place.

8 And[h] he gave him the covenant of circumcision: and so[i] *Abraham* begat Isaac,[j] and circumcised him the eighth day: and Isaac *begat* Jacob; and Jacob[k] *begat* the twelve patriarchs.

Are these things so? And 2
he said,
Brethren and fathers,
Hearken. The God of glory
appeared unto our father
Abraham, when he was in
Mesopotamia, before he
dwelt in Haran, and said 3
unto him, Get thee out of
thy land, and from thy kindred,
and come into the
land which I shall shew
thee. Then came he out of 4
the land of the Chaldæans,
and dwelt in Haran: and
from thence, when his
father was dead, *God* removed
him into this land,
wherein ye now dwell: and 5
he gave him none inheritance
in it, no, not so much
as to set his foot on: and he
promised that he would
give it to him in possession,
and to his seed after him,
when *as yet* he had no
child. And God spake on 6
this wise, that his seed
should sojourn in a strange
land, and that they should
bring them into bondage,
and entreat them evil, four
hundred years. And the 7
nation to which they shall
be in bondage will I judge,
said God: and after that
shall they come forth, and
serve me in this place. And 8
he gave him the covenant
of circumcision: and so
Abraham begat Isaac, and
circumcised him the eighth
day; and Isaac *begat* Jacob,

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[a] Acts 22: 1. [b] Gen. 12: 1. [c] Gen. 12: 5. [d] Gen. 13: 15. [e] Gen. 15: 13, 16. [f] Ex. 12: 40, 41. [g] Ex. 3: 12. [h] Gen. 17: 9-11. [i] Gen. 21: 1-4. [j] Gen. 25: 26. [k] Gen. 29: 32, &c.

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2. **Men, brethren and fathers, hearken.** In order to make his defence, to unveil the fact that his accusers were fighting God, and to preach Christ, Stephen rapidly outlines Jewish history. Every fact cited has a point. Note (1) that Abraham was called in uncircumcision, and the Christ promised through his seed before he was circumcised; (2) that Joseph, the type of Christ, was rejected by his brethren, and afterwards saves them; (3) that Moses is also rejected and despised, but that God makes choice of him to save Israel; (4) that the Israelites went whoring after false gods and were carried into captivity; (5) that God had the tabernacle and temple built, but was particular to assure Israel that he dwelt not in temples made with human hands; (6) that their Moses, rejected, whom the people refused to obey, predicted a prophet like unto himself, and (7) that in the rejection of Christ they showed just the same spirit as their fathers who had rejected and slain the prophets who predicted Christ's coming. The speech is pointed, logical, and powerful, not intended to conciliate, but to show the Jews their own sins. **The God of glory appeared unto . . Abraham . . . in Mesopotamia.** See Gen. 12: 1. Abraham's childhood home was at Ur of the Chaldees in Mesopotamia, the country between the Euphrates and Tigris rivers. Gen. 12: 1 gives a second call at Haran, or Charran (the same), but Stephen declares that the family had gone from Ur to Charran, because of an earlier call. Charran was on the route to Canaan, and Abraham made a stop there of five years, until his father died (Gen 11: 31, 32). See verse 4 of this chapter.

5. **Gave him none inheritance in it.** Abraham possessed Canaan only by faith. He looked to the fulfillment of the promise, that it would be the possession of his children when he had neither land nor seed. See Heb. 11: 8-16.

6. **His seed should sojourn in a strange land.** See Gen. 15: 13, 16. In Egypt. **Four hundred years.** In round numbers, counting from the time *the seed*, Isaac, should be born to the Exodus. It is stated in Exod. 12: 40 that the sojourning of the children of Israel was 430 years. This includes the period from the call of Abraham to the Exodus. See Gal. 3: 16, 17. But Isaac was born about thirty years after the call of Abraham, which leaves Stephen's period of 400 years.

8. **And he gave him the covenant of circumcision.** After his call and the promise of Christ See Gen. 17: 1-14. The covenant of Christ was for all; circumcision for the Jews.

9 And the patriarchs, moved with[a] envy, sold Joseph into Egypt: but[b] God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he[c] made him governor over Egypt, and all his house.

11 Now[d] there came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no sustenance.

12 But[e] when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph[f] was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all[g] his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And[h] were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people[i] grew and multiplied in Egypt,

and Jacob the twelve patriarchs. And the patriarchs, 9
moved with jealousy
against Joseph, sold him
into Egypt: and God was
with him, and delivered 10
him out of all his afflictions,
and gave him favour
and wisdom before Pharaoh
king of Egypt; and he
made him governor over
Egypt and all his house.
Now there came a famine 11
over all Egypt and Canaan,
and great affliction: and
our fathers found no sustenance.
But when Jacob 12
heard that there was corn
in Egypt, he sent forth our
fathers the first time. And 13
at the second time Joseph
was made known to his
brethren; and Joseph's
race became manifest unto
Pharaoh. And Joseph sent, 14
and called to him Jacob
his father, and all his kindred,
threescore and fifteen
souls. And Jacob went 15
down into Egypt, and he
died, himself, and our fathers;
and they were carried 16
over unto Shechem, and
laid in the tomb that Abraham
bought for a price in
silver of the sons of Hamor
in Shechem. But as the 17
time of the promise drew
nigh, which God vouchsafed
unto Abraham, the
people grew and multiplied

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a Gen. 37: 28; Psa. 105: 17. *b* Gen. 39: 2, 21. *c* Gen. 41: 40. *d* Gen. 41: 54. *e* Gen. 42: 1, 2. *f* Gen. 45: 4, 16. *g* Gen. 46: 27; Deut. 10: 22. *h* Josh. 24: 32. *i* Ex. 1: 7-9.

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9. The patriarchs, moved with envy. The sons of Jacob. See Gen. 37: 28. As they rejected Joseph, their descendants rejected Jesus. **God was with him.** With the one rejected, and raised him to royal honors in the house of Pharaoh.

11. There came a dearth. For the history of Joseph, begin at Genesis, chapter 39, and read to the close of Genesis. For the account of the dearth and the visit to Egypt of the ten brethren, see Gen. 42 and 43.

14. Then sent Joseph. The rejected Joseph becomes the prince and savior of all Israel. **Threescore and fifteen souls.** Gen. 46: 27 says that sixty-six persons besides Jacob, Joseph and his two sons, seventy in all, were in Egypt. But the Septuagint Version, quoted almost invariably by Christ and the apostles, as well as by Stephen here, after giving the sixty-six, adds: "And the sons of Joseph born in Egypt were nine souls." The nine, added to the sixty-six, make the seventy-five that Stephen gives. Why this clause was omitted from the Hebrew text, followed by the Common Version, is unknown. Stephen simply follows the text received by Christ, the apostles, and the Jews generally.

16. And were carried over into Sychem. Jacob was buried at Hebron in the cave of Machpelah (Gen. 50: 13), but the *fathers* were buried at Sychem. We are told (Josh. 24: 32) that Joseph was buried there, and Jewish tradition always affirmed that his brethren were buried there also. Jerome, in the fourth century, said that their tombs were still to be seen. He lived in Palestine. **That Abraham bought for a sum of money of the sons of Emmor.** For an account of this purchase, see Gen. 33: 19 and Josh. 24: 32. The difficulty arises that it was *Jacob* that made the purchase instead of Abraham. Some have supposed that Stephen, in the hurry of a rapid speech under exciting circumstances, by an oversight used the name Abraham for Jacob; others have thought that Abraham did make the purchase first and that it was repeated by Jacob. Neither of these views are probable. Had Stephen made a *lapsus*, it would have been corrected by Luke, who wrote under Paul's supervision (see Introduction), so as to give Stephen's meaning. It is far more probable that some copyist, by oversight, first wrote "Abraham" for "Jacob," and that the MSS. that have come down to us were made from that copy. There can hardly be a doubt that a man so learned in the Scriptures as Stephen, and making an inspired defence, said *Jacob*.

17. The time of the promise. Of deliverance from Egypt. See Gen. 15: 13, 14. **Which God had**

18 Till another king arose which knew not Joseph:

19 The same dealt subtilely with our kindred, and evil entreated our fathers, so[a] that they cast out their young children to the end they might not live.

20 In which time Moses[b] was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and[c] nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and[d] was mighty in words and in deeds.

23 And[e] when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian.

25 For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And[f] when forty years were expired, there appeared to him, in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.

in Egypt, till there arose another 18
king over Egypt,
which knew not Joseph.
The same dealt subtilly 19
with our race, and evil entreated
our fathers, that
they should cast out their
babes to the end they might
not live. At which season 20
Moses was born, and was
exceeding fair; and he was
nourished three months in
his father's house: and 21
when he was cast out, Pharaoh's
daughter took him
up, and nourished him for
her own son. And Moses 22
was instructed in all the
wisdom of the Egyptians;
and he was mighty in his
words and works. But 23
when he was well-nigh forty
years old, it came into
his heart to visit his brethren
the children of Israel.
And seeing one *of them* 24
suffer wrong, he defended
him, and avenged him that
was oppressed, smiting the
Egyptian: and he supposed 25
that his brethren understood
how that God by his
hand was giving them deliverance;
but they understood
not. And the day following 26
he appeared unto
them as they strove, and
would have set them at one
again, saying, Sirs, ye are
brethren; why do ye wrong
one to another? But he that 27
did his neighbour wrong
thrust him away, saying,
Who made thee a ruler and
a judge over us? Wouldest 28
thou kill me, as thou killedst
the Egyptian yesterday?
And Moses fled at this 29
saying, and became a sojourner
in the land of Midian,
where he begat two
sons. And when forty years 30
were fulfilled, an angel appeared
to him in the wilderness
of mount Sinai, in
a flame of fire in a bush.

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[a] Ex. 1: 22. [b] Ex. 2: 2, &c. [c] Ex. 2: 10. [d] Luke 24: 19. [e] Ex. 2: 11, &c. [f] Ex. 3: 2, &c.

sworn. Solemnly promised. There is no account of a formal oath. "Every divine assurance is equivalent to an oath."—*Maimonides.*

18-21. For an account of the persecution of Israel and birth of Moses, see Exod. 1 and 2.

22. Moses was learned. He was reared as "the son of Pharaoh's daughter" (Heb. 11: 24), and would be educated in all the accomplishments of his time. We know from the researches of the Egyptologists (see Rawlinson's Egypt) that at the period of Moses there were great universities for the education of all who were expected to engage in public employments. Eber's *Uarda* gives a good picture of Egypt when Moses was a child.

23-29. For the accounts here given, see Exod. 2: 11-15. Compare Heb. 11: 24. Observe the point of Stephen, that Israel rejected Moses as "a ruler and judge over them" as they had rejected Joseph and Jesus. Yet God chose both Joseph and Moses to be their saviors and rulers.

30-34. For the call of Moses, see Exod. 3: 1-10.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God[a] of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put[b] off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen, the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the[c] angel which appeared to him in the bush.

36 He brought them out, after[d] that he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty[e] years.

37 ¶ This is that Moses which said[f] unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him[g] shall ye hear.

38 This[h] is he that was in the church in the wilderness with the angel[i] which spake to him[j] in the mount Sina, and *with* our fathers: who[k] received[l] the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying[m] unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

And when Moses saw it, he 31
wondered at the sight: and
as he drew near to behold,
there came a voice of the
Lord, I am the God of thy 32
fathers, the God of Abraham, and of Isaac, and of
Jacob. And Moses trembled, and durst not behold.
And the Lord said unto 33
him, Loose the shoes from
thy feet: for the place
whereon thou standest is
holy ground. I have surely 34
seen the affliction of my
people which is in Egypt,
and have heard their groaning, and I am come down
to deliver them: and now
come, I will send thee into
Egypt. This Moses whom 35
they refused, saying, Who
made thee a ruler and a
judge? him hath God sent
to be both a ruler and a deliverer with the hand of
the angel which appeared
to him in the bush. This 36
man led them forth, having wrought wonders and
signs in Egypt, and in the
Red sea, and in the wilderness forty years. This is 37
that Moses, which said unto
the children of Israel, A
prophet shall God raise up
unto you from among your
brethren, like unto me.
This is he that was in the 38
church in the wilderness
with the angel which spake
to him in the mount Sinai,
and with our fathers: who
received living oracles to
give unto us: to whom our 39
fathers would not be obedient, but thrust him from
them, and turned back in
their hearts unto Egypt,
saying unto Aaron, Make 40
us gods which shall go before us: for as for this Moses, which led us forth out
of the land of Egypt, we
wot not what is become of

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a Matt. 22: 32; Heb. 11: 16. *b* Josh. 5: 15; Eccl. 5:1. *c* Ex. 14:19; Num. 20:16. *d* Ex. chaps. 7-11, 14. *e* Ex. 16:35. *f* Acts 3: 22; Deut. 18: 15, 18. *g* Matt. 17: 5. *h* Heb. 2: 2. *i* Isa. 63:9; Gal. 3: 19. *j* Ex. 19: 3, 17. *k* Deut. 5: 27, 31; John 1: 17. *l* Rom. 3: 2. *m* Ex. 32: 1.

35, 36. This Moses whom they refused. With great force Stephen makes his application. *This Moses* they refused, but God sent him as their ruler and deliverer. If his hearers failed to see the point, the next verse makes it clear.

37. This is that Moses which said. This rejected Moses who was chosen by God to be a prince and a savior hath said, **A Prophet shall the Lord your God raise up . . . like unto me.** Like me, "of your brethren;" like me, rejected and despised by Israel; like me, exalted to be a Prince and a Savior by God. See Deut. 18: 15-19.

38. This is he. Moses. **That was in the church in the wilderness.** The congregation of Israel, the typical church. Moses was its mediator. **With the angel.** The angel of the Covenant, who communicated the law to Moses in Sinai. See verse 53 and Exod. 23: 20, 23. **Lively oracles.** The Word of life.

39-42. These verses summarize the unbelief, disobedience and waywardness of Israel under Moses. The point is to show that the rejection of Christ harmonizes with their past history. See Exod. 16: 3; 17: 4; 32: 1-14; Deut. 4: 19. **Did ye offer unto me slain beasts and sacrifices?** This passage is quoted

41 And they made a calf[a] in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave[b] them up to worship the host[c] of heaven; as it is written[d] in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them; and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that[e] he should make it according to the fashion that he had seen:

45 Which[f] also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom[g] God drave out before the face of our fathers, unto the days of David;

46 Who found favour[h] before God, and desired[i] to find a tabernacle for the God of Jacob.

47 But Solomon[j] built him an house.

48 Howbeit[k] the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven[l] *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord; or what *is* the place of my rest?

him. And they made a calf 41
in those days, and brought
a sacrifice unto the idol,
and rejoiced in the works
of their hands. But God 42
turned, and gave them up
to serve the host of heaven;
as it is written in the book
of the prophets,
Did ye offer unto me slain beasts and sacrifices
Forty years in the wilderness, O house of Israel?
And ye took up the tabernacle of Moloch, 43
And the star of the god Rephan,
The figures which ye made to worship them:
And I will carry you away beyond Babylon.
Our fathers had the tabernacle 44
of the testimony in
the wilderness, even as he
appointed who spake unto
Moses, that he should make
it according to the figure
that he had seen. Which 45
also our fathers, in their
turn, brought in with Joshua
when they entered on
the possession of the nations,
which God thrust out
before the face of our fathers,
unto the days of David;
who found favour in the 46
sight of God, and asked to
find a habitation for the
God of Jacob. But Solomon 47
built him a house. Howbeit 48
the Most High dwelleth not
in *houses* made with hands;
as saith the prophet,
The heaven is my throne, 49
And the earth the footstool of my feet:
What manner of house will ye build me? saith the Lord:
Or what is the place of my rest?

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a Deut. 9: 16; Psa. 106: 19, 20. *b* Psa. 81: 12. *c* Deut. 4: 19; 2 Kings 17: 16; Jer. 19: 13. *d* Amos 5: 25, 26. *e* Ex. 25: 40; 26: 30; Heb. 8: 5. *f* Josh. 3: 14. *g* Neh. 9: 24; Psa. 44: 2; 78: 55. *h* 1 Sam. 16: 1. *i* 1 Chron. 22: 7. *j* 1 Kings 6: 1, &c.; 8: 20. *k* Acts 17: 24; 1 Kings 8: 27. *l* Isa. 66: 1, 2.

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from Amos 5: 25-27. The emphasis is on *me*. Did ye not offer them to false gods also? The next verse gives the reply.

43. Ye took up the tabernacle of Moloch. Israel turned to the abominable worship of Moloch and other false gods, and hence shall be carried into Captivity. *Moloch*, a god of the Amorites, worshiped by human sacrifices. **Remphan.** Some planet worshiped as a god. **Beyond Babylon.** A punishment brought on all Israel for its sins, predicted by Amos. Observe still his point of showing their national sinfulness.

44-50. Our fathers had the tabernacle of witness. The tabernacle built at Sinai, a witness of the Covenant (Num. 18: 8), and of the good things to come (Heb. 3: 5). This tabernacle, built by God's command, according to his pattern (Exod. 25: 9, 40), they had rejected for "the tabernacle of Moloch" (verse 43). **Which our fathers . . . brought in with Jesus.** Joshua, the Hebrew form for Jesus. He and the later generation of Jews brought this tabernacle into Canaan when they conquered it. **Desired to find a tabernacle.** David, who sought to build a permanent temple (2 Sam 7: 4; 1 Chron. 22: 7). He was restrained from building the temple, and it was erected by Solomon (2 Chron. 6: 7, 8). **Howbeit the Most High dwelleth not.** See 2 Chron. 6: 18. The argument is that the tabernacle was laid aside for the temple by God's command; that God does not confine himself in any house made with hands, and hence the temple also might be laid aside. God's real temple was greater than the building they reverenced so superstitiously. See Isa. 66: 1 2.

50 Hath not my hand made all these things?

51 ¶ Ye stiffnecked[a] and uncircumcised[b] in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which[c] of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just[d] One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by[e] the disposition of angels, and have not kept *it*.

54 ¶ When they heard these things,[f] they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being[g] full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold I see the[h] heavens opened, and[i] the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast[j] *him* out of the city, and stoned *him*; and the witnesses[k] laid down their clothes at a young man's feet, whose name was[l] Saul.

Did not my hand make 50
all these things?
Ye stiffnecked and uncircumcised 51
in heart and ears,
ye do always resist the
Holy Ghost: as your fathers
did, so do ye. Which 52
of the prophets did not
your fathers persecute? and
they killed them which
shewed before the coming
of the Righteous One;
of whom ye have now become
betrayers and murderers;
ye who received the 53
law as it was ordained by
angels, and kept it not.
Now when they heard 54
these things, they were cut
to the heart, and they
gnashed on him with their
teeth. But he, being full 55
of the Holy Ghost, looked
up stedfastly into heaven,
and saw the glory of God,
and Jesus standing on the
right hand of God, and 56
said, Behold, I see the heavens
opened, and the Son
of man standing on the
right hand of God. But 57
they cried out with a loud
voice, and stopped their
ears, and rushed upon him
with one accord; and they 58
cast him out of the city,
and stoned him: and the
witnesses laid down their
garments at the feet of a
young man named Saul.

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a Ex. 32: 9; Isa. 48: 4. *b* Lev. 26: 41; Jer. 9: 26; Rom. 2: 28, 29. *c* 2 Chron. 36: 16; 1 Thes. 2: 15. *d* Acts 3: 14. *e* Gal. 3: 19. *f* Acts 5: 33. *g* Acts 6: 5. *h* Ezek. 1: 1. *i* Dan. 7: 13. *j* Luke 4: 29; Heb. 13. 12. 13. *k* Acts 6: 13. *l* Acts 8: 1, 3; 22: 20.

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51. Ye stiffnecked. Stubborn, like the ox which refuses to bend its neck for the yoke. Stephen now makes his direct application. **Uncircumcised.** Aliens in heart from God. The uncircumcised were aliens from Israel. Stephen told them that spiritually they were *heathen*. They, like their fathers, **resist the Holy Ghost.** The will of God.

52, 53. Which of the prophets, etc.? Their fathers habitually persecuted the prophets and slew some of them who predicted Christ (see lives of Isaiah and Jeremiah). Now they, his hearers, were murderers of the Just One. **Received the law by the disposition of angels.** Through the ministration of angels. See Deut. 29: 29. **Have not kept it.** Pretending to be very scrupulous observers of the law, they were wicked law-breakers.

54. They were cut to the heart. Convulsed with rage. Stephen's speech was now violently interrupted. Their rage is shown by their gnashing their teeth.

55. Looked up stedfastly into heaven. The Lord who had promised his presence was with him. His faith was so strengthened that, by faith, he saw the Savior in Heaven, through the opened heavens. The scene was revealed to his soul, instead of his eyes.

57. Cried out with a loud voice. They cried, closed their ears to what they called blasphemy, then, in a tumult, without a vote on his guilt or innocence, rushed upon him to slay him, though yet uncondemned legally.

58. Cast him out of the city. See Lev. 24: 14. Though committing murder, they were scrupulous to comply with their custom of execution outside of the city. **And stoned him.** Jesus was crucified, because the Romans put him to death; Stephen was stoned, because Jews slew him. Stoning was their usual method of execution. **The witnesses.** The witnesses had to cast the first stones (Deut. 13: 10; 17: 7). Though doing all in a tumult, without the consent of the Roman governor, the forms of the law were observed. **At a young man's feet, whose name was Saul.** Chrysostom says that this young man, who was to become so celebrated, was now about thirty-five. Hackett thinks he was about thirty. For a fuller account of him, see Acts 9. 1 note.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive[a] my spirit!

60 And he kneeled down, and cried with a loud voice, Lord, lay[b] not this sin to their charge. And when he had said this, he fell asleep.

CHAPTER VIII.

The Missionary Labors of Philip.

SUMMARY.—The Persecution at Jerusalem. Saul's Zeal in Persecution. Philip's Conversion of the Samaritans. Simon the Sorcerer Believes. Peter and John Sent down to Bestow the Miraculous Powers of the Holy Spirit. Simon's Wicked Offer and Peter's Rebuke. Philip Sent to Preach to the Ethiopian Eunuch. He Explains the Scripture on the Way and Preaches Jesus. The Eunuch's Request for Baptism. Baptized and Goes on his Way Rejoicing.

1 And Saul[c] was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem: and they were all scattered[d] abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he[e] made havoc of the church, entering into every house, and haling men and women, committed *them* to prison.

4 Therefore they that were scattered abroad, went every where preaching the word.

And they stoned Stephen, 59
calling upon *the Lord*, and
saying, Lord Jesus, receive
my spirit. And he kneeled 60
down, and cried with a loud
voice, Lord, lay not this sin
to their charge. And when
he had said this, he fell
asleep

CHAPTER VIII.

And Saul was consenting 1
unto his death.
And there arose on that
day a great persecution
against the church which
was in Jerusalem; and they
were all scattered abroad
throughout the regions of
Judæa and Samaria, except
the apostles. And devout 2
men buried Stephen, and
made great lamentation
over him. But Saul laid 3
waste the church, entering
into every house, and haling
men and women committed them to prison.
They therefore that were 4
scattered abroad went
about preaching the word.

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[a] Psa. 31:5; Luke 23:46. [b] Matt. 5:44; Luke 23:34. [c] Acts 7:58. [d] Acts 11:19. [e] Acts 26:10, 11; Gal. 1:13

59, 60. Stoned Stephen. Repeated to show that in the storm of stones he committed himself to Jesus. **Kneeled down.** Either voluntarily, or brought to his knees by the cruel blows. The point is, that in his sufferings, like his Master, he prayed for his enemies. Saul, no doubt, noted this, and it had its effect. **He fell asleep.** To wake again at his Savior's voice. The death of Stephen was a murder, instead of an execution, because (1) no vote of the Sanhedrim was taken, and (2) the consent of the Roman governor, requisite to capital punishment, was not obtained. Consult John 18: 31, note.

1. Saul was consenting unto his death. The first three verses of this chapter ought to be attached to the one preceding. Saul consented, that is, approved and gave his voice for the death of Stephen. He did not actively take part in the stoning, but aided and abetted. The memory of this sad event clung to him painfully even to old age. See Acts 22: 20. Luke no doubt here records the facts given him by the apostle himself. **At that time.** "On that day." See Revision. Not satisfied with the blood of Stephen, their persecutors turned their rage at once on the whole church. **They were all scattered.** The meetings of the saints were for the time broken up, and the disciples generally fled from the storm, into the country portions of Judea and the adjoining district of Samaria. The apostles, in some way not explained, shielded from the destruction, remained, and many of the scattered brethren, residents of Jerusalem, soon afterwards returned, while others that were foreign Jews went to other regions, carrying the gospel.

2. Devout men carried Stephen to his burial. Not disciples, but pious Jews, deeply impressed by the gospel, but not yet brought to its acceptance. They were "devout" like Cornelius the Gentile before his conversion. **Made great lamentation.** They made their protest against the deed by a public funeral with all the usual Jewish demonstrations of mourning.

3. As for Saul, he made havoc of the church. This mad violence he often recalled and mentioned while serving Christ. See Acts 22:4; 26:10; 1 Cor. 15: 9; Gal. 1:13; Phil. 3: 6; 1 Tim. 1:13. **Entering into every house.** Where he supposed disciples could be found. **Haling.** Hauling, dragging with violence. As we learn from Paul's statements elsewhere, the saints were not only committed to prison, but scourged in the synagogues, and persecuted unto death.

4. Went every where preaching the word. The rage of the persecutors only extended the reign

5 Then Philip[a] went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord[b] gave heed unto those things which Philip spake, hearing[c] and seeing the miracles which he did.

7 For[d] unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies,[e] and that were lame,[f] were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery,[g] and bewitched the people of Samaria, giving out[h] that himself was some great one:

10 To whom[i] they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched[j] them with sorceries.

12 But when they believed[k] Philip preaching the things[l] concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

And Philip went down to 5
the city of Samaria, and
proclaimed unto them the
Christ. And the multitudes 6
gave heed with one accord
unto the things that were
spoken by Philip, when
they heard, and saw the
signs which he did. For 7
from many of those which
had unclean spirits, they
came out, crying with a
loud voice: and many that
were palsied, and that were
lame, were healed. And 8
there was much joy in that
city.

But there was a certain 9
man, Simon by name, which
beforetime in the city used
sorcery, and amazed the
people of Samaria, giving
out that himself was some
great one: to whom they all 10
gave heed, from the least
to the greatest, saying, This
man is that power of God
which is called Great. And 11
they gave heed to him, because
that of long time he
had amazed them with his
sorceries. But when they 12
believed Philip preaching
good tidings concerning
the kingdom of God and
the name of Jesus Christ,
they were baptized, both
men and women. And Simon 13
also himself believed:
and being baptized, he continued
with Philip; and beholding
signs and great
miracles wrought, he was
amazed.

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a Acts 6:5. *b* 2 Chron. 30:12. *c* John 4:41. *d* Matt. 16:17. *e* Acts 9:33,34. *f* Mark 11:5. *g* Acts 13:6. *h* Acts 5:36; 2 Tim. 2:5. *i* 2 Cor. 11:19. *j* Gal. 3:1. *k* Acts 2:41. *l* Acts 1:3.

of Christ. The scattered saints, long prepared at the feet of the apostles, went everywhere as preachers of Christ. The blood of Stephen was the seed of the church.

5. **Philip went down to the city of Samaria.** This was not Philip, the apostle, for all the apostles remained at Jerusalem, but Philip, one of the seven (Acts 6:5). **The city of Samaria.** The Greek does not render it certain that this was the capital named Samaria, as there is no definite article. It is literally "a city of Samaria." This district (see map) lies between Judea and Galilee. Samaria and Sychar were, at this time, two of its principal cities. It was probably one or the other of these to which Philip went.

6-8. **The people with one accord gave heed.** It was the miracles that, at first, fixed their attention. Observe that Philip, another of the seven, has the gift of miracles, the second recorded instance in the church of the possession of this power by one not an apostle. The next verse describes the nature of his miracles, similar to those of Christ. See note on Matt. 4:24. Also Mark 3:11 and Luke 4:41.

9. **There was a certain man, called Simon.** Called the sorcerer, or magician, who bewitched the people by his enchantments. Whether this was done by the conjurer's art, or by the power of Satan, it is perhaps impossible for us to know. **Giving out that himself was some great one.** Claiming to be more than a mere man.

10. **This man is the great power of God.** Unable to explain the things that he did, the Samaritans ascribed them to divine power manifested through Simon.

12. **When they believed Philip.** This verse states in the concisest manner the apostolic order of converting men: (1) Philip preached; (2) he preached the kingdom and name of Jesus Christ; (3) faith came by hearing, for the Samaritans believed; (4) when they believed they were baptized. This describes the uniform course in apostolic days. **Both men and women.** Note that (1) only believers are baptized, (2) that men and women are both included, but children are not named.

13. **Then Simon himself believed also.** There has been much needless discussion whether

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John;

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet[a] he was fallen upon none of them; only they were[b] baptized in the name of the Lord Jesus.)

17 Then laid[c] they *their* hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them[d] money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because[e] thou hast thought that the gift[f] of God may be purchased with money.

Now when the apostles 14
which were at Jerusalem
heard that Samaria had received the word of God,
they sent unto them Peter
and John: who, when they 15
were come down, prayed
for them, that they might
receive the Holy Ghost: for 16
as yet he was fallen upon
none of them: only they
had been baptized into the
name of the Lord Jesus.
Then laid they their hands 17
on them, and they received
the Holy Ghost. Now when 18
Simon saw that through
the laying on of the apostles' hands the Holy Ghost
was given, he offered them
money, saying, Give me 19
also this power, that on
whomsoever I lay my
hands, he may receive the
Holy Ghost. But Peter said 20
unto him, Thy silver perish
with thee, because thou
hast thought to obtain the
gift of God with money.

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[a] Acts 19:2. [b] Acts 2:38; 10:48; 19:5,6. [c] Acts 6:6; Heb. 6:2. [d] 1 Tim. 6:5. [e] 2 Kings 5:15,16; Matt. 10:8. [f] Acts 10:45; 11:17.

Simon was sincere. It would never have been doubted had we not been told that later he fell into sin. It is best to take the Scripture in its manifest sense. He became a believer like the rest. He was baptized like the rest; then, like many others, at a later period, under temptation, he fell into sin. It is impossible to believe that a man of his power and influence in Samaria would have yielded outwardly to the gospel and shown the deference he manifested to Philip unless he was at the time sincere. But he was of the class described by the Savior when the seed of the sower fell among thorns.

14. The apostles . . . heard. They had remained at Jerusalem. The word reached them of Philip's fruitful work. Christ had directed that the gospel be carried to "Jerusalem, and unto Judea, and unto Samaria, and unto the uttermost parts of the earth." In this order it had been carried to Samaria and been received. The preacher sent there was not an apostle. He had miraculous powers, but could not confer them. It seemed needful, now that the gospel was accepted by a new people, not Jewish, that spiritual gifts, such as had been given to the apostles on the day of Pentecost and imparted through them to others, should be bestowed upon this alien nation. Observe, (1) when the Jews first had the gospel on the day of Pentecost these gifts were imparted by the descent of the Holy Spirit; (2) when the Samaritans were converted these were imparted by the presence of the apostles; (3) when the first Gentiles were converted, an apostle being present, they were imparted. There is no record of their impartation, save in or by apostolic presence. See Rom. 1:11. **Sent unto them Peter and John.** This is positive proof that Peter was not a pope. The body which sends is superior to the one sent. He and John go at the bidding of the whole apostolic body. This is the last mention of John in Acts.

15-17. Prayed for them. That the Holy Spirit might fall on them. They had been born of water and the Spirit (John 3:5), but had not received that baptism of the Spirit which conferred miraculous powers. This was bestowed by apostolic prayer and the laying on of hands. I suppose, not on all, but on those selected for teachers and preachers among the Samaritans. "The prayer clearly pointed to such a power of the Holy Spirit as had been bestowed on Pentecost."—*Plumptree.* "Luke speaks not of the common grace of the Holy Spirit, but of those singular gifts with which God would have certain endowed at the beginning of the gospel."—*Calvin.* **Laid . . hands on them.** "This was part of that miraculous supremacy of the apostles that they could not communicate to any successor."—*Whedon.* This reception of the Holy Spirit was manifest in speaking with tongues and other powers.

18, 19. When Simon saw . . . he offered them money. Uninstructed in the lofty spirit of the gospel, ambitious to possess this power peculiar to the apostles, he is sordid enough to offer money for it. His sin was not that he aspired to this power, but that he sought to buy it. He had very crude conceptions of the spirit of Christianity. It is not stated, but it is easy to infer. that he was not one of those upon whom the apostles had bestowed the divine gift.

20-24. Peter said. Peter's outburst of indignation is characteristic. **Thy money perish with**

21 Thou hast neither part[a] nor lot in this matter: for[b] thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if[c] perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness,[d] and *in* the bond[e] of iniquity.

24 Then answered Simon, and said, Pray[f] ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza,[g] which is desert.

27 And he arose and went: and, behold, a man of Ethiopia,[h] an eunuch[i] of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come[j] to Jerusalem for to worship,

Thou hast neither part nor 21
lot in this matter: for thy
heart is not right before
God. Repent therefore of 22
this thy wickedness, and
pray the Lord, if perhaps
the thought of thy heart
shall be forgiven thee. For 23
I see that thou art in the
gall of bitterness and in
the bond of iniquity. And 24
Simon answered and said,
Pray ye for me to the Lord,
that none of the things
which ye have spoken
come upon me.

They therefore, when 25
they had testified and spoken the word of the Lord,
returned to Jerusalem, and
preached the gospel to
many villages of the Samaritans.

But an angel of the Lord 26
spake unto Philip, saying,
Arise, and go toward the
south unto the way that
goeth down from Jerusalem unto Gaza: the same is
desert. And he arose and 27
went: and behold, a man
of Ethiopia, a eunuch of
great authority under Candace, queen of the Ethiopians, who was over all her
treasure, who had come to
Jerusalem for to worship;

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[a] Josh. 22:25. [b] Psa. 78:36, 37; Ezek. 14:3. [c] Dan 4:27; 2 Tim. 2:25. [d] Jer. 4:18; Heb. 12:15. [e] Psa. 116:16; Prov. 5:22; Isa. 28:22. [f] Ex. 8:8; Num. 21:7; 1 Kings 13:6; Job 42:8. James 5:16. [g] Josh. 15:47. [h] Zeph. 3:10. [i] Isa. 56:3-5. [j] 2 Chron. 6:32, 33.

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thee. Not an anathema, but the statement of a fact, unless he repents. **Because thou hast thought.** Observe that, in Peter's rebukes, the thought is, not that he has never been converted, but that he has now committed an awful sin. It is *one sin*, not his *sins*, that stands out in every sentence. **Thou hast neither part nor lot in this matter.** In these gifts of the Holy Spirit. He can neither receive them, nor impart them. Perhaps salvation is also included. **For thy heart is not right.** This offer to purchase the gift of God shows that it is not. Because it is not, he can have no part nor lot, etc. **Repent, therefore, of this.** Observe that Peter does not bid him to repent of his sins, but of *this* one great sin. **If perhaps the thought of thine heart.** This one sin is so great that Peter seems doubtful whether it will be forgiven, even on repentance and prayer. **For I perceive that thou art.** His great sin had brought him into the state now described. **Gall of bitterness.** The gall of reptiles was considered by ancients the source of their venom. The expression would denote moral corruption. **Bond of iniquity.** Bound by iniquity. **Pray ye to the Lord for me.** Simon's language indicates that he was terror-stricken and perhaps deeply touched. The sacred record is silent concerning his future career. Whether he repented or relapsed into his old life is conjecture. Tradition insists that he pursued the latter course.

25. When they had testified. Peter and John did not return until they had preached in many Samaritan villages.

26. The angel of the Lord spake unto Philip. In some way he was supernaturally directed to go far south of Samaria to the road from Jerusalem to Gaza for his next work. **Gaza.** An old Philistine city, on the sea-coast plain in southwest Palestine. It was taken by Alexander the Great, and has endured many sieges, but is still a town of 15,000 or 16,000 inhabitants.

27. A man of Ethiopia. This term is applied to that portion of Africa which lies south of Egypt. **A eunuch of great authority.** This mutilated class of men often rose to great power in Oriental countries. This one was the royal treasurer. **Under Candace, queen of the Ethiopians.** Candace had her seat of power on the island of Meroe, a large island of the Nile, about a thousand miles from the mouth of the river. The name Candace seems to have belonged to several queens of this kingdom. It is still seen inscribed on the ruined palace walls of Meroe. **Come to Jerusalem for to worship.** He was probably a proselyte to the Jewish faith. His long journey, his study of Scripture, and his ready hearing all indicate a believer in Jehovah, a devout man, and one seeking for the Christ.

28 Was returning, and sitting in his chariot, read Esaias the prophet.

29 Then[a] the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest[b] thou what thou readest?

31 And he said, How[c] can I, except some man should guide[d] me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this,[e] He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began[f] at the same scripture, and[g] preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth[h] hinder me to be baptized?

37 And Philip said, If[i] thou believest with all thine heart, thou mayest. And he answered and said, I[j] believe that Jesus Christ is the Son of God.

and he was returning and 28
sitting in his chariot, and
was reading the prophet
Isaiah. And the Spirit said 29
unto Philip, Go near, and
join thyself to this chariot.
And Philip ran to him, and 30
heard him reading Isaiah
the prophet, and said, Understandest thou what thou
readest? And he said, How 31
can I, except some one
shall guide me? And he
besought Philip to come up
and sit with him. Now the 32
place of the scripture which
he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
In his humiliation his judgement was taken away: 33
His generation who shall declare?
For his life is taken from the earth.

And the eunuch answered 34
Philip, and said, I pray
thee, of whom speaketh the
prophet this? of himself, or
of some other? And Philip 35
opened his mouth, and beginning from this scripture,
preached unto him Jesus.
And as they went on their 36
way, they came unto a certain water; and the eunuch
saith, Behold, *here is* water;
what doth hinder me to be

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a Isa. 65: 24; Hos. 6: 3. *b* Matt. 13: 23, 51; Eph. 5:17. *c* Rom. 10: 14. *d* Psa. 25: 9. *e* Isa 53: 7, 8. *f* Luke 24: 27. *g* Acts 18: 28. *h* Acts 10: 47. *i* Mark 16: 16. *j* John 11: 27; 1 Cor. 12: 3: 1 John 4: 15.

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28. Was returning and . . . reading. Reading aloud in the Oriental manner. Perhaps he had heard at Jerusalem of Jesus and the Christians. At any rate, he was reading in Isaiah a prophecy of Christ.

29, 30. The Spirit said. How we are not told. Philip promptly obeyed, ran to the chariot, listened and heard what he read, and then asked his question, the result of which was that he was asked to take his place in the chariot to explain the Scripture.

32, 33. The place of the Scripture . . . was this. See Isa. 53: 7, 8. The whole chapter is a wonderful delineation of the sufferings of Christ. Philip found Christ in the text, and from it *he preached to him Jesus.* **Led as a sheep.** Unresisting. **Opened not his mouth.** Made no defence. **His judgment was taken away.** Justice was trampled under foot. **Who shall declare his generation?** Meyer, De Wette, Robinson and Hackett all agree that this refers to portraying the wickedness of the generation which slew him. Others insist that it means Christ's spiritual posterity, his followers.

34, 35. Of whom speaketh the prophet? This gave Philip the opportunity of preaching Jesus. He showed the prophecies of the Messiah, that it behooved him to suffer, die, and rise again, and that he commanded his gospel to be preached and believers to be baptized in his name. That the eunuch calls for baptism, shows that in preaching Jesus Philip preached the rite.

36. They came to a certain water. The locality of the baptism is not certain. There are several roads from Jerusalem to Gaza. The one by Hebron is through "desert" more than the others. Eusebius and Jerome state that the baptism occurred at a perennial stream, coming from a fountain, at Bethsur, not far from Hebron. Robinson places the baptism not far from Gaza, at the old site of Eglon. **See.** The Greek is, "*Behold!* Water!" As if his soul was filled with joy that he could obey. **What doth hinder me?** Nothing, if he was a believer and the means were at hand.

37. If thou believest, etc.? This verse is omitted in the Revision. It is not found in the oldest

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord[a] caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.[b]

40 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

CHAPTER IX.

The Conversion of Saul of Tarsus.

Summary.—Saul's Journey to Damascus. The Lord Meets Him on the Way. Called to Be a Witness to the Gentiles. Baptized by Ananias. Preaches Christ to the Jews in Damascus. They Seek His Death. His Escape to Jerusalem and Meeting with the Apostles. Departure to Tarsus. Peter Heals Æneas at Lydda. Raises Dorcas at Joppa.

1 And Saul, yet[c] breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

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stand still: and they both
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both Philip and the eunuch;
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Spirit of the Lord caught
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he went on his way rejoicing.
But Philip was found 40
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gospel to all the cities, till
he came to Cæsarea.

CHAPTER IX.

But Saul, yet breathing 1
threatening and slaughter
against the disciples of the
Lord, went unto the high

extant manuscripts, but was certainly in manuscripts older than any now extant. It is referred to by Irenæus in the second century, and by Augustine in the fourth. Whether written by Luke or not, it shows that the custom of the early church was to require such a confession of faith. **With all thine heart.** A living faith must seize upon and control the heart.

38. They both went down into the water. "The original undoubtedly implies a going, not *to*, but *into*, the water."—*Abbott.* "No sufficient reason can be given why the parties went down *into* the water, but for the sake of the immersion of the new convert."—*Ripley.*

39, 40. When they were come up out of the water. They did not go *to* and come away *from* the water, but they went, "both Philip and the eunuch," down *into* (Greek, *eis*) and came up *out of* (Greek, *ek*) the water. **The Spirit . . . caught away Philip.** Led him to depart abruptly. He was snatched away. **Went on his way rejoicing.** In his new-found Savior. **But Philip was found at Azotus,** the old Philistine city of Ashdod, near the sea-coast, between Gaza and Joppa. It is now a ruin. Here he preached in all the sea-coast cities, probably founding churches (see Acts 9: 32, 36), **till he came to Cæsarea,** the seaport northwest of Jerusalem, the Roman capital of Judea. We are not told how soon he reached Cæsarea. It may have been months or years. At any rate, it is likely that it did not take place until after Peter's missionary work there. Many years later we find Philip living in this city (Acts 21: 8).

1. And Saul, yet breathing out threatenings and slaughter. See Acts 8: 3, from which the narrative is now resumed. As the great change in the life of Saul is now recorded, it is proper to state what can be known of him before his conversion. Probably about a year before this he appears in the history at the death of Stephen. He was of the tribe of Benjamin (Phil. 3: 5); his father, though a Jew, had been admitted to Roman citizenship, and Paul was therefore a "Roman" (Acts 22: 28); he was born at Tarsus, a Grecian city, the capital of Cilicia; there he had become familiar with Grecian literature, as well as educated in the law; at what time we know not, but while still young he went to Jerusalem to study in the great Rabbinical schools, and had the celebrated Gamaliel for his teacher (Acts 22: 3); had according to Jewish custom, learned a trade, being a tent-maker (Acts 18: 3); was a Pharisee after the strictest manner of the sect (Acts 23: 6). How long he had been in Jerusalem when he appears in this history, whether he was there for the second time, or had not returned after his attendance at the school of Gamaliel, is uncertain, but when we first behold him he is a "young man," prominent and influential, active in his opposition to the church, and a trusted leader of its enemies. **Went unto the high priest.** Probably Theophilus, the son of Annas, who was made high priest by the Romans in A. D. 37. He was a Sadducee.

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[a] 1 Kings 48: 12: Ezek. 3: 12-14. [b] Psa. 119: 14, 111. [c] Acts 8: 3; Gal. 1: 13.

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And[a] as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?[b]

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. *It is* hard for thee to kick[c] against the pricks.

6 And he, trembling and astonished, said, Lord, what[d] wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but[e] seeing no man.

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[a] 1 Cor. 15:8, [b] Matt. 25:40, 45. [c] Acts 5:39. [d] Acts 16:30. [e] Dan. 10:7.

2. **Desired of him letters.** A commission and letter addressed to the rulers of synagogues. The sway of the high priest was recognized in the synagogues of all the East. He was a sort of pope with the Sanhedrim for his cardinals. **To Damascus.** Situated about 140 miles northeast of Jerusalem, east of Mt. Hermon, in Syria, a beautiful city in a fertile spot redeemed from the desert by the mountain streams, Abana and Pharpar. It is one of the oldest cities in the world, existed in the time of Abraham, and now has about 150,000 inhabitants. **Of this way.** The way of Christ, a phrase often applied in the New Testament to Christianity. Paul's commission, while given in the name of the high priest, was from the Sanhedrim (Acts 26: 10).

3. **And as he journeyed.** It would require six or seven days to make the journey. It was probably made on foot. **There shined round about him a light.** Brighter than the sun (Acts 26: 13). It was the splendor of the glorified Savior as seen at the Transfiguration, or by John at Patmos. In order to get the full history of this revelation of Christ and Paul's conversion, we must compare the accounts given by Paul himself in chapters 22 and 26 with Luke's account here.

4. **Heard a voice.** After he had fallen. Not a sound merely, but words that he could understand. **Why persecutest thou me?** Observe how Christ sympathizes with his persecuted followers. The blows that fall upon them, fall upon him. If Saul strikes the disciples in Damascus, Christ feels the blows in heaven.

5. **Who art thou, Lord?** Sure that it was a supernatural communication, though he might possibly suspect its source, he did not yet know that it came from Christ. Perhaps at times he had had misgivings that he might be wrong, but he was sincere. **I am Jesus.** It is not said, "the Christ," but Jesus, the crucified one against whom Saul was raging. Had the answer been "the Christ," or the Son of God, Saul might still have doubted whether this was Jesus. **It is hard for thee to kick, etc.** Omitted here by the Revision, but found in Acts 26: 14. The idea is, that he is injuring himself, like the ox that kicks back on the goads used to urge him forward.

6. **Arise, and go into the city, and it shall be told thee, etc.** The question to which this seems to be the answer is omitted in the Revision and the oldest MSS. He must enter the church just as others. The Lord had appeared to him in order that he might be qualified for apostleship by having seen Christ, but he must learn the way of the gospel from one of its preachers. Christ never told a mortal how to be saved after he gave the Great Commission to the church.

7. **And the men . . . hearing a voice, but seeing no man.** They were dumb with amazement, but did not see Christ, who was only revealed to Saul. They heard the sound, but the words were for Saul and only understood by him. Compare with Acts 22: 9. The two passages taken together mean that they heard a sound, but no words.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias;[a] and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man,[b] how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call[c] on thy name.

15 But the Lord said unto him, Go thy way: for[d] he is a chosen vessel unto me, to bear my name before[e] the Gentiles and kings,[f] and the[g] children of Israel:

16 For I will shew him how great things he must suffer[h] for my name's sake.

17 And Ananias went his way, and entered into the house; and putting[i] his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared

man. And Saul arose from 8
the earth; and when his
eyes were opened, he saw
nothing; and they led him
by the hand, and brought
him into Damascus. And 9
he was three days without
sight, and did neither eat
nor drink.
Now there was a certain 10
disciple at Damascus,
named Ananias; and the
Lord said unto him in a
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said, Behold, I *am here*,
Lord. And the Lord *said* 11
unto him, Arise, and go to
the street which is called
Straight, and inquire in the
house of Judas for one
named Saul, a man of Tarsus:
for behold, he prayeth;
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Jesus, who appeared unto
thee in the way which thou

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[a] Acts 22:12. [b] 1 Tim. 1:13. [c] 1 Cor. 1:2; 2 Tim. 2:22. [d] Acts 13:2; Rom. 1:1; 1 Cor. 15:10; Gal. 1:15; Eph. 3:7,8. [e] Rom. 11:13. Gal. 2:7, 8. [f] Acts 25:23, &c. [g] Acts 28:17, &c. [h] Acts 20:23; 2 Cor. 11:23-27; 2 Tim. 1:11,12. [i] Acts 8:17.

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8. He saw no man. His eyes were blinded by the brightness of the Lord. He who had come with such power to Damascus had to be led helpless into the city.

10. A certain disciple . . named Ananias. He is named nowhere but in connection with the conversion of Saul. As in the case of Philip sent by the angel to the eunuch, so he is sent by revelation to Saul. A revelation was needful from the fact that Saul was a terror to the church and all would avoid him.

11, 12. Go into the street which is called Straight. This street ran in a direct line from gate to gate, east and west, and was anciently 100 feet wide and celebrated for its magnificence. It is now contracted and mean. **Inquire in the house of Judas.** Nothing more is known of this Judas. **For Saul, of Tarsus.** As the name was not uncommon, he is designated by his native city, "no mean city," a place of 30,000 inhabitants, 20,000 at present, then celebrated for its schools. It was the Cilician capital. **He prayeth.** An assurance that Ananias would be favorably received. Besides, in his prayer, the vision came that Ananias would come.

13, 14. Ananias answered. In view of the terrible record of Saul the fears of Ananias were not unreasonable.

15. He is a chosen vessel unto me. On this account the Lord appeared to him. See Acts 26:16. The Lord appeared unto him "for this purpose, to make him a minister and a *witness*." Unless a man is called like Saul to be an apostle he need not expect such a vision. **To bear my name before the Gentiles.** His mission as the apostle to the Gentiles is pointed out. **And kings.** He not only bore witness before Roman rulers, but before King Agrippa and the emperor Nero.

17. Ananias . . . putting his hands on him. Not to convey a gift, but as a friendly act, sigunto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and[a] be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.[b]

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were[c] amazed, and said, Is not this he[d] that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength,[e] and confounded the[f] Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel[g] to kill him:

24 But their laying await was known of Saul: and they watched[h] the gates day and night to kill him.

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thou mayest receive thy
sight, and be filled with the
Holy Ghost. And straight 18
way there fell from his
eyes as it were scales, and
he received his sight; and
he arose and was baptized;
and he took food and was 19
strengthened.
And he was certain days
with the disciples which
were at Damascus. And 20
straightway in the synagogues
he proclaimed Jesus,
that he is the Son of
God. And all that heard 21
him were amazed, and said,
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and he had come hither for
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the Jews which dwelt at
Damascus, proving that this
is the Christ.
And when many days 23
were fulfilled, the Jews took
counsel together to kill him:
but their plot became 24
known to Saul. And they
watched the gates also day
and night that they might

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[a] Acts 2:4. [b] Acts 26:20; Gal. 1:17. [c] Gal. 1:13, 23. [d] Acts 8:3. [e] Psa. 84:7. [f] Acts 18:28. [g] Acts 23:12; 25:3. [h] 2 Cor. 11:26, &c.; Psa. 21:11; 37:32, 33.

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nificant of God's blessing. His sight returned immediately after. There is no proof whatever that any spiritual gifts were imparted, nor that any but apostles could confer these gifts, and Paul always asserted that he received his signs of apostleship, not of men, but of Christ. See Gal. 1:1, 11, 12. "The being filled with the Holy Spirit" took place after the baptism at the hands of Ananias.

18. He arose, and was baptized. The account is more fully given by Paul himself (Acts 22:13-16). Ananias said, "Receive thy sight, and in the same hour I looked upon him." Then, after stating why the Lord had called him, he added: "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Note (1) that "tarrying" for weeks or months before baptism was then unknown; (2) that there would be no necessity of "arising," if water was applied in baptism, but there would be if he had to go to a place suitable for immersion; (3) that the term *wash* (Greek, "bathe") implies more than a sprinkling or pouring; (4) that neither Ananias nor Paul (22:16) understood that his sins were remitted before baptism. Compare Acts 2:38 and 22:16.

19. Then was Saul certain days with the disciples. In worship and intercourse with them. He must learn more experimentally of the church before preaching.

20. Straightway. Following this he began to preach **Christ in the synagogues.** *Jesus* in the Revision. He preached that the Crucified Jesus is the Son of God.

21. All that heard him were amazed. They had heard of his former zeal against the church and of his being sent to Damascus, but as yet had not learned of his conversion.

22. Saul increased the more in strength. Grew continually in power to preach Christ.

23. After that many days were fulfilled. A long period, probably at least three years. Luke's narrative is very condensed. He is not writing a history of Saul, but of the founding of the church. We learn from Paul (Gal. 1:16-18) that he spent at this time a long period in Arabia, and after this returned to Damascus. It was at his return that this persecution broke out. **The Jews took counsel to kill him.** See 2 Cor. 11:32, for additional information. At this time Damascus was in the temporary possession of Aretas, an Arabian potentate. Less scrupulous than the Roman rulers, he was willing to please Saul's Jewish enemies, who were numerous and influential, by putting him to death.

24. They watched the gates. "The governor, under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me" (2 Cor. 11:32).

25 Then the disciples took him by night, and let[a] *him* down by the wall in a basket.

26 ¶ And when Saul was come[b] to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas[c] took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 Then[d] had the churches rest[e] throughout all Judea, and Galilee, and Samaria, and were edified;[f] and walking[g] in the fear of the Lord, and in the comfort[h] of the Holy Ghost, were multiplied.[i]

kill him: but his disciples 25
took him by night, and let
him down through the wall,
lowering him in a basket.

And when he was come to 26
Jerusalem, he assayed to
join himself to the disciples: and they were all
afraid of him, not believing that he was a disciple.
But Barnabas took him, 27
and brought him to the
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Lord in the way, and that
he had spoken to him, and
how at Damascus he had
preached boldly in the
name of Jesus. And he 28
was with them going in and
going out at Jerusalem,
preaching boldly in the 29
name of the Lord: and he
spake and disputed against
the Grecian Jews; but they
went about to kill him.
And when the brethren 30
knew it, they brought him
down to Cæsarea, and sent
him forth to Tarsus.

So the church throughout 31
all Judæa and Galilee and
Samaria had peace, being
edified; and, walking in the
fear of the Lord and in the
comfort of the Holy Ghost,
was multiplied.

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[a] Josh. 2: 15. [b] Gal. 1: 18. [c] Acts 4: 36. [d] Acts 8: 1; Zech. 9: 1. [e] Psa. 94: 13. [f] Rom. 14: 19. [g] Psa. 86: 11; Col. 1: 10. [h] John 14: 16, 17. [i] Zech. 8: 20, 22.

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25. Let him down by the wall. As the gates were guarded, there was no escape that way. Houses built against or on the wall, would afford an opportunity of letting him down on the outside. "And through a window, in a basket, was I let down by the wall and escaped his hands" (2 Cor. 11: 33).

26. And when Saul was come to Jerusalem. Three years had passed since he left the city, a proud, talented young Pharisee, with brilliant worldly prospects, the honored agent of the Sanhedrim, commissioned to stamp out Christianity at Damascus. He now returns a disciple of him whom he sought to destroy, his bright worldly prospects all forfeited, an outcast from his own nation, persecuted and hated. Why this change? No explanation is possible, save that given in this history and by himself. **They were afraid of him.** Little was known in the church of the change. A great part of the three years were spent in Arabia, probably in study and preparation for his great work. They had known so much of his fury in the past that they feared him still. His appearance in the church would be much like that of Ingersoll in a Christian convention.

27. Barnabas took him. See Acts 4: 36. Barnabas was a Helenist like Saul. When he vouched for him to the apostles their distrust ended. Paul (Gal. 1: 18) gives an account of this visit to the apostles.

29. He disputed against the Grecians. The Jews in Jerusalem who had been born in foreign countries and spoke the Greek language. See notes on Acts 6: 1.

30. They brought him down to Cæsarea. The same class of Jews who had raised the persecution against Stephen now sought the death of Saul. By the aid of the brethren he was taken to the seaport of Cæsarea and sailed for his old home at Tarsus. Some think, however, from Gal. 1: 21, that the journey was made by land through Syria. It is more likely that he sailed from Cæsarea to Seleucia in Syria, and from thence made his way to Tarsus. Four or five years pass before the next mention of Saul in Acts (12: 26), an interval passed in preaching Christ (Gal. 1: 23), and resulting in the planting of churches in Cilicia (Acts 15: 23, 41).

31. Then had the churches rest. After the departure of Saul there was a cessation of persecution for several years. The reason is found in the history of the times. The Roman emperor, Caligula, had ordered his statute to be placed in the temple at Jerusalem for worship, a desecration of the temple, and the Jews were too much engaged in their efforts to prevent this to persecute the church. **Edified.** Built up. **Were multiplied.** The result, always, of "walking in the fear of the Lord and comfort of the Holy Spirit."

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh[a] thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and[b] Saron saw him, and turned[c] to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which, by interpretation, is called Dorcas: this woman was full[d] of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while[e] she was with them.

40 But Peter put[f] them all forth, and kneeled down and prayed; and, turning *him* to the body, said, Tabitha,[g] arise. And she opened her eyes: and when she saw Peter, she sat up.

And it came to pass, as 32
Peter went throughout all
parts, he came down also to
the saints which dwelt at
Lydda. And there he found 33
a certain man named
Æneas, which had kept his
bed eight years; for he was
palsied. And Peter said 34
unto him, Æneas, Jesus
Christ healeth thee: arise,
and make thy bed. And
straightway he arose. And 35
all that dwelt at Lydda and
in Sharon saw him, and
they turned to the Lord.

Now there was at Joppa a 36
certain disciple named Tabitha,
which by interpretation
is called Dorcas: this
woman was full of good
works and almsdeeds
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came to pass in those days,
that she fell sick, and died:
and when they had washed
her, they laid her in an
upper chamber. And as 38
Lydda was nigh unto Joppa,
the disciples, hearing that
Peter was there, sent two
men unto him, intreating
him, Delay not to come on
unto us. And Peter arose 39
and went with them. And
when he was come, they
brought him into the upper
chamber: and all the widows
stood by him weeping,
and shewing the coats and
garments which Dorcas
made, while she was with
them. But Peter put them 40
all forth, and kneeled
down, and prayed; and
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Tabitha, arise. And she
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a Acts 3:6, 16; 4:10. *b* 1 Chron. 5:16. *c* Acts 11:21; 2 Cor. 3:16. *d* 1 Tim. 2:10; Tit. 2:7, 14. *e* Eccl. 9:10. *f* Matt. 9:25. *g* Mark 5:41, 42; John 11:43.

32-34. As Peter passed throughout all quarters. Visiting the churches of Judea. **At Lydda.** A town in the sea-coast plain, now called Ludd, not far from Joppa. Here he healed a cripple of eight years. Observe that he ascribes the power to Christ.

35. All that dwelt at Lydda and Saron. In the plain of Sharon, a term often applied to the sea-coast plain between Joppa and Cæsarea. See Song of Solomon 2:1. The passage means, not that every soul turned, but that there was a general turning as the result of the miracle.

36. There was at Joppa. The seaport of Jerusalem from the times of David to the present day, situated in a fertile plain now celebrated for its fine oranges, of which vast quantities are shipped from the port. Here named as the home of Tabitha, or Dorcas in the Greek (meaning "gazelle"), a saintly Christian noted for her deeds of love.

37. Washed, . . laid her in an upper chamber. Prepared for burial. The place was the large upper room on the upper floor of Eastern houses, usually used as a guest chamber.

38. 39. They sent unto him two men. The fame of his miracles was so well known that they probably hoped that he might restore her to life. **The widows stood by him weeping.** They had been the objects of her benevolence.

40. Peter put them all forth. Compare 1 Kings 17:19-23; 2 Kings 4:32-36; Matt. 9:25. Perhaps that his whole soul might be fixed on the Lord in prayer. It was on his knees that he was made to feel that the Lord had given him power. In his prayer he called on the name of Christ, was answered, and only needed to say, "Tabitha, arise," and "she opened her eyes" It was the first miracle in which death was overcome at the hands of an apostle.

41 And he gave her *his* hand, and lifted her up; and when he had called the saints and widows, he[a] presented her alive.

42 And it was known throughout all Joppa; and[b] many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAPTER X.

The Doors of the Kingdom Opened to the Gentiles.

SUMMARY.—The Centurion Cornelius. His Vision. His Messengers Sent to Joppa. Peter's Vision the Next Day. Peter Directed to Go to Cæsarea. Peter Preacheth Christ to Cornelius and His Household. The Holy Spirit Falls on the Gentiles. The Gentiles Baptized.

1 There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian *band*,

2 *A* devout[c] *man*, and one that feared[d] God with all[e] his house, which gave much alms to[f] the people, and prayed[g] to God alway.

3 He saw in a vision evidently, about the ninth hour of the day, an angel [h]of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial[i] before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

And he gave her his hand, 41
and raised her up; and calling the saints and widows,
he presented her alive. And 42
it became known throughout all Joppa: and many
believed on the Lord. And 43
it came to pass, that he
abode many days in Joppa
with one Simon a tanner.

CHAPTER X.

Now *there was* a certain 1
man in Cæsarea, Cornelius
by name, a centurion of
the band called the Italian
band, a devout man, and 2
one that feared God with
all his house, who gave
much alms to the people,
and prayed to God alway.
He saw in a vision openly, 3
as it were about the ninth
hour of the day, an angel
of God coming in unto
him, and saying to him,
Cornelius. And he, fastening 4
his eyes upon him, and
being affrighted, said, What
is it, Lord? And he said
unto him, Thy prayers and
thine alms are gone up for
a memorial before God.
And now send men to 5
Joppa, and fetch one Simon,
who is surnamed Pe-

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a 1 Kings 17:23. *b* John 12:11. *c* Acts 8:2; 22:12. *d* Eccl. 7:18. *e* Acts 18:8; Gen. 18:19; Psa. 101:2-7. *f* Psa. 41:1. *g* Psa. 119:2; Prov. 2:3-5. *h* Heb. 1:14. *i* Isa. 45:19.

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42. Many believed in the Lord. The knowledge of the miracle worked this result.

43. Tarried many days. Perhaps a year. Joppa was a large city and a favorable field for work. Here Peter was found, at "the house of Simon the tanner," when called to Cæsarea by the messengers of Cornelius. It was by the seaside (10:32), and a house is still pointed out, close to the sea-shore, as that of Simon, which Dean Stanley believes to be on the original site.

1. A certain man in Cæsarea named Cornelius. Cæsarea, at this time the chief seaport of Palestine and the Roman capital, was their military headquarters. Cornelius, a Gentile, a Roman officer, is one of three centurions named favorably in the New Testament, Julius (Acts 27:1-3), the centurion at the cross, and the centurion who built the synagogue at Capernaum (Luke 7:2). The office corresponded to the modern captain. **The Italian band.** A cohort, composed of about 600 men. Many of the conquered races served in the Roman armies, but this cohort was made up of Italians. At the residence of the Roman procurator would be placed a body of troops on which he could rely.

2. A devout man. This is stated of Gentiles in several places in Acts, and always means those who had abandoned heathenism and turned to Jehovah. They had not become Jews, but were trying to worship the One God. The greater part of the first Gentile converts were made up of this class. He was benevolent and a man of prayer.

3. He saw in a vision evidently. "Openly," distinctly. **About the ninth hour.** Three o'clock. One of the Jewish hours of prayer (Acts 3:1).

4. What is it, Lord? Filled with awe, he inquired the meaning of the appearance. **Thy prayers and thine alms are come up for a memorial.** He was heard because he was yearning for light and using all the light he had.

5. Send men to Joppa. He is not told to go, because a soldier could not leave his post without orders, but to send. Joppa is about thirty miles south of Cæsarea.

6 He lodgeth with one Simon[a] a tanner, whose house is by the sea-side: he shall tell thee[b] what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went[c] on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray about the sixth hour.

10 And he became very hungry, and would have eaten: but, while they made ready, he fell into a trance,

11 And saw[d] heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth;

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is[e] common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed,[f] *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

ter: he lodgeth with one 6
Simon a tanner, whose
house is by the sea side.
And when the angel that 7
spake unto him was departed,
he called two of his
household servants, and a
devout soldier of them that
waited on him continually;
and having rehearsed all 8
things unto them, he sent
them to Joppa.
Now on the morrow, as 9
they were on their journey,
and drew nigh unto the
city, Peter went up upon
the housetop to pray, about
the sixth hour: and he became 10
hungry, and desired
to eat: but while they made
ready, he fell into a trance;
and he beholdeth the heaven 11
opened, and a certain
vessel descending, as it
were a great sheet, let
down by four corners upon
the earth: wherein were 12
all manner of fourfooted
beasts and creeping things
of the earth and fowls of
the heaven. And there 13
came a voice to him, Rise,
Peter; kill and eat. But 14
Peter said, Not so, Lord;
for I have never eaten any
thing that is common and
unclean. And a voice *came* 15
unto him again the second
time, What God hath cleansed,
make not thou common. And this was done 16
thrice: and straightway the
vessel was received up into
heaven.

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[a] Acts 9:43. [b] Acts 11:14. [c] Acts 11:5, &c. [d] Acts 7:56; Rev. 19:11. [e] Lev. 11:2, &c.; 20:25; Deut. 14:3, &c.; Ezek. 4:14. [f] Matt. 15:11; Rom. 14:14, &c.; 1 Cor. 10:25; 1 Tim. 4:4.

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6. Simon the tanner, whose house is by the sea-side. See notes on 9:43. Tanners were required, by the ancient sanitary laws, to live outside city walls, and had to be near plenty of water (Hackett). **Tell thee what thou oughtest to do.** As the angel says that his prayer was heard, he had surely prayed that he might know what to do.

7. Two of his household servants, and a devout soldier. The first were his personal servants, the second of his military household; all, no doubt, "devout."

9. On the morrow, as they . . . drew nigh to the city. Starting in the evening, after three o'clock, they could be near Joppa, thirty miles distant, the next day "at the sixth hour," or about twelve o'clock. **Went up on the housetop to pray.** To the flat roof of the house, surrounded by the usual balustrade about four feet high. a place of retirement, and often the sleeping place of the family in the warm season. Moses (Deut. 22:8) required balustrades to the roofs. See also 1 Sam. 9:25.

10. Fell into a trance. A rapt condition, when he was transported out of himself into a mental condition that fitted him to see divine things. See 2 Cor. 12:2; Rev. 1:10.

11-15. Saw heaven opened. The meaning of the vision is plain. Peter was hungry. He saw, let down from heaven, all kinds of animals, those ceremonially unclean and prohibited by the Mosaic law, as well as others, and was told to kill and eat. When he answered that he had never eaten anything *common* (as opposed to holy) *and unclean*, that is, forbidden by Moses, he was told that what God had cleansed was not common or unclean. This could only mean that the ceremonial distinctions of the law (Lev. chap. 11, and Deut. chap. 14) were abrogated. It was at this time that the messengers from a Gentile, one of a class with which even Peter would not eat, yet for which Christ had died, presented themselves. The object of the vision was to show Peter that it was the will of the Lord that he should go.

16. This was done thrice. The voice spoke three times. See verse 15.

17 ¶ Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry[a] for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit[b] said unto him, Behold, three men seek thee.

20 Arise[c] therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report[d] among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 ¶ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand[e] up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing[f] for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me[g] that I should not call any man common or unclean.

Now while Peter was 17
much perplexed in himself
what the vision which he
had seen might mean, behold, the men that were
sent by Cornelius, having
made inquiry for Simon's
house, stood before the
gate, and called and asked 18
whether Simon, which was
surnamed Peter, were lodging there. And while Peter 19
thought on the vision, the
Spirit said unto him, Behold, three men seek thee.
But arise, and get thee 20
down, and go with them,
nothing doubting: for I
have sent them. And Peter 21
went down to the men, and
said, Behold, I am he whom
ye seek: what is the cause
wherefore ye are come?
And they said, Cornelius a 22
centurion, a righteous man
and one that feareth God,
and well reported of by all
the nation of the Jews, was
warned *of God* by a holy
angel to send for thee into
his house, and to hear
words from thee. So he 23
called them in and lodged
them.

And on the morrow he
arose and went forth with
them, and certain of the
brethren from Joppa accompanied him. And on 24
the morrow they entered
into Cæsarea. And Cornelius was waiting for them,
having called together his
kinsmen and his near
friends. And when it came 25
to pass that Peter entered,
Cornelius met him, and fell
down at his feet, and worshipped him. But Peter 26
raised him up, saying,
Stand up; I myself also am
a man. And as he talked 27
with him, he went in, and
findeth many come together: and he said unto them, 28
Ye yourselves know how
that it is an unlawful thing
for a man that is a Jew to
join himself or come unto
one of another nation; and
yet unto me hath God shewed that I should not call
any man common or un-

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[a] Acts 9:43. [b] Acts 11:12. [c] Acts 15:7. [d] Acts 22:12; Heb. 11:2. [e] Acts 14:14,15; Rev. 19:10; 22:9. [f] John 4: [g] Acts 15:8, 9; Eph. 3:6.

17-23. While Peter doubted. Doubted, not what the Lord had said, but what was the special object. It was while he was thinking over the matter that the messengers came. The Spirit told him their purpose and what he must do. He, therefore, called in the men, took care of them till the next day, and then returned with them. Six Jewish brethren from Joppa went with him (11:12).

24. And the morrow after. Parts of two days were employed on the journey. **Cornelius . . had called together his kinsmen and near friends,** who were like minded with himself.

25, 26. Cornelius met him, and fell down at his feet. Meeting him, as he entered, he cast himself at his feet as God's messenger. Observe Peter's conduct: Instead of receiving worship, as the popes who claim to be his successors, he forbade him, as he was "only a man." Not even an angel ought to be worshiped (Rev. 22:9), only God.

28. Ye know that it is unlawful. Contrary to Jewish customs. Moses prohibited intermarriages

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me[a] in bright clothing,

31 And said, Cornelius, thy[b] prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the seaside: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now[c] therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God[d] is no respecter of persons:

35 But in[e] every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preaching peace[f] by Jesus Christ; (he is[g] Lord of all;)

37 That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached:

38 How God anointed[h] Jesus of Nazareth with the Holy Ghost, and with power: who[i] went about doing good, and healing all that were oppressed[j] of the devil: for[k] God was with him.

clean: wherefore also I 29
came without gainsaying,
when I was sent for. I ask
therefore with what intent
ye sent for me. And Corne- 30
lius said, Four days ago,
until this hour, I was keep-
ing the ninth hour of pray-
er in my house; and be-
hold, a man stood before
me in bright apparel, and 31
saith, Cornelius, thy prayer
is heard, and thine alms
are had in remembrance in
the sight of God. Send 32
therefore to Joppa, and call
unto thee Simon, who is
surnamed Peter; he lodg-
eth in the house of Simon
a tanner, by the sea side.
Forthwith therefore I sent 33
to thee; and thou hast well
done that thou art come.
Now therefore we are all
here present in the sight of
God, to hear all things that
have been commanded thee
of the Lord. And Peter 34
opened his mouth, and said,
Of a truth I perceive that
God is no respecter of per-
sons: but in every nation 35
he that feareth him, and
worketh righteousness, is
acceptable to him. The 36
word which he sent unto
the children of Israel,
preaching good tidings of
peace by Jesus Christ (he
is Lord of all)—that saying 37
ye yourselves know, which
was published throughout
all Judæa, beginning from
Galilee, after the baptism
which John preached; *even* 38
Jesus of Nazareth, how that
God anointed him with the
Holy Ghost and with pow-
er: who went about doing
good, and healing all that
were oppressed of the dev-
il; for God was with him.

and religious intercourse, but the Jews carried their restrictions beyond both the letter and the spirit of the law. They would not eat with the uncircumcised (Gal. 2: 12).

33. We are all here present before God to hear. It was an assembly of "devout" men who recognized the fact that Peter had a message of the Lord for them; the first Gentile audience that ever listened to a gospel sermon.

34, 35. Then Peter opened his mouth. The same preacher who, on the day of Pentecost, declared the conditions of salvation to the Jews now declares them for the first time to the Gentiles. To him Christ gave the keys (Matt. 16: 9) of the kingdom, and with them he opened its doors to both Jew and Gentile. **I perceive that God is no respecter of persons.** It has just dawned upon him that Jew and Gentile are on the same footing in God's sight. Those who fear the Lord in any nation, of any race, will be accepted.

36-38. The word which God sent unto the children of Israel. The message of Christ. **That word . . ye know.** Have heard of, but not fully. **After the baptism which John preached.** Christ's ministry began from his baptism by John. **How God anointed Jesus of Nazareth.** At his baptism, and made him *the Anointed.* He gives a condensed summary of the ministry of Jesus. Luke has only preserved the substance of what Peter said.

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[a] Acts 1: 10; Matt. 28: 3. [b] Dan. 10: 12; Heb. 6: 10. [c] Deut. 5: 27. [d] Deut. 10: 17; 2 Chron. 19: 7; Job 34: 19; Rom. 2:11; Gal. 2: 6; 1 Pet. 1:17. [e] Rom. 2:13, 27; 3:22, 29; 10:12, 13; Eph. 2:13, 18. [f] Isa. 57:19; Col. 1:20. [g] Psa. 24:7-10; Matt. 28:18; Rom. 14:9; 1 Cor. 15:27; Eph. 1:20-22; 1 Pet. 3:22; Rev. 17:14. [h] Luke 4:18; Heb. 1:9. [i] Matt. 12: 15. [j] 1 John 3: 8. [k] John 3: 2.

39 And we[a] are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree:

40 Him God raised up[b] the third day, and shewed him openly;

41 Not[c] to all the people, but unto witnesses chosen before[d] of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us[e] to preach unto the people, and to testify that[f] it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him[g] give all the prophets witness, that, through his name, whosoever[h] believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost[i] fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak[j] with tongues, and magnify God. Then answered Peter,

47 Can[k] any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

And we are witnesses of all 39
things which he did both
in the country of the Jews,
and in Jerusalem; whom
also they slew, hanging him
on a tree. Him God raised 40
up the third day, and gave
him to be made manifest,
not to all the people, but 41
unto witnesses that were
chosen before of God, *even*
to us, who did eat and
drink with him after he
rose from the dead. And 42
he charged us to preach
unto the people, and to testify that this is he which is
ordained of God *to be* the
Judge of quick and dead.
To him bear all the proph- 43
ets witness, that through
his name every one that
believeth on him shall receive remission of sins.
While Peter yet spake 44
these words, the Holy Ghost
fell on all them which
heard the word. And they 45
of the circumcision which
believed were amazed, as
many as came with Peter,
because that on the Gentiles also was poured out
the gift of the Holy Ghost.
For they heard them speak 46
with tongues, and magnify
God. Then answered Peter,
Can any man forbid the 47
water, that these should
not be baptized, which have
received the Holy Ghost as

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[a] Acts 2: 32; Luke 24: 48. [b] Matt. 28: 1, 2. [c] John 14: 22; chaps. 20, 21. [d] John 15: 16. [e] Matt. 28: 19, 20. [f] Acts 17:31; John 5:22, 27; 2 Cor. 5: 10; 1 Pet. 4: 5. [g] Luke 24: 27, 44; John 5:39. [h] John 3: 14-17; Rom. 10: 11. [i] Acts 4: 31. [j] Acts 2: 4. [k] Acts 8: 12.

39-41. We are witnesses. Not only of his life and power, but of his resurrection.

42. He commanded us to preach. In the Great Commission.

43. To him give all the prophets witness. By their testimony of the Christ, which is so prominent a feature of prophecy. See Isa. 53: 11; 55: 1-3; Joel 2: 32. **That through his name, etc.** Three important facts are stated: (1) That remission of sins is in the name of Christ; (2) that it is only granted on condition of belief upon him; that is, trust in his name; (3) that *whosoever* believes thus, Jew or Gentile, shall receive remission of sins.

44. While Peter yet spake these words, the Holy Ghost fell on all them which heard. The kinsmen and intimate friends of Cornelius, as well as on him (verse 24).

45. They of the circumcision. The Jews who went with Peter. They were astonished that the Holy Spirit should fall on Gentiles. This miraculous outpouring was extraordinary, and the object is plain, viz: to convince Peter and his fellow Jews that God had accepted the Gentiles; the same reason for which Peter's vision had been given. This is the only instance recorded of the Spirit falling on unbaptized persons. This exception is made to convince the Jewish Christians that uncircumcised Gentiles were fit subjects of baptism. Peter had to recall this fact in order to convince the church at Jerusalem that he had done right (11: 2, 3; 15). As on Pentecost the Holy Spirit fell on Jews, so now when Gentiles receive the gospel they are baptized with the Holy Spirit (11: 15, 16).

47. Can any man forbid water, that these should not be baptized? Peter's scruples were overcome. He was now satisfied that the gospel was for Gentiles as well as Jews. God had made no difference in the baptism of the Holy Spirit. He asks his Jewish brethren if any man can give a reason why they should not be baptized. Wesley says: "How easily is the question decided if we take the word of God for our rule. Either men have received the Holy Spirit, or not. If they have not, then *Repent*, saith God, *and be baptized, and ye shall receive the gift of the Holy Spirit.* If they have been baptized with the Holy Spirit, then *who can forbid water?*"

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

Peter's Defence before the Church at Jerusalem.

Summary.—Peter's Course at Cæsarea Called in Question. He Defends Himself by Relating His Vision. And the Descent of the Holy Spirit on the Gentiles. The Church, Convinced, Glorify God. The Missionary Work of those Scattered Abroad. The Conversion of Gentiles at Antioch. Barnabas Sent to Antioch by the Church. Saul Brought from Tarsus. Famine Predicted. Collections for the Relief of Jerusalem.

1 And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they[a] that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of[b] Joppa praying: and in a trance I saw a vision, A certain vessel descended, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay, and eat.

well as we? And he com- 48
manded them to be baptized
in the name of Jesus
Christ. Then prayed they
him to tarry certain days.

CHAPTER XI.

Now the apostles and the 1
brethren that were in Judæa
heard that the Gentiles also
had received the word of
God. And when Peter was 2
come up to Jerusalem, they
that were of the circumcision
contended with him,
saying, Thou wentest in to 3
men uncircumcised, and
didst eat with them. But 4
Peter began, and expounded
the matter unto them in
order, saying, I was in the 5
city of Joppa praying: and
in a trance I saw a vision, a
certain vessel descending,
as it were a great sheet let
down from heaven by four
corners; and it came even
unto me: upon the which 6
when I had fastened mine
eyes, I considered, and saw
the fourfooted beasts of
the earth and wild beasts
and creeping things and
fowls of the heaven. And 7
I heard also a voice saying
unto me, Rise, Peter; kill

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a Acts 10: 23, 28; Gal. 2: 12. *b* Acts 10: 9, &c.

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48. Commanded them to be baptized. All who heard and upon whom the Holy Spirit fell. **In the name of the Lord.** In acknowledgment of his authority. All the baptisms of Acts are *in* his name, but *into* the names of the Father, and the Son, and the Holy Spirit.

1, 2. They of the circumcision contended with him. The Jewish Christians, of whom the church at Jerusalem was entirely composed. The Gentiles of Cæsarea were the first uncircumcised persons admitted, the Samaritans being a circumcised people. The apostles and church generally seemed to understand that Jesus was the world's Savior, but thought that all who came to him must accept Judaism also and be circumcised before baptism. How deep-rooted their ideas were is shown by Peter's own case. It took (1) a vision, (2) the command of the Lord, (3) the call of Cornelius, and (4) the descent of the Holy Spirit on the Gentiles, to remove his and his brethren's scruples about baptizing the Gentiles. It is, therefore, no wonder that his course was called in question.

3. Thou . . . didst eat with them. This was a positive violation, not of the laws of Moses, but of the rules of the orthodox Jews. Though Peter laid aside his Jewish exclusiveness at Cæsarea, he at least once afterwards relapsed (Gal. 2: 12).

4-17. But Peter rehearsed the matter from the beginning. Thus showing that he acted under the Divine orders. See notes in preceding chapter. **These six brethren accompanied me.** These were brethren of Joppa, but Peter had taken them to Jerusalem to confirm his words. He knew his course would be called in question. **Whereby thou and all thy house shall be saved.** Note the import of these words of the angel to Cornelius: (1) Notwithstanding his prayers, alms, devotion, and justice, he

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit[a] bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words,[b] whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as[c] on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John[d] indeed baptized with water; but[e] ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave[f] them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what[g] was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles[h] granted repentance unto life.

19 ¶ Now they[i] which were scattered abroad, upon the persecution that arose about Stephen, travel-

and eat. But I said, Not 8
so, Lord: for nothing common or unclean hath ever
entered into my mouth.
But a voice answered the 9
second time out of heaven,
What God hath cleansed,
make not thou common.
And this was done thrice: 10
and all were drawn up
again into heaven. And 11
behold, forthwith three
men stood before the house
in which we were, having
been sent from Cæsarea
unto me. And the Spirit 12
bade me go with them,
making no distinction.
And these six brethren also
accompanied me; and we
entered into the man's
house: and he told us how 13
he had seen the angel standing in his house, and saying, Send to Joppa, and
fetch Simon, whose surname is Peter; who shall 14
speak unto thee words,
whereby thou shalt be
saved, thou and all thy
house. And as I began to 15
speak, the Holy Ghost fell
on them, even as on us at
the beginning. And I re- 16
membered the word of the
Lord, how that he said,
John indeed baptized with
water; but ye shall be baptized with the Holy Ghost.
If then God gave unto 17
them the like gift as *he did*
also unto us, when we believed on the Lord Jesus
Christ, who was I, that I
could withstand God? And 18
when they heard these
things, they held their
peace, and glorified God,
saying, Then to the Gentiles also hath God granted
repentance unto life.
They therefore that were 19
scattered abroad upon the
tribulation that arose about
Stephen travelled as far as

was not yet saved. Only the gospel could save him. God's mercy was shown in bringing him the gospel. (2) This is the first instance named in Acts of a household baptism. Were there any infants? Who are meant is seen by reference to 10:24, "his kinsmen and near friends." These "heard" (10:45), were baptized with the Holy Spirit, and baptized in water (10:47, 48). **As on us at the beginning.** Note that Peter compares the outpouring on the Gentiles with that of the day of Pentecost. He calls both instances "baptisms of the Holy Spirit." Miraculous signs accompanied each instance. Have we a right to speak of a baptism of the Holy Spirit without such signs? The gift of the Holy Spirit with its fruits (Gal. 5:22, 23) is promised to every obedient believer, but the baptism of the Holy Spirit seems to have been extraordinary and special. Note also that Peter calls the Day of Pentecost *the Beginning*. The Beginning of what? Of the preaching of the New Covenant, of the Great Commission, of the conditions of the gospel under the reign of the exalted King and Savior, of the church of Christ on earth. **What was I, that I could withstand God?** All these extraordinary signs were then given in order to show Peter and the Jewish Christians that the Gentiles were also accepted.

18. **They held their peace.** Gave up the controversy. They were convinced by the account, and assured that "God also to the Gentiles had granted repentance unto life;" *i. e.*, had removed the barriers in the way of the Gentiles repenting and finding life through Christ.

19. **Now they which were scattered abroad.** See 8:5. **Travelled as far as Phenice.**

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[a] John 16:13. [b] Psa. 19:7-11; John 6:63, 68. [c] Acts 2:4. [d] Acts 1:5; Matt. 3:11; John 1:26, 33. [e] Isa. 44:3; Joel 2:28. [f] Acts 15:8, 9. [g] Rom. 9:21-26. [h] Rom. 10:12, 13; 15:9, 16. [i] Acts 8:1.

ed as far as Phenice, and Cyprus, and Antioch, preaching the word to none but[a] unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians,[b] preaching the Lord Jesus.

21 And the[c] hand of the Lord was with them: and a great number believed, and turned[d] unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas,[e] that he should go as far as Antioch:

23 Who, when he came, and had seen the grace of God, was glad,[f] and exhorted[g] them all, that with purpose[h] of[i] heart they would cleave unto the Lord.

24 For he was a good man, and full[j] of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then[k] departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught[l] much people. And the disciples were called Christians first in Antioch.

Phœnicia, and Cyprus, and
Antioch, speaking the word
to none save only to Jews.
But there were some of 20
them, men of Cyprus and
Cyrene, who, when they
were come to Antioch,
spake unto the Greeks also,
preaching the Lord Jesus.
And the hand of the Lord 21
was with them: and a great
number that believed turned
unto the Lord. And the 22
report concerning them
came to the ears of the
church which was in Jerusalem:
and they sent forth
Barnabas as far as Antioch:
who, when he was come, 23
and had seen the grace of
God, was glad; and he exhorted
them all, that with
purpose of heart they would
cleave unto the Lord: for he 24
was a good man, and full of
the Holy Ghost and of faith:
and much people was added
unto the Lord. And he 25
went forth to Tarsus to seek
for Saul: and when he had 26
found him, he brought him
unto Antioch. And it came
to pass, that even for a
whole year they were gathered
together with the
church, and taught much
people; and that the disciples
were called Christians
first in Antioch.

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[a] Matt. 10: 6. [b] Acts 6: 1; 9:29. [c] Luke 1:66. [d] Acts 15: 19; 1 Thes. 1: 9. [e] Acts 9:27. [f] 3 John 4. [g] Acts 13: 48; 14:22. [h] Psa. 17:3; 2 Cor. 1:17. [i] Prov. 23:15, 26. [j] Acts 6:5. [k] Acts 9:27, 30. [l] Matt. 28:19.

Phœnicia. A long, fertile plain between the Lebanon mountains and the sea containing the famous cities of Tyre and Sidon. These preachers, perhaps, founded churches here, as we find them existing later (Acts 21: 4; 27: 3). **Cyprus.** The famous island in the Mediterranean. **Antioch.** The capital of the whole province of Syria, including Palestine, situated on the Orontes a short distance from the sea, at this time next after Rome and Alexandria of the cities of the world in greatness, commerce and wealth. It was cultured, luxurious and corrupt, a Greek civilization corrupted by the wealth and luxury of Asia; a sort of oriental Rome. **Preaching . . . unto the Jews only.** They departed before the Gentiles at Cæsarea were called to Christ.

20, 21. Cyrene. A great Grecian city of North Africa, with a large Jewish population. These preachers were Jews from Cyprus and Cyrene who had been converted at Jerusalem. **Spake unto the Grecians.** Greeks in the Revision. The preachers were "Grecians," *i. e.*, Hellenistic Jews (foreign Jews), but those to whom they spoke were *Greeks*, Gentiles, not of Jewish blood at all, I suppose "devout Greeks" who had turned from idols to seek the purer worship of Jehovah. These preachers, without knowledge of the call of the Gentiles, led by the spirit of Christ, preached the gospel to these Gentile seekers for light, with the result that "a great multitude believed and turned to the Lord."

22-24. Sent forth Barnabas. Barnabas was himself a Grecian Jew (Acts 4: 36), also the friend of Saul, another Grecian Jew (Acts 9: 27). He was chosen as a suitable man to go to Antioch and see whether there had been a real work of the Lord. When he had seen that it was **the grace of the Lord**, he rejoiced and gave it Godspeed, and the work grew more and more in this great metropolis. Note that this is the first church named outside of the bounds of Palestine. It was to become the great missionary center for the conversion of the Gentile world.

25, 26. Departed to seek Saul. Seeing the great opening, he knew that Saul was the best man to aid him. His trip to Tarsus is supposed to have been in A. D. 43; Saul to have departed from Jerusalem in A. D. 39; hence to have spent about four years in missionary work in "Syria and Cilicia." See notes on 9: 30. **A whole year.** A. D. 44; they continued the work with great success. **The disciples were first called Christians at Antioch.** The Jews called them "Nazarenes," or "Galileans." They

27 ¶ And in these days came[a] prophets from Jerusalem unto Antioch.

28 And there stood up one of them, named Agabus,[b] and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send[c] relief unto the brethren which dwelt in Judea:

30 Which also they did, and[d] sent it to the elders by the hands of Barnabas and Saul.

CHAPTER XII.

Persecutions in Judea.

SUMMARY.—The First Apostolic Martyr. Peter Seized by Herod. The Prayers of the Church. Peter's Prison Opened by an Angel. His Appearance to the Praying Disciples. Herod Pronounced a God. His Pitiful Death.

1 Now about that time Herod the king stretched forth *his* hands to vex certain of the church.

2 And he killed James,[e] the brother of John, with the sword.

Now in these days there 27
came down prophets from
Jerusalem unto Antioch.
And there stood up one of 28
them named Agabus, and
signified by the Spirit that
there should be a great
famine over all the world:
which came to pass in the
days of Claudius. And the 29
disciples, every man according
to his ability, determined
to send relief unto
the brethren that dwelt in
Judæa: which also they did, 30
sending it to the elders by
the hand of Barnabas and
Saul.

CHAPTER XII.

Now about that time 1
Herod the king put forth
his hands to afflict certain
of the church. And he kill- 2
ed James the brother of

called themselves "disciples," "brethren," "saints." The new term was probably bestowed by the Gentiles in the great city, in default of any other name that seemed appropriate. Here was the first great Gentile church. Outsiders could see that they were not Jews nor pagans, hence they called them after their Lord, just as the disciples of Plato were called Platonists, and those of Epicurus, Epicureans. The designation, *Christians*, occurs only twice elsewhere in the New Testament (Acts 26: 28; 1 Pet. 4: 16), and in both places its use is ascribed to those out of the church; yet it was accepted as honoring the Lord.

27, 28. In these days. While Saul was at Antioch. **Came prophets.** See note on 2: 17. **One of them named Agabus.** Also named in 21:10 He had the prophetic gift. **Should be a great dearth.** A famine. **Throughout all the world.** This expression in the Scriptures often means the Jewish world. **In the days of Claudius Cesar.** Josephus (Antiquities 20: 2, 6) describes a great famine that prevailed in Palestine in the reign of Claudius Cæsar, beginning about the close of A. D. 44, and lasting three or four years. Food had to be imported by the benevolent persons from Egypt and Cyprus, yet many perished.

29, 30. Then the disciples. Those at Antioch. They were informed that the famine would be very severe in Judea. Hence they contributed, each as he could, for the relief of their Jewish brethren, and sent it by the hands of Barnabas and Saul. The love of Christ was in their hearts. We see here the dawn of that new spirit that was to revolutionize the Gentile world. The Gentiles of Antioch extend their hands to relieve the distress of the Jews of Palestine.

1. About that time. While Saul and Barnabas were at Antioch. **Herod the king.** Herod Agrippa, the grandson of Herod the Great. See notes on Matt. 2: 1. In the year 41, the Emperor Claudius had added Judea and Samaria to his former dominions, so that, at this time, Herod ruled over all Palestine. While voluptuous, and exhibiting in life none of the restraints of religion, he was a strict observer of the Jewish ceremonies, and hostile to Christianity, because it was subversive of Judaism. **To vex certain of the church.** Some of its leaders.

2. He killed James the brother of John. One of the three apostles most intimate with the Savior. The first apostle to suffer martyrdom. He is the only apostle whose death is recorded in the New Testament, save Judas the betrayer. **With the sword.** He beheaded James. This James, the apostle, is to be distinguished from James, the brother of the Lord (Gal. 1: 19), whose name appears after this in Acts, and who wrote the Epistle of James.

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a Acts 2: 17; 13: 1; Eph. 4: 11. *b* Acts 21: 10. *c* Rom. 15: 26; 1 Cor. 16: 1; 2 Cor. 9: 1, 2. *d* Acts 12: 25. *e* Matt. 4: 21; 20: 23.

3 And because he saw it pleased[a] the Jews, he proceeded further to take Peter[b] also. (Then were the days[c] of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And behold the angel[d] of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And[e] his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not[f] that it was true which was done by the angel; but thought he saw a vision.[g]

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

John with the sword. And 3
when he saw that it pleased
the Jews, he proceeded to
seize Peter also. And *those*
were the days of unleavened bread. And when he 4
had taken him, he put him
in prison, and delivered
him to four quaternions of
soldiers to guard him; intending after the Passover
to bring him forth to the
people. Peter therefore 5
was kept in the prison: but
prayer was made earnestly
of the church unto God for
him. And when Herod was 6
about to bring him forth,
the same night Peter was
sleeping between two soldiers, bound with two
chains: and guards before
the door kept the prison.
And behold, an angel of 7
the Lord stood by him, and
a light shined in the cell:
and he smote Peter on the
side, and awoke him, saying, Rise up quickly. And
his chains fell off from his
hands. And the angel said 8
unto him, Gird thyself, and
bind on thy sandals. And
he did so. And he saith
unto him, Cast thy garment
about thee, and follow me.
And he went out, and fol- 9
lowed; and he wist not that
it was true which was done
by the angel, but thought
he saw a vision. And when 10
they were past the first and
the second ward, they came
unto the iron gate that leadeth into the city; which
opened to them of its own
accord: and they went out,
and passed on through one
street; and straightway the
angel departed from him.

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[a] Acts 24:27. [b] John 21:18. [c] Ex. 12:14, 15. [d] Acts 5:19; Psa. 37:32, 33. [e] Acts 16:26. [f] Psa. 126:1. [g] Acts 10:3, 17.

3, 4. He saw it pleased the Jews. He would rather please men than God. Hence, he seized Peter. **The days of unleavened bread.** The Passover week. See Exod. 12:15, 16. Called **Easter** in verse 4. **To four quaternions of soldiers.** Sixteen soldiers divided into four watches, so that four would be on watch all the time, two in the prison and two at the door.

5. But prayer was made without ceasing. By the whole church, in its assemblies, that God might deliver him.

6. When Herod would have brought him forth. To execution, probably on the day after the passover week ended. The Jews thought that executions during this week were a desecration. **Peter was sleeping . . . bound with two chains.** The Roman method was adopted. He was chained to the soldiers who slept on each side of him, while the other two soldiers of the watch stood before the prison door. These precautions were taken for fear of a rescue.

7, 8. The angel of the Lord. Coming in answer to prayer. **Smote Peter.** To arouse him. **Gird thyself.** In other words, Dress thyself. His girdle was unfastened while sleeping, and his sandals laid off. The garment to be cast about him was a cloak. There was no haste.

9-11. Thought he saw a vision. All seemed so strange that, just aroused from sleep, he was uncertain whether it was real. **The first and second ward.** Watches. The soldiers on watch seem to have been stationed apart, one near Peter's door, the other near the gate. **The iron gate.** The outer gate of the prison. It was after it was passed, and the angel had left him in the street, that Peter was first sure that it was no vision, but that the Lord had delivered him.

11 And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent[a] his angel, and hath[b] delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing* he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his[c] angel.

16 But Peter continued knocking; and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning[d] unto them with the hand to hold their peace, declared[e] unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cæsarea, and *there* abode.

And when Peter was come 11
to himself, he said, Now I
know of a truth, that the
Lord hath sent forth his
angel and delivered me out
of the hand of Herod, and
from all the expectation of
the people of the Jews.
And when he had considered 12
the thing, he came to
the house of Mary the
mother of John whose surname
was Mark; where
many were gathered together
and were praying.
And when he knocked at 13
the door of the gate, a maid
came to answer, named
Rhoda. And when she 14
knew Peter's voice, she
opened not the gate for joy,
but ran in, and told that
Peter stood before the gate.
And they said unto her, 15
Thou art mad. But she
confidently affirmed that it
was even so. And they said,
It is his angel. But Peter 16
continued knocking: and
when they had opened,
they saw him, and were
amazed. But he, beckoning 17
unto them with the
hand to hold their peace,
declared unto them how
the Lord had brought him
forth out of the prison. And
he said, Tell these things
unto James, and to the
brethren. And he departed,
and went to another place.
Now as soon as it was day, 18
there was no small stir
among the soldiers, what
was become of Peter. And 19
when Herod had sought for
him, and found him not,
he examined the guards,
and commanded that they
should be put to death.
And he went down from
Judæa to Cæsarea, and tarried
there.

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[a] 2 Chron. 16: 9; Psa. 37: 7; Dan. 3: 28; 6: 22; Heb. 1: 14. [b] Psa. 33: 18, 19; 97: 10; 2 Cor. 1: 10; 2 Pet. 2: 9. [c] Matt. 18: 10. [d] Acts 13: 16. [e] Psa. 66: 16.

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12. Came to the house of Mary. This Mary was the mother of Mark, called in Acts both John and Mark. See 13: 5, 13 and 15: 39. She was related to Barnabas (Col. 4: 10.) **Many were gathered together praying.** For Peter's deliverance.

13-17. A damsel came to hearken. It was in the night, and they were Christians. The knocker might be an enemy or a friend. This damsel, a maid-servant, had charge of the door. **When she knew Peter's voice.** In answer to her question who might be at the door. Instead of opening, in her gladness, she flew to tell the good news, a touch of nature. **It is his angel.** The Jews held that every one had his guardian angel, and they thought this angel had assumed Peter's voice. A mistake, and Luke does not say whether the idea on which it was based is true or not. **They were astonished.** They could hardly believe their own eyes. **Beckoning . . . hold their peace.** Their joy was so tumultuous that he could not be heard. **Go shew these things to James.** Not the apostle, but the brother of the Lord, so conspicuous after this as the pastor of the church at Jerusalem. Peter's message seems to recognize the fact that he was a leading man. Perhaps the apostles had retired from the city for fear of Herod. For notices of James, see Acts 15: 13; 21: 18; Gal. 1: 19 and 2: 9, 12.

18, 19. As soon as it was day. The sleeping soldiers did not discover that the prisoner was gone until morning. They were answerable for him. **Examined the keepers.** Tried them for neglect of duty. **Commanded.** That those on guard, the four, should be executed. **Went down from Judea to Cæsarea.** In this city by the sea, the Roman capital of Palestine, he made his abode a part of the time, though Jerusalem was his usual residence. Josephus says that he went now to Cæsarea to conduct games in honor of the Emperor Claudius.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their[a] country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is*[b] the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew[c] and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAPTER XIII.

The Era of Gentile Missions.

SUMMARY.—Fasting and Prayer at Antioch. The Holy Spirit Directs Paul and Barnabas to be Sent Forth. Their Ordination. They Preach the Word in Cyprus. Elymas Rebuked. The Proconsul Converted. The Missionaries Sail to Perga. The Gospel Preached in Antioch of Pisidia. The Persecution Raised by the Jews. The Departure to Iconium.

1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of

Now he was highly displeased with them of Tyre 20
and Sidon: and they came
with one accord to him,
and, having made Blastus
the king's chamberlain
their friend, they asked for
peace, because their country was fed from the king's
country. And upon a set 21
day Herod arrayed himself
in royal apparel, and sat on
the throne, and made an
oration unto them. And the 22
people shouted, *saying*, The
voice of a god, and not of
a man. And immediately 23
an angel of the Lord smote
him, because he gave not
God the glory: and he was
eaten of worms, and gave
up the ghost.

But the word of God 24
grew and multiplied.

And Barnabas and Saul 25
returned from Jerusalem,
when they had fulfilled
their ministration, taking
with them John whose surname was Mark.

CHAPTER XIII.

Now there were at Antioch, in the church that was 1
there, prophets and teachers, Barnabas, and Symeon
that was called Niger, and
Lucius of Cyrene, and Ma-

---

[a] Ezek. 27:17. [b] Jude 16. [c] Col. 1:6.

20. Herod was highly displeased with them of Tyre and Sidon. The reason of this displeasure is not known. These cities were on the sea-coast, but Herod's dominions occupied the country behind them. **Having made Blastus, the king's chamberlain, their friend.** Probably by a bribe. The chamberlain guarded his bed-chamber and would be a trusted friend and adviser.

21. On a set day Herod. Josephus (Antiq. 19: 8, 2) confirms Luke's account. He states why Herod was at Cæsarea, speaks of the assembly, the royal robe, the oration, the impious shout of the people, the sudden death of Herod, and pronounces it a judgment.

22. The people gave a shout. The people of Cæsarea were, many of them at least, heathen. As we learn from Josephus, on the second day of the games, Herod, clad in robes of silver cloth, entered the theater, and standing in the sunshine, his robes reflected the splendor. Then he made an oration, and the people raised their shout: **It is the voice of a god.** It is thought that his speech was an announcement of his decision in the matter of difficulty with Tyre and Sidon, and that the embassadors were present.

23. The angel of the Lord smote him. Josephus says he lingered five days in great agony. This harmonizes with Luke's account. **He was eaten of worms.** Josephus says he was taken with abdominal pains; Luke explains the cause. The disease is by no means unknown. Many cases of death from the same cause are on record. Among others the Emperor Galerius, the predecessor of Constantine the Great, so died.

24. But the word of God grew. Its influence kept extending, amid all these exciting events.

25. Barnabas and Saul returned from Jerusalem. This verse is introductory to the next chapter, which introduces the era of Gentile missions. Acts 11: 30 explains why they had gone to Jerusalem. See note. **Took with them John, whose surname was Mark.** He was a relative of Barnabas (Col. 4: 10). In the next chapter (13: 5) he appears as the associate of their missionary labors.

1. There were in the church at Antioch. For description of Antioch and account of the founding of the church in that city see 11: 19. notes. Also 11: 26. This was the mother church of Gentile

Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate[a] me Barnabas and Saul for the work[b] whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 ¶ And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus;

naen the foster-brother of
Herod the tetrarch, and
Saul. And as they ministered 2
to the Lord, and fasted,
the Holy Ghost said,
Separate me Barnabas and
Saul for the work whereunto
I have called them.
Then, when they had fasted 3
and prayed and laid
their hands on them, they
sent them away.
So they, being sent forth 4
by the Holy Ghost, went
down to Seleucia; and from
thence they sailed to Cyprus.
And when they were 5
at Salamis, they proclaimed
the word of God in the
synagogues of the Jews:
and they had also John as
their attendant. And when 6
they had gone through the
whole island unto Paphos,
they found a certain sorcerer,
a false prophet, a
Jew, whose name was Bar-

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a Gal. 1:15. *b* 1 Tim. 2:7.

Christendom. It was at this period the most important city of Asia, and the third city of the world. For description see notes on 11:22. **Prophets and teachers.** These offices were not identical (4:11), though the first included the last. A prophet was an inspired teacher, not necessarily one who predicted the future, but one who spoke God's message by inspiration. **Barnabas.** One of the prophets. See notes on 11:22. **Simeon called Niger.** Nothing more is known of him. As Niger means "black," some have fancied that he was an African, but Niger was as common a Roman surname as Black is now. **Lucius of Cyrene.** The men who planted the church at Antioch were "of Cyprus and Cyrene" (see note on Acts 11:20). Lucius was probably one of these. The name occurs again in Rom. 16:21. **And Manaen.** His mother was probably the nurse of Herod when the latter was a babe. Herod Antipas, the husband of Herodias, the murderer of John the Baptist, is meant. He was now dethroned and an exile in Gaul. **And Saul.** The greatest of these men is named last. His greatness was not yet demonstrated.

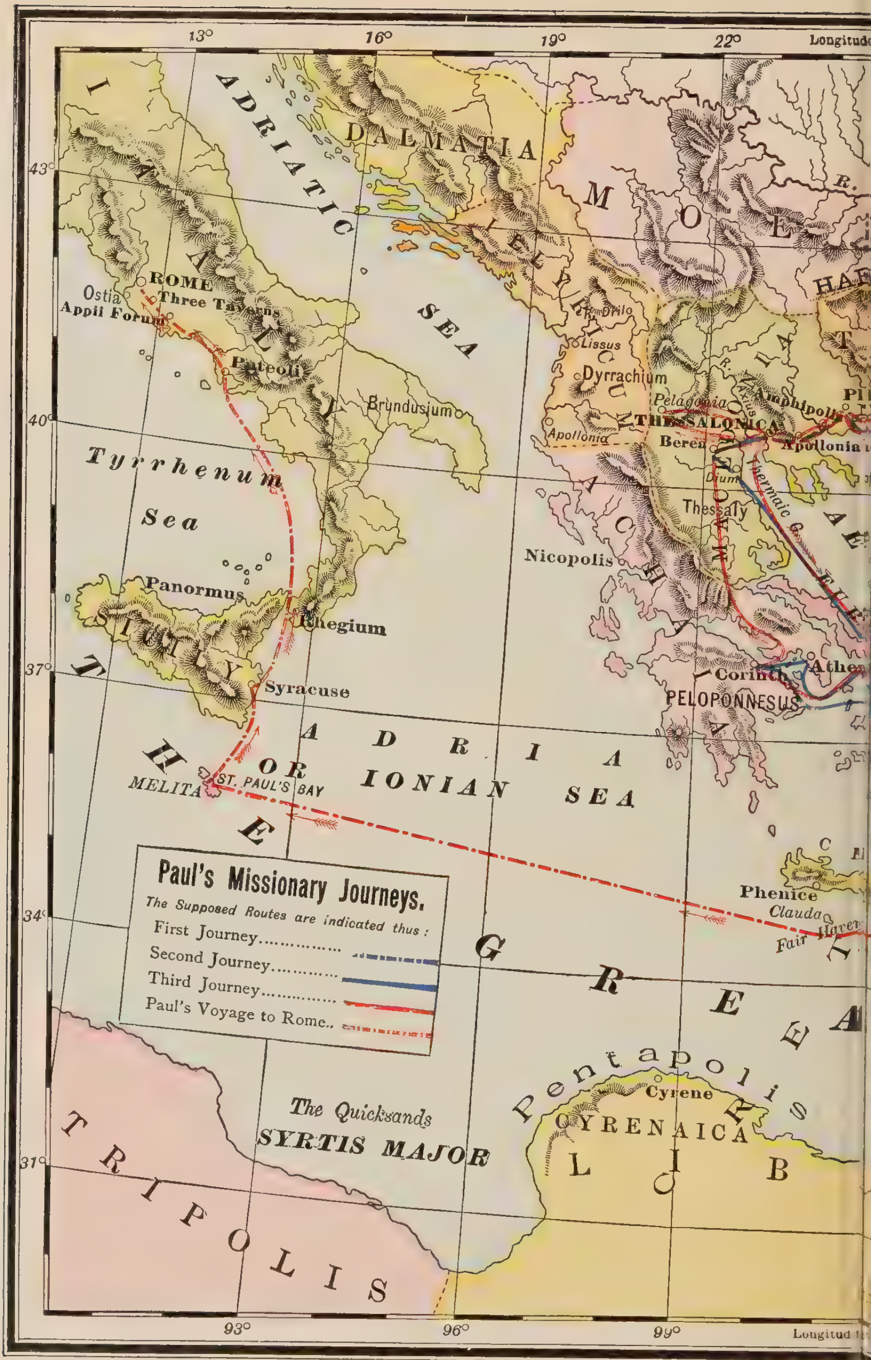
2. As they ministered. These men worshiped before the Lord, fasting, and no doubt asking for guidance in the extension of Christianity. **The Holy Ghost said.** By an inspiration given to some one of these prophets. "God has spoken at sundry times and in divers manners unto the fathers by the prophets." Compare 20:23. **Separate me Barnabas and Saul.** Both had been tried and shown to be worthy. They are now, by Divine direction, to be formally consecrated to the work of preaching the gospel to the Gentiles. From this time Antioch is the great missionary center. **Whereunto I have called them.** God called; men separated, or formally set apart.

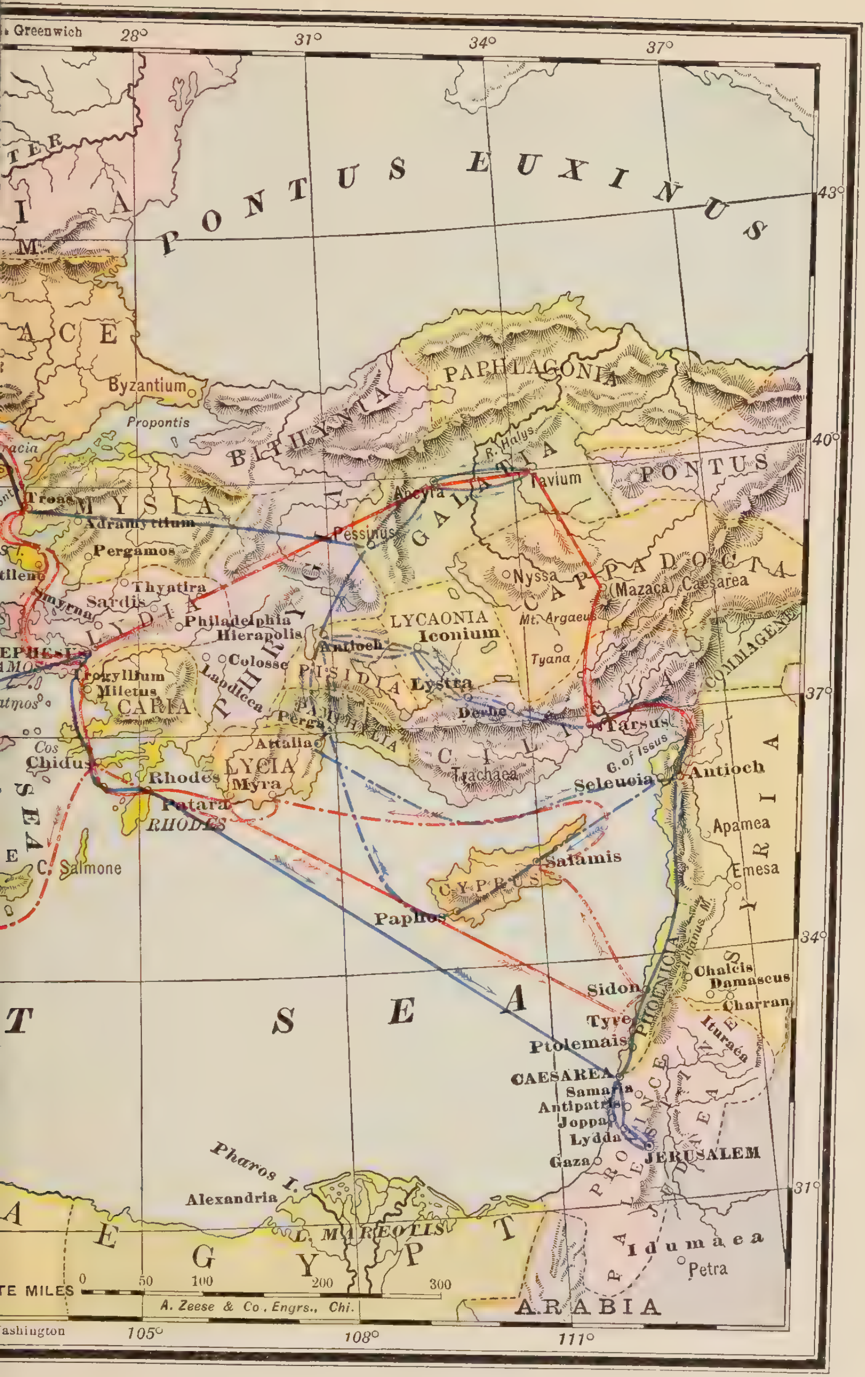
3. When they had fasted and prayed. This verse shows how they were set apart. It was by fasting, prayer, and the laying on of hands. They were not thus set apart to an order or rank in the kingdom, but to a work unto which they were called. They were not made priests, or bishops, but *missionaries*. This act did not make Saul an apostle. Christ chose him, as he had Peter, John and the others. **They sent them away.** As the missionaries of the church at Antioch to the heathen. We find that they return to report to the church (Acts 14:27) after a long missionary tour.

4. So they . . . departed unto Seleucia. This was the seaport of Antioch, at the mouth of the Orontes, about sixteen miles distant in a direct course. At that period it was crowded with shipping. The massive walls of its harbor are still seen, though the city is a ruin. **They sailed to Cyprus.** The large island which could be seen in clear air from the coast of Asia. It was chosen as the first field, probably because it was the old home of Barnabas (4:34). It had a large Jewish population.

5. At Salamis. The eastern seaport. A day's run would carry them from Seleucia to Salamis. The distance is only about fifty miles. **Preached . . . in the synagogues.** That there was more than one shows that the Jews were very numerous. In the reign of Trajan, a half century later, they were numerous enough in Cyprus to almost exterminate the Gentile population, and were only put down after the arrival of the Roman general, Hadrian, afterwards emperor, with a great army. **They had also John.** Mark. He probably acted as baptist. He was related to Barnabas (Col. 4:10).

6. When they had gone through the isle. The island is about 130 miles long by fifty wide. Salamis being at the east and Paphos at the west extremity. **Paphos.** This was at this time the capital. It was noted for the worship of Venus. **Found a certain sorcerer.** A magician. Though the law


Paul's Missionary Journeys.
The Supposed Routes are indicated thus :
First Journey................
Second Journey............
Third Journey..............
Paul's Voyage to Rome..
13°
16°
19°
22°
Longitude
43°
40°
37°
34°
31°
93°
96°
99°
ITALY
ADRIATIC SEA
DALMATIA
ILLYRICUM
MOESIA
ROME
Ostia
Three Taverns
Appii Forum
Puteoli
Brundusium
Lissus
Dyrrachium
Apollonia
Pelagonia
THESSALONICA
Amphipolis
Apollonia
Berea
Dium
Thermaic G.
Thessaly
MACEDONIA
ACHAIA
Nicopolis
Corinth
Athens
PELOPONNESUS
Tyrrhenum Sea
Panormus
SICILY
Rhegium
Syracuse
MELITA
ST. PAUL'S BAY
THE
ADRIA OR IONIAN SEA
GREAT
Phenice
Clauda
Fair Havens
The Quicksands
SYRTIS MAJOR
Pentapolis
Cyrene
CYRENAICA
LIB
TRIPOLIS


Greenwich
28°
31°
34°
37°
43°
40°
37°
34°
31°
PONTUS EUXINUS
PAPHLAGONIA
BITHYNIA
Byzantium
Propontis
MYSIA
Troas
Adramyttium
Pergamos
Thyatira
Sardis
Smyrna
LYDIA
Philadelphia
Hierapolis
Colosse
Laodicea
EPHESUS
Trogyllium
Miletus
CARIA
Cos
Cnidus
Rhodes
RHODES
LYCIA
Myra
Patara
PHRYGIA
PISIDIA
Antioch
Attalia
Perga
PAMPHYLIA
GALATIA
R. Halys
Ancyra
Pessinus
Tavium
PONTUS
LYCAONIA
Iconium
Lystra
Derbe
CAPPADOCIA
Nyssa
(Mazaca) Caesarea
Mt. Argaeus
Tyana
COMMAGENE
CILICIA
Trachaea
Tarsus
G. of Issus
Seleucia
Antioch
SYRIA
Apamea
Emesa
CYPRUS
Salamis
Paphos
C. Salmone
SEA
Libanus M.
PHOENICIA
Sidon
Tyre
Ptolemais
Chalcis
Damascus
Charran
Ituraea
CAESAREA
Samaria
Antipatris
Joppa
Lydda
Gaza
JERUSALEM
JUDAEA
PROVINCE
PALESTINE
Idumaea
Petra
ARABIA
Pharos I.
Alexandria
L. MAREOTIS
EGYPT
SEA
TE MILES
0
50
100
200
300
A. Zeese & Co., Engrs., Chi.
ashington
105°
108°
111°

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood[a] them, seeking to turn away the deputy from the faith.

9 Then Saul (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 ¶ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing[b] from them returned to Jerusalem.

Jesus; which was with the 7
proconsul, Sergius Paulus,
a man of understanding.
The same called unto him
Barnabas and Saul, and
sought to hear the word of
God. But Elymas the sorcerer 8
(for so is his name by
interpretation) withstood
them, seeking to turn aside
the proconsul from the
faith. But Saul, who is 9
also *called* Paul, filled with
the Holy Ghost, fastened
his eyes on him, and said, 10
O full of all guile and all
villany, thou son of the
devil, thou enemy of all
righteousness, wilt thou not
cease to pervert the right
ways of the Lord? And 11
now, behold, the hand of
the Lord is upon thee, and
thou shalt be blind, not seeing
the sun for a season.
And immediately there fell
on him a mist and a darkness;
and he went about
seeking some to lead him
by the hand. Then the proconsul, 12
when he saw what
was done, believed, being
astonished at the teaching
of the Lord.
Now Paul and his company 13
set sail from Paphos,
and came to Perga in Pamphylia:
and John departed
from them and returned to

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[a] 2 Tim, 3:8. [b] Acts 15:38.

(Deut. 18:9-22; Lev. 19:31) forbade witchcraft and magic, yet contemporaneous history shows that at this period the Jewish magicians had great influence. Marius, Pompey, Crassus, Cæsar, and Tiberius were all more or less under their sway. **A false prophet.** Falsely professing inspiration.

7. **Was with the deputy.** In the Revision, "Proconsul." The Roman provinces at this time were divided into senatorial and imperial. The senatorial were ruled by a proconsul. We learn from other sources that Cyprus at this time was a senatorial province ruled by a proconsul. **Sergius Paulus.** Nothing more is known of him than is here related. **A prudent man.** An inquiring man. Hence he was anxious to hear Barnabas and Saul.

8. **But Elymas.** Another name of Bar-Jesus, meaning, the wise man. He had probably assumed it. **Withstood them.** As a Jew he was opposed, and his interests, too, were opposed. He did not wish to lose his hold on the proconsul. Hence he sought to prevent his acceptance of the faith.

9. **But Saul, who is also called Paul.** From this date he is the chief figure of the Acts. Barnabas, who had hitherto been the leader, falls behind. The origin of the name Paul is unknown. It is a Roman name, that of a great Roman family, and it is likely that the great apostle had two names, one Jewish, the other Gentile, a common thing anciently. Peter, Daniel, Esther, and many others afford examples. **Filled with the Holy Ghost.** Acting under the impulse of the Holy Spirit.

10-12. **Child of the devil.** Under his influence. **The right ways of the Lord.** God's plan of salvation in Christ. **The hand of the Lord is upon thee.** In judgment. **Thou shalt be blind.** He was fighting against the light. Hence physical blindness for a season. **A mist and a darkness.** As though a cloud had gathered about him. **Then the deputy . . . believed.** The language implies that he became a Christian. The "believers" were those who accepted Christ.

13. **Now when Paul and his company.** Henceforth Paul is the leader. From Paphos they sailed northward to Perga on the Asiatic mainland, an important city of Pamphylia. **John departing.** Why he left we do not know, but we know Paul did not approve of it. See 15:29. Perhaps he feared the dangers before them.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue[a] on the sabbath-day, and sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word[b] of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose[c] our fathers, and exalted the people when they dwelt[d] as strangers in the land of Egypt, and with an high[e] arm brought he them out of it.

18 And about the time of forty[f] years suffered he their manners in the wilderness.

19 And when he had destroyed[g] seven nations in the land of Chanaan, he[h] divided their land to them by lot.

20 And after that he gave *unto them* judges,[i] about the space of four hundred and fifty years, until Samuel the prophet.

Jerusalem. But they, passing 14
through from Perga,
came to Antioch of Pisidia;
and they went into the synagogue
on the sabbath day,
and sat down. And after 15
the reading of the law and
the prophets the rulers of
the synagogue sent unto
them, saying, Brethren, if
ye have any word of exhortation
for the people,
say on. And Paul stood up, 16
and beckoning with the
hand said,
Men of Israel, and ye that
fear God, hearken. The 17
God of this people Israel
chose our fathers, and exalted
the people when they
sojourned in the land of
Egypt, and with a high arm
led he them forth out of it.
And for about the time of 18
forty years suffered he
their manners in the wilderness.
And when he had 19
destroyed seven nations in
the land of Canaan, he gave
them their land for an inheritance,
for about four
hundred and fifty years:
and after these things he 20
gave *them* judges until Sam-

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a Acts 18:4. *b* Heb. 13:22. *c* Deut. 7:6, 7. *d* Psa. 105:23. *e* Ex. 13:14, 16. *f* Ex. 16:35. *g* Deut. 7:1. *h* Josh. 14:1, &c. *i* Judges 2:16.

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14. They came to Antioch. They seemed to have passed at once from Perga to the Antioch that lay in the interior. It must be distinguished from the Antioch of Syria (11:22) before named. There were several Antiochs, this one being the capital of the province of Pisidia. Vast ruins still mark its site. **They went into the synagogue.** In every Gentile city where there was a Jewish synagogue the gospel was preached first to the Jews by the apostolic preachers. The course of Paul and Barnabas here is an example of their custom.

15. After the reading. In the synagogue worship the reading of the Scriptures made a very important part. As copies of the Scriptures were very rare, this reading was necessary to convey scriptural instruction to the people. They were read in course, two lessons each Sabbath, one from the five books of Moses, the other from the other books of the Old Testament. Plumptre insists that we are enabled by two curious coincidences to fix, with very little uncertainty, the precise Sabbath on which the mission work at Antioch opened. The opening words of Paul refer to Deut. 1:31, and this was the lesson for the forty-fourth Sabbath in the year, which fell in July or August; the corresponding second lesson from the prophets being Isa. 1:1-27, from which he also quotes. He starts, as was natural, from what the people had just been listening to, as the text of his discourse. **The rulers of the synagogue.** The synagogue was governed by a board of elders.

16. Then Paul stood up. Invited to speak by the usual courtesy extended to visiting brethren, he arose, according to the Greek custom. In Judea speakers sat. Among the Greeks they stood. The address that follows, the first reported address of Paul, is worthy of study especially as an example of the character of his preaching in the synagogue. It begins with a short recapitulation of the glorious history of Israel, a theme always apt to secure the favor of a Jewish audience, and when he has ascended to David, the hero king and the pride of every Jew, he passes from him to the promised Son of David, and thus preaches Christ. Had he begun at once with the latter, the great object of his discourse, he would have aroused prejudice and perhaps closed their ears. It will be observed here before a Jewish audience, as well as at Athens before a heathen audience, he first secured a common ground with his hearers, and upon it founded his argument for the gospel. **Men of Israel, and ye that fear God.** There were two classes present, Jews, and "the devout Greeks." The latter had given up heathenism, had learned to "fear God," and were anxious to learn more about him; hence were wont to attend the synagogue.

17-19. Destroyed seven nations in the land of Canaan. For their names, see Deut. 7:1.

20. After that he gave them judges about the space of four hundred and fifty years. This statement seems to conflict with 1 Kings 6:1, which assigns 480 years to the period between the

21 And afterward they[a] desired a king: and God gave unto them Saul[b] the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he[c] had removed him, he raised up unto them David[d] to be their king: to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man[e] after mine own heart, which shall fulfill all my will.

23 Of this man's seed hath God, according to *his* promise, raised[f] unto Israel[g] a Saviour, Jesus:

24 When John[h] had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he:* but, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you[i] is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers because, they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they[j] have fulfilled *them* in condemning *him*.

uel the prophet. And afterward 21
they asked for a
king: and God gave unto
them Saul the son of Kish,
a man of the tribe of Benjamin,
for the space of forty
years. And when he had 22
removed him, he raised up
David to be their king; to
whom also he bare witness,
and said, I have found David
the son of Jesse, a man
after my heart, who shall
do all my will. Of this 23
man's seed hath God according
to promise brought
unto Israel a Saviour, Jesus;
when John had first 24
preached before his coming
the baptism of repentance
to all the people of
Israel. And as John was 25
fulfilling his course, he
said, What suppose ye that
I am? I am not *he*. But behold,
there cometh one after
me, the shoes of whose
feet I am not worthy to unloose.
Brethren, children 26
of the stock of Abraham,
and those among you that
fear God, to us is the word
of this salvation sent forth.
For they that dwell in Jerusalem, 27
and their rulers, because
they knew him not,
nor the voices of the prophets
which are read every
sabbath, fulfilled *them* by

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a 1 Sam. 8:5. *b* 1 Sam. 10:1. *c* 1 Sam. 31:6. *d* 2 Sam. 5:3. *e* 1 Sam. 13:14. *f* Psa. 132:11. *g* Matt. 1:21. *h* Matt. 3:1-11. *i* Matt. 10:6. *j* Luke 24:20, 44.

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coming out of Egypt and the fourth year of the reign of Solomon. This would allow only about 300 years to the period of the Judges. David's reign was forty years, Saul's the same, the period in the wilderness the same, Joshua ruled about twenty-five years, add four years for Solomon, and we have 149 years, which, taken from 480 years, leaves 331 for the time of the Judges and Samuel. The apparent discrepancy between Paul and the writer of 1 Kings is removed, however, by the Revision, based on the oldest and best Greek text. It changes the place where "and after that" occurs, so that the passage reads, "When he had destroyed the seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years: and after these things (*i. e.*, after the allotment of the land and all before mentioned) he gave them judges until Samuel the prophet." The 450 years, in my judgment, includes the period from the departure out of Egypt to the reign of David, the two greatest eras in Jewish history before Christ.

21. By the space of forty years. The Old Testament does not give the length of Saul's reign, but Josephus says Saul reigned for forty years.

22. He raised up unto them David. The Lord called the young shepherd to the throne. **A man after mine own heart.** This language does not occur in this form in the Old Testament, but is implied in 1 Sam. 13: 14. This does not imply that David was perfect, but that he sought to do the Lord's will, instead of showing stubborn disobedience, like Saul. He exhibited nobility of purpose, sought the welfare of the people, and aimed at a purer life.

23. Of this man's seed, . . according to promise. For the promise of a Savior of David's seed, see 2 Sam. 7: 12; Isa. 11: 1; Zech. 3: 8; 6: 12.

24, 25. When John had first preached. John, who preached before the Savior's coming, is named because he was well known to the Jews, and most of them regarded him a prophet. See Matt. 3: 1-12 and John 5: 32-35.

26. Men and brethren. Having declared the coming of the Savior of the seed of David, he now shows to whom his salvation was offered, not only to "children of the stock of Abraham," but to "whosoever among you feareth God," Gentiles as well as Jews.

27-37. Paul now recapitulates the facts of the Gospel, viz: (1) Christ rejected by the rulers; (2) the

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen[a] many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise[b] which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou[c] art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in[d] another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell[e] on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God[f] raised again, saw no corruption.

38 Be it known unto you therefore, men *and* brethren, that through[g] this man is preached unto you the forgiveness of sins:

39 And by him[h] all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you which is spoken of in[i] the prophets;

condemning *him*. And 28
though they found no
cause of death *in him*, yet
asked they of Pilate that he
should be slain. And when 29
they had fulfilled all things
that were written of him,
they took him down from
the tree, and laid him in a
tomb. But God raised him 30
from the dead: and he was 31
seen for many days of them
that came up with him
from Galilee to Jerusalem,
who are now his witnesses
unto the people. And we 32
bring you good tidings of
the promise made unto the
fathers, how that God hath 33
fulfilled the same unto our
children, in that he raised
up Jesus; as also it is written
in the second psalm,
Thou art my Son, this day
have I begotten thee. And 34
as concerning that he raised
him up from the dead,
now no more to return to
corruption, he hath spoken
on this wise, I will give you
the holy and sure *blessings*
of David. Because he saith 35
also in another *psalm*, Thou
wilt not give thy Holy One
to see corruption. For David, 36
after he had in his own
generation served the counsel
of God, fell on sleep,
and was laid unto his fathers,
and saw corruption:
but he whom God raised 37
up saw no corruption. Be 38
it known unto you therefore,
brethren, that through
this man is proclaimed
unto you remission of sins:
and by him every one that 39
believeth is justified from
all things, from which ye
could not be justified by
the law of Moses. Beware 40
therefore, lest that come
upon *you*, which is spoken
in the prophets;

Scriptures that they read every Sabbath fulfilled by condemning him; (3) the demand upon Pilate to slay him, when he had declared there was no cause of death; (4) the Scriptures fulfilled in his death; (5) the abundantly attested resurrection; (6) he declares that the promise made the fathers was now fulfilled to their children (see Gen. 12: 3; 22: 18, etc.) **Thou art my Son, this day have I begotten thee.** See Psa. 2: 7. Paul gives the thought in Rom. 1: 4: "He was declared to be the Son of God with power, by the resurrection from the dead." **No more to return to corruption.** Never more to endure death. **I will give you the sure mercies of David.** The mercies promised to David, one of which was a descendant whose throne should be everlasting. See Isa. 55: 3, and compare 2 Sam. 7: 10. **Thou wilt not suffer thine Holy One to see corruption.** Quoted by Peter on the day of Pentecost. See 2: 27-31, notes.

38-41. **Through this man.** The risen Savior. Only through Christ does God offer pardon. See 4: 12; Rom. 3: 25 and 8: 1-4. **By him all that believe are justified.** If you believe on Jesus as the Messiah and accept him in faith, he will do for you what the law could never do, justify you before God. The law could not bring peace. **Beware therefore.** The address closes with a warning of the danger

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[a] Acts 1: 3. [b] Rom. 4: 13. [c] Psa. 2: 7. [d] Psa. 16: 10. [e] 1 Kings 2: 10. [f] Acts 2: 24. [g] Dan. 9: 24; Luke 24: 47; 1 John 2: 12. [h] Isa. 53: 11; Hab. 2: 4; Rom. 3: 28; 8: 1. [i] Isa. 29: 14; Hab 1: 5.

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now, when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue[a] in the grace of God.

44 ¶ And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and, spake against those things which were spoken by Paul, contradicting[b] and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first[c] have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we [d]turn to the Gentiles:

47 For so hath the Lord commanded us, *saying*, I[e] have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Behold, ye despisers, and 41
wonder, and perish;
For I work a work in
your days,
A work which ye shall in
no wise believe, if one
declare it unto you.
And as they went out, 42
they besought that these
words might be spoken to
them the next sabbath.
Now when the synagogue 43
broke up, many of the Jews
and of the devout proselytes
followed Paul and
Barnabas: who, speaking
to them, urged them to continue
in the grace of God.
And the next sabbath almost 44
the whole city was
gathered together to hear
the word of God. But when 45
the Jews saw the multitudes,
they were filled with
jealousy, and contradicted
the things which were spoken
by Paul, and blasphemed.
And Paul and Barnabas 46
spake out boldly, and
said, It was necessary that
the word of God should
first be spoken to you. Seeing
ye thrust it from you,
and judge yourselves unworthy
of eternal life, lo,
we turn to the Gentiles.
For so hath the Lord commanded 47
us, *saying*,
I have set thee for a light
of the Gentiles,
That thou shouldest be
for salvation unto the
uttermost part of the
earth.

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[a] Acts 14:22; Heb. 6:11, 12; 12:15. [b] Acts 18:6. [c] Matt. 10:6; Luke 24:47; Rom. 1:16. [d] Deut. 32:21; Matt. 21:43; Rom. 10:19. [e] Isa. 49:6.

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of rejecting Christ. Verse 41 is freely quoted from Habakkuk 1:5. His words referred primarily to the invasion of the Chaldeans, but reached beyond to a greater punishment for the greater sin of rejecting Christ. Only a few years after Paul quoted this at Antioch "the despisers wondered and perished" in the awful calamity of the Jewish nation, brought on by refusing the Savior.

42, 43. When the Jews were gone out. The Revised text gives a different sense: "As they (Paul and Barnabas) went out," they were asked to speak again the next Sabbath. **When the congregation broke up.** When the services were over, many, both Jews and proselytes, followed them to learn more, and possibly yielded to Christ. **Persuaded them to continue in the grace of God.** By trusting in and obeying him. This could not be done if they refused Christ when he was preached to them.

44. The next sabbath day came almost the whole city. The sermon of the Sabbath before, the labors of Paul and Barnabas during the week, and the talk aroused, filled the city with intense interest.

45. When the Jews saw the multitudes. The vast concourse, in large part Gentiles, anxious to hear of the "ensign to whom the Gentiles shall seek," aroused Jewish bigotry. Nothing ever stirred the Jews of either Palestine or of Gentile countries to such hatred as the declaration that Christ is a Savior of the Gentiles as well as the Jews. See 22:21. **Contradicting and blaspheming.** Contradicting the application of the prophecies to Jesus, which Paul made in his address; blaspheming by denying and speaking contemptuously of the Son of God.

46. It was necessary. The preachers met this attitude of the Jews by boldly stating their purpose to turn from them to the Gentiles. It was God's will that the Gospel should first be offered to the chosen people. See Acts 1:8; 3:26; Rom. 1:16. While the chosen people were to have the first opportunity, yet "God had put no difference" between Jew and Greek. As soon as the Jewish audiences manifested a self-willed, contradictory spirit, instead of engaging in idle disputation, the apostles were wont to turn to the Gentiles.

47. For so hath the Lord commanded. It was not only the Lord's will that they should preach first to the Jews, but that they should then turn to the Gentiles. So the Lord had shown in their own

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many[a] as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised[b] persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook[c] off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy,[d] and with the Holy Ghost.

CHAPTER XIV.

Missionary Labors in the Cities of Asia Minor.

SUMMARY.—Paul and Barnabas at Iconium. Flight to Lystra and Derbe. The Cripple at Lystra Healed. The Heathen Seek to Worship Paul and Barnabas as Gods. A Persecution Raised by the Jews. Paul Stoned Until Supposed to be Dead. They Return to Visit the New Churches. Elders Ordained. The Return to the Syrian Antioch. The Report of Their Labors.

1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and

And as the Gentiles heard 48
this, they were glad, and
glorified the word of God:
and as many as were
ordained to eternal life
believed. And the word of 49
the Lord was spread abroad
throughout all the region.
But the Jews urged on the 50
devout women of
honourable estate, and the chief
men of the city, and stirred
up a persecution against
Paul and Barnabas, and
cast them out of their
borders. But they shook off 51
the dust of their feet
against them, and came
unto Iconium. And the 52
disciples were filled with
joy and with the Holy
Ghost.

CHAPTER XIV.

And it came to pass in 1
Iconium, that they entered
together into the synagogue

prophets. Isaiah 49: 6 is quoted, where Christ is declared to be "a light of the Gentiles," and appointed "for salvation to the ends of the earth;" a world Savior.

48. When the Gentiles heard this, they were glad. Glad, not only that the gospel was offered to them, but that in sacred writings of the Jews, it was declared that the Gentiles should have the gospel. They, too, had always been embraced in God's plan of redemption. **As many as were ordained to eternal life believed.** This passage has been used as a proof text for the extreme Calvinism that makes God arbitrarily select some for salvation and reject others. Wesley, on the other hand, says: "The original word rendered *ordained* is not once used in the Scriptures to express eternal predestination of any kind. The sense is that those, and those only, now ordained, now believed. Not that God rejected the rest; it was his will that they also should be saved, but they thrust salvation from them. Nor were those who then believed *forced* to believe. Grace was offered to them and they did not thrust it away." It is God's ordination that those of humble, teachable, honest hearts, seeking the truth and life, shall come to life when it is offered, and such accepted the gospel on this occasion. **Believed.** "Made a public profession of their faith."—*Dean Howson.*

50. The Jews stirred up the devout and honourable women. Gentile women who had learned to revere the One God, women of high rank (see Revision). A Roman writer (Strabo) declares that the women in this part of Asia exerted a powerful influence. **And the chief men.** Probably the husbands of these women. **Raised persecution.** There was probably no appeal to the magistrates, who were Romans (Antioch of Pisidia was a Roman colony), but they excited tumultuous opposition. The missionaries retired for the time, because their work was interrupted. They were not exiled, for they returned afterwards (14: 21).

51. They shook off the dust of their feet. See Luke 9: 5. The Master's command was obeyed. **Came to Iconium.** In Lycaonia, about fifty miles east of the Pisidian Antioch. At a later period, Iconium became celebrated as the capital of the Turks, before Constantinople fell into their hands. The Turkish sultan was long called the Sultan of Iconium. It was only after the Turkish conquests in Europe that the capital was removed to Constantinople. It is still a place of 30,000 inhabitants, and is called Konieh.

52. The disciples were filled with joy. Those of Antioch. Even if Paul and Barnabas were driven away, they had left them a glorious inheritance.

1. They went . . into the synagogue of the Jews. Just as in the island of Cyprus and at so spake, that a great multitude both of the Jews and also of the Greeks believed.

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[a] Acts 2: 47; Rom. 8: 30. [b] 2 Tim. 3: 11. [c] Acts 18: 6; Mark: 6: 11; Luke 9: 5. [d] Mark 5: 12; 1 Thes. 1: 6.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave[a] testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part[b] held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled[c] unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple[d] from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith[e] to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped[f] and walked.

of the Jews, and so spake,
that a great multitude both
of Jews and of Greeks believed.
But the Jews that 2
were disobedient stirred up
the souls of the Gentiles,
and made them evil affected
against the brethren.
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was made an onset both of
the Gentiles and of the
Jews with their rulers, to
entreat them shamefully,
and to stone them, they became 6
aware of it, and fled
unto the cities of Lycaonia,
Lystra and Derbe, and the
region round about: and 7
there they preached the
gospel.
And at Lystra there sat a 8
certain man, impotent in
his feet, a cripple from his
mother's womb, who never
had walked. The same 9
heard Paul speaking: who,
fastening his eyes upon
him, and seeing that he
had faith to be made whole,
said with a loud voice, 10
Stand upright on thy feet.
And he leaped up and

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a Mark 16:20; Heb. 2:4. *b* Acts 28:24. *c* Matt. 10:23. *d* Acts 3:2. *e* Matt. 9:28, 29. *f* Isa. 35:6.

Antioch. In almost every principal place a colony of Jews and a synagogue were found. Here, among their own nation, and in accordance with the customs of the synagogue, they spoke, and first declared the gospel. The result seemed uniformly to reach some Jews, and a number of the "devout Greeks" who attended the synagogue to learn more of God. Thus was formed the nucleus of the church. At Iconium, "a great multitude both of the Jews and the Greeks believed."

2, 3. The unbelieving Jews. Here, as elsewhere, there was division. Those who stubbornly rejected the gospel were filled with hatred and opposed in every possible way. As they could do nothing without the aid of the Gentiles in that Gentile city, they sought to prejudice them. Notwithstanding, for a long time, Paul and Barnabas continued to preach there with great success. How long they continued at Iconium is unknown, but as the first missionary journey occupied three or four years, they probably were here several months.

5, 6. There was an assault made. Hardly an assault, so much as a movement to make one. The Greek term implies a sudden movement. The attempt was avoided by the preachers receiving information and escaping from the city. In this effort there was concert of action between the Gentiles and Jews, the rulers of the synagogue joining, and the purpose was murderous. Paul (2 Cor. 11: 25) says, "Once was I stoned." That stoning was at Lystra. There was an attempt to stone at Iconium, but not a stone was thrown. **Fled to Lystra and Derbe.** These were Lycaonian cities, not far from Iconium. Neither now exists, but the ruins of Lystra, and those of Derbe it is thought, are identified. The first is called by a name meaning "The Thousand and One Churches," on account of the ruins of so many sacred edifices. Lystra is named frequently in early church history as a center of Christian influence.

8-10. There sat a certain man at Lystra. The account of the healing of this cripple is related, not as an unusual occurrence, but because it led to the attempt to deify Paul and Barnabas. As to the frequency of the miracles, see verse 3 above. **The same heard Paul speak.** He might have been carried by his friends to the place of speaking, some open square or thoroughfare, to gratify his curiosity, or even to ask alms. **He had faith to be healed.** Wrought by hearing the word. As faith is a gospel

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods[a] are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would[b] have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they[c] rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We[d] also are men of like passions with you, and preach unto you, that ye should turn from these vanities[e] unto[f] the living God, which made heaven,[g] and earth, and the sea, and all things that are therein:

16 Who[h] in times past suffered all nations to walk in their own ways.

17 Nevertheless[i] he left not himself without witness, in that he did good, and gave us rain[j] from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

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multitudes saw what Paul
had done, they lifted up
their voice, saying in the
speech of Lycaonia, The
gods are come down to us
in the likeness of men.
And they called Barnabas, 12
Jupiter; and Paul, Mercury,
because he was the chief
speaker. And the priest of 13
Jupiter whose *temple* was
before the city, brought
oxen and garlands unto the
gates, and would have done
sacrifice with the multitudes.
But when the apostles, Barnabas and Paul, 14
heard of it, they rent their
garments, and sprang forth
among the multitude, crying
out and saying, Sirs, why 15
do ye these things? We also
are men of like passions
with you, and bring you
good tidings, that ye should
turn from these vain things
unto the living God, who
made the heaven and the
earth and the sea, and all
that in them is: who in the 16
generations gone by suffered
all the nations to walk
in their own ways. And 17
yet he left not himself without
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heaven rains and fruitful
seasons, filling your hearts
with food and gladness.
And with these sayings 18
scarce restrained they the
multitudes from doing sacrifice
unto them.

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[a] Acts 28:6. [b] Dan. 2:46. [c] Matt. 26:65. [d] Acts 10:26; James 5:17; Rev. 19:10. [e] 1 Sam. 12:21; 1 Kings 16:13; Jer. 14:22; Jonah 2:8; 1 Cor. 8:4. [f] 1 Thes. 1:9. [g] Gen. 1:1; Psa. 33:6; 146:6; Rev. 14:17. [h] Acts 17:30; Psa. 81:12. [i] Rom. 1:20. [j] Job 5:10; Psa. 147:8; Matt. 5:45.

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requisite that we should be healed of our sins, so it was required as a condition of miraculous healing of bodily diseases. Note that this miracle, like those of Christ, is a parable of redemption. There is (1) Hearing of the Word; (2) faith which comes by hearing (Rom. 10:17); (3) the command that calls for an exercise of faith; (4) the effort to obey in faith; (5) salvation from the infirmity by obedience. As Christ so often said, so might Paul, "Thy faith hath saved thee."

11-13. When the people saw what Paul had done. It must be kept in mind that the people of Lystra were heathen, that they believed in many gods, that their legends taught them that the gods had often come down in the form of men and interfered in human affairs. Hence, it is not strange that when they witnessed this miracle, unlike anything ever seen before in their city, they exclaimed, "The gods are come down to us in the likeness of men." **In the speech of Lycaonia.** Paul had preached in Greek, which was understood over all the East, but the native dialect of the Lycaonians was different, and in that they confer together. **Called Barnabas, Jupiter.** The chief of the gods in the Greek and Roman Pantheon. Barnabas was no doubt a more stately man than Paul, who says that his own "bodily presence was contemptible," and there was also a reason why they thought Paul, **Mercurius.** Mercury was the "interpreter of the gods." His Greek name, *Hermes*, is the origin of our word Hermeneutics. Paul, eloquent, persuasive, active, was thought to represent the part of Mercury. **Then the priest of Jupiter.** There was a temple of Jupiter before the gates of the city, with the usual priest, and carried away by their idea, they prepared to offer sacrifices to the gods whom they supposed to have visited them. **Brought oxen and garlands.** The oxen for sacrifices; the sacrifices before being offered were crowned with garlands. Floral crowns were also worn by the priest offering sacrifice.

14-18. Which when the apostles. The term "apostles" is used in verse 4. It is applied in the New Testament a number of times to persons not of the twelve, but apostolic men (see 2 Cor. 8:23). Paul

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned[a] Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up and came into the city: and the next day he departed with Barnabas to Derbe.

21 ¶ And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue[b] in the faith, and that we[c] must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

But there came Jews 19
thither from Antioch and
Iconium: and having per-
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stoned Paul, and dragged
him out of the city, suppos-
ing that he was dead. But 20
as the disciples stood round
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on the morrow he went
forth with Barnabas to
Derbe. And when they had 21
preached the gospel to that
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Lystra, and to Iconium,
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And they passed through 24
Pisidia, and came to Pam-

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[a] 2 Cor. 11: 25. [b] Acts 13: 43. [c] Rom. 8: 17; 2 Tim. 3: 12.

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was an apostle, chosen by the Lord, and Barnabas was an apostolic missionary, sent out (apostle means "one sent") by the Holy Spirit. **They rent their clothes.** A sign of great grief, and even of indignation and horror. See Gen. 37: 29 and Matt. 26: 65. **We are men.** Not gods, but human, human as you are. See in this protest the unfaltering devotion to truth of these men. No advantage to themselves would induce them to permit a deception. **Should turn from these vanities.** From this idolatry. Instead, they called them to the worship of the Living God, the Creator of all things. **Who in times past.** He had left the nations to their own conceits until it should be demonstrated that man by searching cannot find out God. The efforts of human wisdom were a failure. **Nevertheless he left not himself without witness.** Nature with many voices testified of him. See Rom. 1: 18-21.

19, 20. Came thither Jews. These inveterate opposers followed from the late scenes of gospel triumphs, and found the Lystrians disappointed that they had not been allowed to adore Paul and Barnabas. From one extreme they were easily led to the other. If they were not gods, they were bad men. The fickle populace was easily stirred to riot, and, led by the Jews, they seized and stoned the great apostle until they supposed he was dead. This, the first bodily injury he suffered for Christ, of which we have record, is alluded to in 2 Cor. 11: 25, where he gives some account of what he had endured. After the stoning, his enemies dragged him out of the city as they would a carcass. When they had gone, the disciples gathered around, and to their joy and surprise **he rose up and came into the city.** Whether he had received a blow that rendered him unconscious and apparently dead, until he recovered from the swoon, or whether his restoration was miraculous, cannot be surely determined. As commanded by Christ, when persecuted in one city, they departed and came the next day to Derbe, to labor for a time.

21-23. They returned again to Lystra. After a season of work at Derbe. The Jews had gone, the excitement had subsided, and it was needful to revisit their fields of labor to organize the churches. It is well to remember that one of the converts was Timothy (16: 1). **Confirming the souls of the disciples.** Not an outward rite, but words of cheer that strengthened their souls. **Through much tribulation.** They taught them that they must expect trials and persecutions. All have to bear the cross. See Rom. 5: 3; 2 Cor. 4: 17; Heb. 12: 5-11. **And when they had ordained them elders.** Observe (1) that elders were not appointed as soon as the churches were planted; time must be taken so as to know what men were fitted for the office; (2) that elders were not appointed to preside over a district, but **in every church**; (3) that there was a plurality; (4) that they were set apart with fasting, prayer, and imposition of hands. It is not here stated who selected the men, but from Acts 6: 6 we would infer that they were chosen by the church under the advice of the apostles.

24-28. Preached the word in Perga. Here they had landed early in this missionary journey, but did not then, from some cause, pause to preach the gospel. See 13: 13, 14. **Went down into Attalia.** A seaport not far from Perga. **Thence they sailed to Antioch.** The Syrian Antioch, the first Gentile

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from[a] whence they had been recommended to the grace[b] of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed[c] all that God had done with them, and how he had opened[d] the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

phylia. And when they had 25
spoken the word in Perga,
they went down to Attalia;
and thence they sailed to 26
Antioch, from whence they
had been committed to the
grace of God for the work
which they had fulfilled.
And when they were come, 27
and had gathered the
church together, they rehearsed
all things that God
had done with them, and
how that he had opened a
door of faith unto the Gentiles.
And they tarried no 28
little time with the disciples.

CHAPTER XV.

The Question of Circumcision.

SUMMARY.—The Judaizing Teachers at Antioch. Opposed by Paul and Barnabas. The Question Referred to Jerusalem. Paul and Barnabas Report to the Apostles and Elders Their Work Among the Gentiles. Pharisees Insist that These Gentiles Must be Circumcised. Peter's Address. Paul and Barnabas Show How God was with Them. The Judgment of James the Lord's Brother. His Views Accepted by All. The Apostolic Letter to the Gentile Christians. The Joy at Antioch when the Letter is Read. Judas and Silas.

1 And[e] certain men which came down from Judea taught the brethren, *and said*, Except [f] ye be circumcised after[g] the manner of Moses, ye cannot be saved.

CHAPTER XV.

And certain men came 1
down from Judæa and
taught the brethren, *saying*,
Except ye be circumcised
after the custom of Moses,

church, the mother church of Gentile missions, the church that sent them forth several years before (13: 1, 3). Exactly how long a time had been occupied in this missionary tour cannot be ascertained, but it is almost certain that the visit to Jerusalem, recorded in Acts 11: 29, 30 and 12: 25, took place in A. D. 44, while that mentioned in 15: 2 took place in A. D. 51, there being six or seven years between. This time was occupied with the missionary journey and the stay at Antioch. The first probably extended over three or four years. **They rehearsed all that God had done with them.** They very properly made a report to the church that had sent them forth. It was a very cheering report. The gospel had been planted in the great island of Cyprus, received by the proconsul, Sergius Paulus, and extended through Pamphylia, Pisidia and Lycaonia, strong churches having been planted in their principal cities. **Abode there a long time.** As near as we can learn about two years, no doubt busy all the time preaching in the great city.

1. **Certain men which came from Judea.** This chapter records the first intimation of the great controversy that agitated the apostolic church, and of which we find traces in many of Paul's letters, the question whether Christianity was merely a development and sort of culmination of Judaism, or was a New Dispensation that had supplanted the Old and taken its place. At first the Christians of Jerusalem and Judea remained strict Jews, still keeping the ordinances of Moses. The Samaritans converted by Philip were a circumcised people. The idea of the apostles, at first, seems to have been that Gentiles might become Christians, but must first be circumcised. It was a matter of astonishment to Peter and the brethren that he was required to baptize the Gentile Cornelius and his friends without circumcision. Then came the formation of the Gentile church at Antioch and the successful labors of Paul and Barnabas in western Asia. This influx of the Gentiles to the church, and their acceptance on the same terms as the old covenanted people of Jehovah, stirred those Jewish brethren of the more bigoted type to bitter opposition, and they began to send their teachers abroad with the declaration, **Except ye be circumcised, . . . ye cannot be saved.** Thus they came to Antioch; thus, at a later period, they disturbed the churches of Galatia and called out the Galatian letter. In order to destroy their influence, it was needful at once to settle whether they spoke the sentiment of the apostles and elders at Jerusalem, and hence Paul and Barnabas were sent to lay this question before the great mother church. This caused the conference

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[a] Acts 13: 1, 3. [b] Acts 15: 40. [c] Acts 15: 4. [d] 1 Cor. 16: 9; 2 Cor. 2: 12; Rev. 3: 8. [e] Gal. 2: 12. [f] John 7: 22. [g] Lev. 12: 3.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that[a] Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being[b] brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion[c] of the Gentiles: and they caused great joy[d] unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they[e] declared all things that God had done with them.

5 ¶ But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together[f] for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know[g] how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which[h] knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

ye cannot be saved. And 2
when Paul and Barnabas
had no small dissension
and questioning with them,
the brethren appointed that
Paul and Barnabas, and
certain other of them,
should go up to Jerusalem
unto the apostles and elders about this question.
They therefore, being 3
brought on their way by
the church, passed through
both Phœnicia and Samaria, declaring the conversion of the Gentiles: and
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the church and the apostles and the elders, and
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that God had done with
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certain of the sect of the
Pharisees who believed,
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charge them to keep the
law of Moses.

And the apostles and the 6
elders were gathered together to consider of this
matter. And when there 7
had been much questioning, Peter rose up, and said
unto them,

Brethren, ye know how
that a good while ago God
made choice among you,
that by my mouth the Gentiles should hear the word
of the gospel, and believe.
And God, which knoweth 8

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[a] Gal. 2: 1. [b] Rom. 15: 24; 1 Cor. 16: 6, 11; 3 John 6. [c] Acts 14: 27. [d] Luke 15: 7, 10. [e] Acts 21: 19. [f] Matt. 18;20. [g] Acts 10: 20; Matt. 16: 18, 19. [h] Acts 1: 24.

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described in this chapter, spoken of in church history as THE COUNCIL OF JERUSALEM. The reader should form some idea of the importance of this question. It was none other than whether Christendom should be Jewish Christian, or delivered from the bondage of the Jewish law into the liberty of the children of God. Paul (Gal. 2: 4) calls these "certain men" "false brethren."

2. **No small dissension.** These men were opposed by Paul and Barnabas, but the fact that they were from Jerusalem, and probably contended that they had the authority of the apostles, gave them an influence.

3, 4. **Being brought on their way by the church.** A special escort of church members attended them on their journey. It was a mark of honor. See 20: 38 and 21: 5. **Passed through Phenice.** Phœnicia. They went by the land route, visiting the churches of Phœnicia and Samaria, causing great joy by their account of so great success among the Gentiles. **Were received of the church.** Had a cordial reception, a warm greeting.

5. **There rose up certain of the Pharisees.** Men of that sect who, like Paul, had become Christians, but unlike him had retained their Jewish bigotry. Perhaps some of them were Paul's old friends. They seem to have sprung the controversy when the missionaries gave account of their work (verse 4).

6. **The apostles and elders came together.** A meeting of the apostles and the elders of Jerusalem was called. It was in the year A. D. 51, about twenty years after the ascension of Christ. One apostle had suffered martyrdom; eleven, including Matthias, remained, though some might have been in distant parts. James, the "brother of the Lord," though not one of the Twelve, was a chief man now in the Jerusalem church, and is often spoken of by historians as its pastor, or bishop. Though his sentiment decided the question this day, he has been regarded as a leader of the Judaizing Christians. See Gal. 2: 12.

7-11. **When there had been much disputing.** One side insisted that the Gentiles must keep the law of Moses, the other that they were not under the Mosaic covenant at all. **Peter rose up.** Probably

9 And put no difference between us and them, purifying[a] their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke[b] upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that, through[c] the grace of the Lord Jesus Christ, we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought[d] among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared[e] how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,[f]

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up;

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known[g] unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned[h] to God:

the heart, bare them witness,
giving them the Holy
Ghost, even as he did unto
us; and he made no distinction 9
between us and
them, cleansing their hearts
by faith. Now therefore 10
why tempt ye God, that ye
should put a yoke upon the
neck of the disciples, which
neither our fathers nor we
were able to bear? But we 11
believe that we shall be
saved through the grace of
the Lord Jesus, in like manner
as they.

And all the multitude 12
kept silence; and they
hearkened unto Barnabas
and Paul rehearsing what
signs and wonders God had
wrought among the Gentiles
by them. And after 13
they had held their peace,
James answered, saying,

Brethren, hearken unto
me: Symeon hath rehearsed 14
how first God did visit
the Gentiles, to take out of
them a people for his name.
And to this agree the words 15
of the prophets; as it is
written,

After these things I will 16
return,
And I will build again
the tabernacle of David,
which is fallen;
And I will build again
the ruins thereof,
And I will set it up:
That the residue of men 17
may seek after the Lord,
And all the Gentiles, upon
whom my name is called,
Saith the Lord, who maketh 18
these things known
from the beginning of
the world.
Wherefore my judgement 19
is, that we trouble not them

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a Heb. 9: 13, 14; 1 Pet. 1: 22. *b* Gal. 5: 1. *c* Rom. 3: 24; Eph. 2: 8; Tit. 3: 4, 5. *d* Acts 14: 27. *e* Luke 2: 31, 32. *f* Amos 9: 11, 12. *g* Num. 23: 19; Isa. 46: 10. *h* 1 Thes. 1: 9.

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silent until this time. He arose to rehearse his own experiences which had given him new light. **A good while ago.** Nine or ten years before. For the account of Peter's conversion of the Gentiles, see chapters 10 and 11. **Put no difference between us and them.** Accepted them just as he accepted us, and gave the Holy Spirit as a proof to us that he had accepted them. **Purifying their hearts by faith.** The Jews held that Gentiles were unclean, but Peter declared that faith, the true circumcision, that of the heart, not of the body, purified them into fitness for the ordinances of Christ. Observe Peter's doctrine: not circumcision of the flesh, but the faith that leads to obedience cleanses from uncleanness. **To put a yoke.** To impose Jewish obligations on Gentile Christians. The law of Moses was a yoke that **neither our fathers nor we were able to bear.** So strict in its requirements that none could keep it perfectly. **Through the grace of the Lord.** This is the hope of both Jew and Gentile, not obedience to the ceremonials of Moses.

12. **All the multitude kept silence.** After Peter's reminder of his work among the Gentiles, Paul and Barnabas were probably called on to show whether their work, like Peter's, showed that God was with them. They therefore gave some account of the miracles that God had wrought by their hands, thereby attesting the Divine favor.

13-21. **James answered, saying.** For other references to James see 1 Cor. 15: 7; Gal. 1: 19 and 2: 9, and the Epistle of James. He is also mentioned several times in the Gospels, and seems, before the death of Jesus, to have been an unbeliever. It is probable that the speech of Peter, followed by the account given by Paul and Barnabas, convinced him, and led to the views he now expresses. **Simeon.**

20 But that we write unto them, that they abstain from pollutions of[a] idols, and *from* fornication,[b] and *from* things strangled, and *from* blood.[c]

21 For Moses of old time hath in every city them that preach him, being[d] read in the synagogues every sabbath day.

22 ¶ Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas[e] and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles, and elders, and brethren, *send* greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled[f] you with words,[g] subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom[h] we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul;

26 Men that have hazarded[i] their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden[j] than these necessary things;

which from among the
Gentiles turn to God; but 20
that we write unto them,
that they abstain from the
pollutions of idols, and
from fornication, and from
what is strangled, and
from blood. For Moses 21
from generations of old
hath in every city them that
preach him, being read in
the synagogues every sabbath.
Then it seemed good to 22
the apostles and the elders,
with the whole church, to
choose men out of their
company, and send them
to Antioch with Paul and
Barnabas; *namely*, Judas
called Barsabbas, and Silas,
chief men among the
brethren: and they wrote 23
thus by them, The apostles
and the elder brethren unto
the brethren which are of
the Gentiles in Antioch
and Syria and Cilicia,
greeting: Forasmuch as we 24
have heard that certain
which went out from us
have troubled you with
words, subverting your
souls; to whom we gave no
commandment; it seemed 25
good unto us, having come
to one accord, to choose
out men and send them
unto you with our beloved
Barnabas and Paul, men 26
that have hazarded their
lives for the name of our
Lord Jesus Christ. We have 27
sent therefore Judas and
Silas, who themselves also
shall tell you the same
things by word of mouth.
For it seemed good to the 28
Holy Ghost, and to us, to
lay upon you no greater

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a Ex. 20: 4, 5; 1 Cor. 8: 1, &c.; 10: 28; Rev. 2: 14, 20; 9: 20. *b* 1 Cor. 8: 9, 18; Col. 3: 5; 1 Thes. 4: 3. *c* Lev. 17: 14; Deut. 12: 16, 23. *d* Acts 13: 15, 27. *e* Acts 1: 23. *f* Gal. 5: 12. *g* Gal. 5: 4. *h* Gal. 2: 4. *i* Acts 13: 50; 14: 19. *j* Rev. 2: 24.

Simon Peter. **To this agree the . . . prophets.** The quotation he gives is from Amos 9: 11, 12. **Build again the tabernacle of David.** Restore the splendors of his family in the reign of the Messiah, "the Son of David." **That the residue of men.** The Gentile world. This grand prophecy of the calling of the Gentiles makes no mention of circumcision. **Known unto God are all his works.** The meaning is, that this calling of the Gentiles is a part of the Divine plan known to God from the beginning. **Wherefore.** Since it is evidently God's will, "My sentence is, that we do not trouble them." **Sentence.** Decision. **That they abstain from the pollutions of idols.** Four items are mentioned, which are all embraced in the apostolic letter as things forbidden. They were four common customs of the Gentile world, and matters on which there should be a clear understanding. The first does not mean only to refrain from worshiping idols, or eating meat offered in idol sacrifice, but from all the pollutions of the system of idolatry. Licentiousness and drunkenness received a sanction from religion. See Lecky's *European Morals*, chap. V., and Conybeare and Howson's Paul, chap. IV. **Fornication.** Chastity was the exception instead of the rule among Gentiles at this period. **From things strangled.** Because in strangling the blood was retained in the flesh. The use of blood was prohibited by the Mosaic law, and for wise reasons this prohibition was extended to Gentiles. The Roman epicures were wont to drown fowls in wine and then use the flesh. It was a common thing to drink wine mingled with blood. The only way to strike at these savage practices was to prohibit its use. **For Moses . . . hath.** There are synagogues in every city. The use of blood would shock the Jews who have membership in these.

22-29. Then pleased . . . with the whole church. All acquiesced in the judgment of James. The church is not before mentioned as taking part. The decisions seem to have been submitted

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep[a] yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed[b] *them.*

33 And after they had tarried *there* a space, they were let go[c] in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in[d] every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John,[e] whose surname was Mark.

38 But Paul thought not good to take him with them, who departed[f] from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark and sailed into Cyprus;

burden than these necessary
things; that ye abstain 29
from things sacrificed to
idols, and from blood, and
from things strangled, and
from fornication; from
which if ye keep yourselves,
it shall be well with
you. Fare ye well.
So they, when they were 30
dismissed, came down to
Antioch; and having gathered
the multitude together,
they delivered the epistle.
And when they had 31
read it, they rejoiced for
the consolation. And Judas 32
and Silas, being themselves
also prophets, exhorted
the brethren with
many words, and confirmed
them. And after they 33
had spent some time *there*,
they were dismissed in
peace from the brethren
unto those that had sent
them forth. But Paul and 35
Barnabas tarried in Antioch,
teaching and preaching
the word of the Lord,
with many others also.
And after some days Paul 36
said unto Barnabas, Let us
return now and visit the
brethren in every city
wherein we proclaimed the
word of the Lord, *and see*
how they fare. And Barnabas 37
was minded to take
with them John also, who
was called Mark. But Paul 38
thought not good to take
with them him who withdrew
from them from Pamphylia,
and went not with
them to the work. And 39
there arose a sharp contention,
so that they parted
asunder one from the other,
and Barnabas took Mark
with him, and sailed away

to its voice. **To send chosen men.** As the messengers of the church at Jerusalem. **Judas.** Little is known of him save that he was a prophet (verse 32). **Silas.** Well known after this as the companion of Paul. See Acts 16; 1 Thess. 1: 1; 2 Cor. 1: 19. **They wrote letters.** A letter. Luke gives it, I suppose, verbatim. **Send greeting.** Observe that the greeting is not only from the apostles and elders, but from the church. **It seemed good unto us.** It seemed good to them to send men, but the decision made "seemed good to the Holy Spirit" (verse 28). **Men that have hazarded their lives.** This high praise is given to Paul and Barnabas. It is the tribute of the church at Jerusalem to the two men sent from the church at Antioch. **Seemed good to the Holy Spirit, and to us.** The decision was inspired. **That ye abstain from meats.** See note on verse 20.

30-35. They rejoiced for the consolation. When they returned and the letter was read to the church at Antioch, it caused great joy. **Judas and Silas, being prophets.** Inspired speakers. Such speakers were necessary to the church until it had the New Testament for a guide. **They were let go in peace.** They were dismissed for Jerusalem with benedictions of peace. **It pleased Silas to abide there still.** This verse is not found in the Revision, nor in the oldest MSS. **Paul also and Barnabas continued in Antioch.** Probably for the greater part of a year, preaching, and assisted by many other laborers.

36-41. Paul said unto Barnabas. This is a proposal to start on a second missionary journey, in

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[a] 2 Cor. 11:9; James 1: 27; 1 John 5: 21; Jude 20, 21. [b] Acts 14: 22. [c] 1 Cor. 16: 11; 2 John 10. [d] Acts 13: 4, &c. [e] Acts 12: 12, 25; Col. 4: 10. [f] Acts 13: 13.

40 And Paul chose Silas, and departed, being recommended[a] by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming[b] the churches.

CHAPTER XVI.

The Gospel Carried Into Europe.

SUMMARY.—Paul at Troas. The Call to Macedonia in a Vision. The Journey to Philippi. The Conversion of Lydia and Her Household. The Damsel with the Spirit of Divination Healed. The Rage of Her Masters. Paul and Silas Seized, Scourged, Placed in Prison in the Stocks. The Events at Midnight. The Jailer and Household Baptized. An Appeal to Rights of Romans.

1 Then came he to Derbe[c] and Lystra: and behold, a certain disciple was there, named Timotheus,[d] the son of a[e] certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well[f] reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him[g] because of the Jews[h] which were in those quarters: for they knew all that his father was a Greek.

unto Cyprus; but Paul 40
chose Silas, and went forth,
being commended by the
brethren to the grace of the
Lord. And he went through 41
Syria and Cilicia, confirming the churches.

CHAPTER XVI.

And he came also to Der- 1
be and to Lystra: and behold, a certain disciple was
there, named Timothy, the
son of a Jewess which believed; but his father was
a Greek. The same was 2
well reported of by the
brethren that were at Lystra and Iconium. Him 3
would Paul have to go
forth with him; and he
took and circumcised him
because of the Jews that
were in those parts: for
they all knew that his

order to visit and strengthen the churches already planted, as well as to extend the work. **Barnabas determined to take with them John.** He had abandoned them on the first tour (13: 13), and his reasons did not satisfy Paul; hence he declined to take him. **The contention was so sharp.** Neither would yield, so they determined to work separately. Barnabas, with Mark, went to visit the churches of Cyprus, while Paul chose Silas as his fellow laborer. He seems to have returned from Jerusalem. **Being recommended . . . to the grace of God.** Evidently a meeting of the church was held to commend them to God. **Went through Syria and Cilicia.** We have no account of the founding of these churches, but we know that Paul had before this labored in these parts. See Gal. 1: 21.

1-3. He came to Derbe and Lystra. Compare 14: 6-21. **Behold, a certain disciple was there.** A member of the church at Lystra, converted on the previous missionary tour. **Timotheus.** Born of a Jewish mother, but of a Greek father. The name is Greek, and means one who fears God. Following his father, he was uncircumcised and, hence, regarded a Greek instead of a Jew. Yet he had been taught the Scriptures from childhood (2 Tim. 3: 15) by his pious mother and grandmother (2 Tim. 1: 5). These, Eunice and Lois by name, were Christians also. 1 Cor. 4: 17 shows that Paul converted him. Compare Gal. 4: 19. **Well reported.** As an active, efficient Christian. He had evidently labored for Christ in both places, and given such proofs as to show his fitness for the missionary work. **Go forth with him.** As a traveling companion. **He circumcised him.** Not because he thought it necessary to salvation, but **because of the Jews.** Wherever Paul traveled, he first labored in the Jewish synagogues. If one of his traveling companions was a Gentile, it would arouse Jewish prejudices so as to close their ears. Hence, since "neither circumcision nor uncircumcision was anything" (1 Cor. 7: 19), he complied with the principle that he states in 1 Cor. 9: 20. In Gal. 2: 3 it is stated that when Titus, a Greek, went up to Jerusalem, he was not compelled to be circumcised. Had he been, it would have been a concession to the Judaizing Christians who insisted that circumcision was necessary to salvation. Here the case was different. No Judaizing party made such a demand, and the act was one of pure expediency, in order to reach more readily unconverted Jews. These examples teach us to accommodate ourselves to the prejudices of others as far as we can without the sacrifice of principle. From other passages (1 Tim. 4: 14; 2 Tim. 1: 6), we learn that, at this time probably, Timothy was ordained by the elders, and received special gifts by the imposition of the hands of the apostle.

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[a] Acts 14: 26; 20: 32. [b] Acts 16: 5. [c] Acts 14: 6. [d] Acts 19: 22; Rom. 16: 21: 1 Cor. 4: 17. [e] 2 Tim. 1: 5. [f] Acts 6:3; 1 Tim. 5: 10; Heb. 11: 2. [g] Gal. 2: 3-8; 5: 1-3. [h] 1 Cor. 9: 20.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained[a] of the apostles and elders which were at Jerusalem.

5 And so were the churches[b] established in the faith, and increased in number daily.

6 Now, when they had gone throughout Phrygia and the region of[c] Galatia, and were forbidden of[d] the Holy Ghost to preach the word in[e] Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they, passing by Mysia, came down to[f] Troas.

9 And a vision appeared to Paul in the night: There stood a man[g] of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go[h] into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore, loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

father was a Greek. And 4
as they went on their way
through the cities, they delivered
them the decrees for
to keep, which had been
ordained of the apostles
and elders that were at Jerusalem.
So the churches 5
were strengthened in the
faith, and increased in
number daily.
And they went through 6
the region of Phrygia and
Galatia, having been forbidden
of the Holy Ghost
to speak the word in Asia;
and when they were come 7
over against Mysia, they
assayed to go into Bithynia;
and the Spirit of Jesus
suffered them not; and 8
passing by Mysia, they came
down to Troas. And a vision 9
appeared to Paul in the
night; There was a man of
Macedonia standing, beseeching
him, and saying,
Come over into Macedonia,
and help us. And when 10
he had seen the vision,
straightway he sought to go
forth into Macedonia, concluding
that God had called
us for to preach the gospel
unto them.
Setting sail therefore 11
from Troas, we made a
straight course to Samothrace,
and the day follow-

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a Acts 15: 28, 29. *b* Acts 15:41. *c* Gal. 1:2; 1 Pet. 1: 1. *d* Amos 8:11, 12; 1 Cor. 12:11. *e* Rev. 1:4, 11. *f* 2 Cor. 2:12; 2 Tim. 4: 13. *g* Acts 10: 30. *h* 2 Cor. 2: 13.

4, 5. They went through the cities. Where churches were already planted. As they went, they "delivered the decrees on circumcision and the law of Moses" decided upon at Jerusalem (15: 23-29).

6-10. When they had gone throughout Phrygia. This was a Roman province west of Lycaonia in Asia Minor, running down to the sea-coast of the Ægean Sea. **Galatia** lay to the north of Lycaonia, and was entirely in the interior. It received its name from a settlement of Gauls, an offshoot of a Gallic invasion of Greece in the third century before Christ. It became a Roman province in A. D. 26. No record is made here of the results of this tour, but as we elsewhere learn of numerous churches in Galatia shortly after this, we are justified in the inference that they were planted at this time. **Forbidden . . . to preach the word in Asia.** By Asia is meant, not the great quarter of the world so named, but the province so called by the Romans, of which Ephesus was the capital. The Spirit now had other work for them. In the same way they were kept from going into Bithynia, the province on the Black or Euxine sea, north of Galatia, and hence turned westward through Mysia to the sea-coast at Troas. This city was about four miles from the site of ancient Troy, and was a transit harbor for those who crossed from Asia to Macedonia, or Greece. **A vision appeared.** Like Peter's vision at Joppa, it was a revelation. Like Peter's, it called him to labor in fields before unentered. **A man of Macedonia.** Macedonia proper lies to the north of the Ægean Sea, within a few hours sail of Troas. This ancient kingdom, under Philip and Alexander, had first absorbed all Greece, then conquered Persia and spread the Grecian language and customs over all western Asia. In turn it had fallen before the Romans, and was now a Roman province. It had a number of large cities, but Thessalonica was the Roman capital.

10. We endeavored to go into Macedonia. Sought to find a ship to carry them across. There is no intimation that they preached at this time at Troas, but a few years later we find here a church (20: 6-12). Here, first, the writer of Acts speaks of himself as one of the company and adopts the style of an eye witness. It is supposed that Luke joined the missionary band at Troas.

11, 12. We came with a straight course. Before the wind. **To Samothracia.** An island about half way between Troas and Neapolis, the European port where they landed. **And from thence to Philippi.** Only a few miles distant. They sought it at once, because it was **the chief city of that part of Macedonia.** The apostles tried to leaven the centers of influence with the Gospel. This city had been rebuilt about 400 years before this by Philip, the father of Alexander the Great, who named it after himself. It was famous as the place of the decisive battle between Brutus and Cassius on the one hand, and Mark Antony and Octavius, afterwards Augustus Cæsar, upon the other. **A colony.** A Roman

12 And from thence to Philippi,[a] which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a riverside, where prayer[b] was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose heart[c] the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought[d] *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed[e] with a spirit of divination met us, which brought her masters much gain[f] by soothsaying.

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high[g] God, which shew unto us the way of[h] salvation.

ing to Neapolis; and from 12
thence to Philippi, which
is a city of Macedonia, the
first of the district, a *Roman*
colony; and we were
in this city tarrying certain
days. And on the sabbath 13
day we went forth without
the gate by a river side,
where we supposed there
was a place of prayer; and
we sat down, and spake
unto the women which
were come together. And 14
a certain woman named
Lydia, a seller of purple,
of the city of Thyatira, one
that worshipped God, heard
us: whose heart the Lord
opened, to give heed unto
the things which were
spoken by Paul. And when 15
she was baptized, and her
household, she besought
us, saying, If ye have
judged me to be faithful to
the Lord, come into my
house, and abide *there*.
And she constrained us.
And it came to pass, as 16
we were going to the place
of prayer, that a certain
maid having a spirit of
divination met us, which
brought her masters much
gain by soothsaying. The 17
same following after Paul
and us cried out, saying,
These men are servants of
the Most High God, which
proclaim unto you the way

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a Phil. 1: 1. *b* Acts 21: 5. *c* Luke 24: 45. *d* Heb. 13: 2. *e* 1 Sam. 28: 7. *f* Acts 19: 24. *g* Gen. 14: 18-22. *h* Acts 18: 26; Heb. 10: 20.

colony was a settlement of Romans in a foreign country, with all the privileges of Romans. The colony had its own senate, its own magistrates, observed all the Roman forms, and was a miniature Rome. This colony had been established by Augustus Cæsar, who settled at this place a multitude of the partisans of his rival, Mark Antony, after the death of the latter. Philippi is now a small village named Filiba.

13-15. Went out . . . by a river side. The Gangas, a small river which flows by the city. **Where prayer was wont to be made.** Where there was a praying place. There seems to have been no synagogue, but a few pious Jews, women at least in great part, met on the river banks, out of the city, for prayer. **We . . . spake unto the women.** Either Jewish women, or proselytes to the Jewish faith. **Lydia.** The name is Greek. She was probably a convert to Judaism. **A seller of purple, of the city of Thyatira.** Thyatira, afterwards one of the seven churches of Asia, was beyond the Ægean Sea, hundreds of miles away. It was on the borders of Lydia, which was famous for its purple cloths. She was at this distant place for purposes of trade. Thyatira was a Macedonian colony, and Lydia probably had acquaintances or kinsmen in Macedonia itself. **Whose heart the Lord opened.** How, it is not stated. Possibly some of his providences especially fitted her for the reception of the gospel. **And when she was baptized.** In the apostolic period baptism always at once followed acceptance of the gospel. **And her household.** Some have held that this implies the baptism of infants. It rather implies that her servants and friends also accepted the gospel. There is no ground for the inference that she was even married, or had children. Meyer (*Acts*, p. 311), himself a German Lutheran, says: "If, in the Jewish and Gentile families which were converted to Christ there were children, their baptism is to be assumed in *those* cases, when they were so far advanced *that they could and did confess their faith on Jesus as the Messiah; for this was the universal, absolutely necessary qualification for the reception of baptism. . . . . Therefore the baptism of the children of Christians*, of which no trace is found in the New Testament is not to be held as an apostolic ordinance." Olshausen and Neander, also Pedobaptists, take the same view. Lydia's household was probably composed of women who assisted her in her business. **She constrained us.** Paul did not usually accept aid from his converts (Acts 20: 33; 2 Cor. 12: 17), but it seems that her urgent entreaty prevailed.

16-18. As we went to prayer. To the place of prayer. **A certain damsel possessed with a spirit of divination.** Literally, "The spirit of a Pythoness." This meant, among the Greeks, a

18 And this did she many days. But Paul, being grieved, turned, and said[a] to the spirit, I command thee, in the name of Jesus Christ, to come out of her. And[b] he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains[c] was gone, they caught Paul and Silas, and drew *them* into the market-place unto[d] the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble[e] our city,

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many[f] stripes upon them, they cast *them* into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed,[g] and

of salvation. And this she 18
did for many days. But
Paul, being sore troubled,
turned and said to the
spirit, I charge thee in the
name of Jesus Christ to
come out of her. And it
came out that very hour.
But when her masters saw 19
that the hope of their gain
was gone, they laid hold on
Paul and Silas, and dragged
them into the marketplace
before the rulers, and when 20
they had brought them unto
the magistrates, they said,
These men, being Jews, do
exceedingly trouble our
city, and set forth customs 21
which it is not lawful for
us to receive, or to observe,
being Romans. And the 22
multitude rose up together
against them: and the magistrates
rent their garments
off them, and commanded
to beat them with rods.
And when they had laid 23
many stripes upon them,
they cast them into prison,
charging the jailor to keep
them safely: who, having 24
received such a charge,
cast them into the inner
prison, and made their feet
fast in the stocks. But 25
about midnight Paul and

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a Mark 1: 25, 34. *b* Mark 16: 17. *c* Acts 19: 24-27. *d* Matt. 10: 18. *e* Acts 17: 6; 1 Kings 18: 17. *f* 2 Cor. 6: 5; 11: 23-25; 1 Thes. 2: 2. *g* James 5: 13.

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prophetic spirit, Pythias being one of the names of Apollo, the god of prophecy. The account shows that the damsel was "possessed," that her strange power gave her value in that it was superhuman, that she was a slave, owned by several masters, and brought them **much gain by soothsaying.** Luke does not say that she foretold the future, but the people thought she did. She was a demoniac. See note on Matt. 8: 28. **These men are the servants of the most high God.** For similar testimony of the evil spirits to the work and power of Christ, see Mark 3: 12; Luke 4: 34. The Lord silenced them, and Paul followed the example. He delayed for many days, for reasons we cannot explain, possibly on account of something connected with the afflicted damsel herself. **In the name of Jesus Christ, come out.** "In my name," said the risen Lord, "shall they cast out devils" (Mark 16: 17).

19-24. When her masters saw that the hope of their gains was gone. Nothing inflames the rage of men more than to see their hope of ill-gotten gains taken away. In our own country more than one man has fallen a victim to the rage of rum-sellers who have seen their hope of gain taken away. **Caught Paul and Silas.** As the leaders of the missionary band. **Drew them into the market-place.** The forum, or open square where meetings were held and the magistrates held their courts. **To the magistrates.** Roman officers, two in number, called *duumviri*, or prætors. **These men, being Jews.** A great prejudice against Jews at this time existed in Europe. Near this time, Claudius Cæsar expelled all Jews from Rome (18: 2). **Do trouble our city.** Raise disturbances. **Teach customs . not lawful.** Roman law sternly forbade one not a Jew to be circumcised.—*Howson.* Paul and Silas did not teach this, but it was a safe charge to make, they *being Jews.* **The multitude rose . . . against them.** Inflamed with prejudice. **The magistrates.** Without inquiry, influenced by the outcries of the throng. **Rent off their clothes.** They ordered them at once to be scourged. The lictors, the executioners, were at hand. The Roman custom was to lay bare the body and to beat it with the rods borne by the lictors. Paul says (2 Cor. 11: 25), "Thrice was I beaten with rods." **Laid many stripes upon them.** Moses (Deut. 25: 3) mercifully restricted the number of stripes; hence, Paul says: "Five times I received of the Jews forty stripes, save one" (2 Cor. 11: 24). With the Romans there was no such restriction. **Thrust them into the inner prison.** A damp interior cell from which all light was excluded. **The stocks.** An instrument of torture as well as confinement. The feet, stretched wide apart, were thrust through holes in a wall of wood, and the prisoner was fastened there.

25-34. Prayed and sang praises. Never before had such sounds at midnight been heard from that inner dungeon. Bound, fettered, tortured, the spirit still had liberty, could pray, and praise sang[a] praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so[b] that the foundations of the prison were shaken: and immediately[c] all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But[d] Paul cried with a loud voice, saying, Do thyself[e] no harm; for we are all here.

29 Then he called for a light, and sprang in, and came trembling,[f] and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what[g] must I do to be saved?

31 And they said, Believe[h] on the Lord Jesus Christ, and thou shalt be saved, and thy[i] house.

32 And they spake unto him the word of the Lord, and to all[j] that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat[k] before them, and rejoiced,[l] believing in God with all his house.

Silas were praying and
singing hymns unto God,
and the prisoners were listening
to them; and suddenly 26
there was a great
earthquake, so that the
foundations of the prisonhouse
were shaken: and
immediately all the doors
were opened; and every
one's bands were loosed.
And the jailor being roused 27
out of sleep, and seeing the
prison doors open, drew
his sword, and was about
to kill himself, supposing
that the prisoners had escaped.
But Paul cried with 28
a loud voice, saying, Do
thyself no harm: for we
are all here. And he called 29
for lights, and sprang in,
and, trembling for fear, fell
down before Paul and Silas,
and brought them out, and 30
said, Sirs, what must I do
to be saved? And they 31
said, Believe on the Lord
Jesus, and thou shalt be
saved, thou and thy house.
And they spake the word 32
of the Lord unto him, with
all that were in his house.
And he took them the same 33
hour of the night, and
washed their stripes; and
was baptized, he and all
his, immediately. And he 34
brought them up into his
house, and set meat before
them, and rejoiced greatly,
with all his house, having
believed in God.

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[a] Psa. 34:1. [b] Acts 4:31. [c] Acts 5:19; 12:7, 10; Isa. 42:7. [d] Prov. 24:11, 12; 1 Thes. 5:15. [e] Eccl. 7:15-17. [f] Jer. 5:22. [g] Acts 2:37; 9:6. [h] Acts 13:39; Hab. 2:4; John 3:16, 36; 6:47. [i] Acts 2:39. [j] Rom. 1:14, 16. [k] Luke 5:29. [l] Rom. 5:11.

God. God heard them, too, for there was **a great earthquake.** See Acts 4:31. It was God's angel to loose their bonds, open the prison doors, and magnify their work. **The keeper . . . drew out his sword.** He was responsible with his life for the safety of his prisoners. Fancying them gone, he determined, like a Roman, to anticipate disgrace by death. Right there at Philippi, Brutus and Cassius had each inflicted self-death. Self-murder was very common among the Romans. **We are all here.** Paul and Silas had no inclination to escape; the other prisoners were probably too much astounded. **Called for a light.** "Lights," in the Revision. All was darkness. **Fell down before Paul and Silas.** Awed, believing that they were under Divine protection. **Brought them out.** Of the inner prison, probably into the prison court. **What must I do to be saved?** Saved from suicide, no danger of death because the prisoners are there, awed by the wonderful events, aware that these men preached a new religion and salvation, he asks this question. **Believe on the Lord Jesus Christ.** He was a heathen. Faith was the first essential step. To Jews, on the day of Pentecost, already believing Peter's proposition, he said, in answer to the same question, "Repent and be baptized;" but the heathen jailer was not ready for this. Faith must first be wrought, and then that faith, leading to the acceptance of Christ, would save. His faith would save, because it would be the power that would lead him to follow Christ. **And thy house.** We learn from the next verse that his "house" could listen to the **word of the Lord,** hence were not infants. It was needful to *preach the word*, for this heathen knew almost nothing of the gospel. In preaching it, Paul preached baptism, for that follows in verse 33. **Washed their stripes.** They were all covered with bruises, blood and dust. His heart is now changed and filled with the spirit of mercy. Howson suggests that they were washed in the tank or reservoir within the prison court, supplied by the water from the roof. Here also all were **baptized straightway.** On the baptism of his household, see notes on verse 15 above. **Brought them into his house.** The Revision says "up;" that is, from the court below where he washed their stripes, and was baptized. They were "brought *out*" (verse 30), the word was preached "*in* his house" (verse 32), they were then "taken" to

35 ¶ And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned,[a] being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves[b] and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought[c] them, and brought *them* out, and desired[d] *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them and departed.

CHAPTER XVII.

Paul at Athens.

Summary.—The Journey to Thessalonica. Labors in the Synagogue. A Church Planted. The Jews Stir up Persecution. Departure to Berea. Journey to Athens. The City Full of Idols. Paul's Evangelistic Labors. Taken to the Areopagus. His Address to the Athenians. The Diverse Results; Some Mock; Some Propose to Hear Again; Some are Converted.

1 Now, when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

But when it was day, the 35
magistrates sent the sergeants, saying, Let those
men go. And the jailor re- 36
ported the words to Paul,
saying, The magistrates
have sent to let you go:
now therefore come forth,
and go in peace. But Paul 37
said unto them, They have
beaten us publicly, uncondemned, men that are Romans, and have cast us into
prison; and do they now
cast us out privily? nay
verily; but let them come
themselves and bring us
out. And the sergeants 38
reported these words unto
the magistrates: and they
feared, when they heard
that they were Romans;
and they came and be- 39
sought them; and when
they had brought them out,
they asked them to go away
from the city. And they 40
went out of the prison, and
entered into *the house of*
Lydia: and when they had
seen the brethren, they
comforted them, and departed.

CHAPTER XVII.

Now when they had pass- 1
ed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

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a Acts 22:25. *b* Dan 6:18,19; Matt. 10:16. *c* Ex. 11:8; Rev. 3:9. *d* Matt. 8.34.

the place of baptism (verse 33), after that he "brought them *into* his house" (verse 34). **Believing in God with all his house.** All his household were, therefore, believers.

35-40. The magistrates sent the serjeants. The lictors are meant. It is possible that the magistrates had, in some way, heard that Paul and Silas were Roman citizens. They wished, therefore, to quietly get rid of them. The Porcian and Valerian laws exempted all Roman citizens from stripes or torture. They had broken the law. **Let them come themselves and fetch us out.** They had been publicly scourged and tortured as evil doers, in violation of law. Paul insisted that they should be as publicly vindicated, not for their own honor, but for the sake of the church at Philippi. **Being Romans.** We learn from Acts 22: 25 that Paul was born a Roman citizen. His father, or some remoter ancestor, had been admitted to Roman citizenship, a great privilege and honor. **They feared.** Had Paul insisted, the magistrates could have been severely punished. They might abuse aliens, but "to be a Roman was greater than to be a king." Hence, they humbled themselves, "and came, and besought them, and desired them to depart out of the city." **When they had seen the brethren.** Who now met at the house of Lydia. The church thus planted grew and was afterwards honored with an apostolic letter. **Departed.** To another field of labor. The reader should pause to reflect that Philippi was the first place, so far as we know, where the gospel was preached in Europe, that a woman was the first convert, that the messengers of the cross were met with blows, torture, and the dungeon, but through grace and the power of God triumphed gloriously. While Paul was in his next field of labor, Thessalonica, this young church of Philippi twice sent contributions to sustain him (Phil. 4: 15, 16).

1-4. Passed through Amphipolis . . . came to Thessalonica. They traveled along the great Roman military road, which passed through Macedonia and Greece to Dyrrachium on the Adriatic

2 And Paul, as his manner was,[a] went in unto them, and three sabbath-days reasoned with them out of the scriptures;

3 Opening and alleging that Christ must[b] needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some[c] of them believed, and[d] consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason,[e] and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These[f] that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary[g] to the decrees of Cesar, saying that there is another king, *one* Jesus.

8 And they troubled[h] the people, and the rulers of the city, when they heard these things.

and Paul, as his custom 2
was, went in unto them,
and for three sabbath days
reasoned with them from
the scriptures, opening and 3
alleging, that it behoved
the Christ to suffer, and to
rise again from the dead;
and that this Jesus, whom,
said he, I proclaim unto
you, is the Christ. And 4
some of them were persuaded,
and consorted with
Paul and Silas; and of the
devout Greeks a great multitude,
and of the chief
women not a few. But the 5
Jews, being moved with
jealousy, took unto them
certain vile fellows of the
rabble, and gathering a
crowd, set the city on an
uproar; and assaulting the
house of Jason, they sought
to bring them forth to the
people. And when they 6
found them not, they dragged
Jason and certain
brethren before the rulers
of the city, crying, These
that have turned the world
upside down are come hither
also; whom Jason hath 7
received: and these all act
contrary to the decrees of
Cæsar, saying that there is
another king, *one* Jesus.
And they troubled the multitude 8
and the rulers of the
city, when they heard these

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[a] Acts 9:20; 13:5,14; Luke 4:16. [b] Acts 18:28; Luke 24:26,46; Gal. 3:1. [c] Acts 28:24. [d] 2 Cor 8:5; 1 Thes. 1:5,6. [e] Rom. 16:21. [f] Acts 16:20; Luke 23:5. [g] Luke 23:2; John 19:12. [h] Matt. 2:3; John 11:48.

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sea, and then beginning on the other side at Brundisium, extended to Rome. Amphipolis was about thirty miles, a day's journey, southwest of Philippi; Apollonia about the same distance farther on, and Thessalonica about twenty-eight miles west of Apollonia. Thessalonica was a rich commercial city, the seat of the Roman governor of Macedonia, and is still a city of about 70,000 population, of whom one-third are Jews. Its excellent harbor makes it a coveted object of Austrian diplomacy in the Balkan provinces. **Paul, as his manner was.** It was his custom always to begin his work in the synagogue if he found one. Here he showed from the Old Testament that the promised Messiah should die, and rise again, that Jesus complied with these conditions, and hence must be the Christ. This line of argument was continued in the synagogue for three sabbaths. This indicates how long he continued to argue in the synagogue, not how long he remained here. **Some of them believed.** Of the Jews who heard in the synagogue. Also, **of the devout Greeks a great multitude.** These were religious Gentiles who had departed from heathenism, attended the synagogue, but had not been circumcised. **Of the chief women.** Some of them, no doubt, the wives of the "devout Greeks." Some of the converts made during Paul's stay were idolators (1 Thess. 1:9). The result of these labors was the establishment of a flourishing church, the existence of which called out the two letters to the Thessalonians.

5-9. But the Jews. As usual, a part believed and the others were filled with hatred. **Certain lewd fellows.** "Vile fellows of the rabble." The Jews called in the worst classes to aid them. **Assaulted the house of Jason.** Paul and Silas had abode there (verse 7), but were not found, probably from having a warning. **Drew Jason . . . unto the rulers of the city.** Called "politarchs" in the Greek text, and so called in an inscription of the first century still seen on an ancient arch in the city. **These that have turned the world upside down.** A strong tribute to the revolutionizing power of the new Faith. It did change the world. **These all do contrary to the decrees of Cesar.** A false charge, but the one most likely to secure the attention of the magistrates. **Saying that there is another king.** The Romans never called their ruler a *king*, but he was so called by subject nations. The Jews said to Pilate, "We will have no king but Cæsar." The only ground for the charge against Paul was that he preached the kingdom of Christ. **They troubled . . . the rulers.** Troubled, because it was a charge of disloyalty to the Roman Cæsar, and of an attempt to have another king. They were utterly ignorant of the nature of Christ's kingdom. **When they had taken security.** Of those

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away[a] Paul and Silas by night unto Berea: who coming *thither*, went into the synagogue of the Jews.

11 These were more[b] noble than those in Thessalonica, in that they received the word with all readiness[c] of mind, and searched the scriptures[d] daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks and of men, not a few.

13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up[e] the people.

14 And then immediately the brethren sent away[f] Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus[g] for to come to him with all speed, they departed.

16 ¶ Now, while Paul waited for them at Athens[h] his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout[i] persons, and in the market daily with them that met with him.

things. And when they 9
had taken security from Jason and the rest, they let
them go.
And the brethren imme- 10
diately sent away Paul and
Silas by night unto Berœa:
who when they were come
thither went into the synagogue of the Jews. Now 11
these were more noble than
those in Thessalonica, in
that they received the word
with all readiness of mind,
examining the scriptures
daily, whether these things
were so. Many of them 12
therefore believed; also of
the Greek women of honourable estate, and of men,
not a few. But when the 13
Jews of Thessalonica had
knowledge that the word of
God was proclaimed of
Paul at Berœa also, they
came thither likewise, stirring up and troubling the
multitudes. And then im- 14
mediately the brethren sent
forth Paul to go as far as to
the sea: and Silas and Timothy abode there still. But 15
they that conducted Paul
brought him as far as
Athens: and receiving a
commandment unto Silas
and Timothy that they
should come to him with
all speed, they departed.
Now while Paul waited 16
for them at Athens, his
spirit was provoked within
him, as he beheld the city
full of idols. So he reason- 17
ed in the synagogue with
the Jews and the devout
persons, and in the marketplace every day with them

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[a] Acts 9:25. [b] Psa. 119:99, 100. [c] James 1:21; 1 Pet. 2:2. [d] Isa. 34:16; Luke 16:29; 21:44; John 5:39. [e] Luke 12:51. [f] Matt. 10:23. [g] Acts 18:5. [h] Psa. 119:136; 2 Pet. 2:8. [i] Acts 8:2.

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arrested. They received some kind of a guarantee that there would be nothing done contrary to the laws of the empire.

10-12. Sent away Paul and Silas by night. By night so as to leave without a fresh disturbance. **Unto Berea.** Howson places Berea sixty, Hackett forty-five, miles west of Thessalonica. The first states that it now has 18,000 population, and is called Verria. **These were more noble.** Were willing to honestly investigate. **Many of them believed.** This would be the natural result. As elsewhere, the converts were Jews and devout Greeks, both men and women. **Honourable.** Of high rank.

13-15. They came thither. The inveterate hatred of the Jews of Thessalonica pursued him. When they began to stir up a disturbance at Berea, as Paul was the chief object of hatred, it was thought best for him to leave, but Silas and Timothy were left to continue the work. **To go as it were to the sea.** He started as though to embark on the sea, Berea not being a seaport. Whether he did, or went to Athens by land, is not stated. The journey by land was about 250 miles. The sea voyage would be much the quicker route. **They that conducted Paul.** Some of the Berean brethren. When they returned they took a message to Silas and Timothy to join him at once. From 1 Thess. 3:1, 2, we learn that Timothy was at once sent to Thessalonica.

16-18. While Paul waited. At first he seems to have intended to await the arrival of Timothy and Silas before he opened his work, but his spirit was too much stirred. **Wholly given to idolatry.** "Full of idols" in the Revision. This is confirmed by the Greek writers. The Greek historian, Pausanias, says that there were more idols in Athens than in all the rest of Greece combined. Many other writers bear the same testimony. Paul would see them wherever he turned his eyes. **Disputed . . . the market.** There was in Athens one great "market place," or public square. The porches around it were favorite places for discussion. **Epicureans and Stoics.** Two of the philosophical schools then preva-

18 Then certain philosophers[a] of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new[b] doctrine, whereof thou speakest, *is?*

20 For thou bringest certain[c] strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars-hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.[d]

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God,[e] that made the world, and all things therein, seeing that he is[f] Lord of heaven and earth, dwelleth[g] not in temples made with hands;

25 Neither is worshipped with men's hands, as though[h] he needed any thing, seeing he[i] giveth to all life, and breath, and[j] all things;

that met with him. And 18
certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached Jesus and the resurrection. And 19
they took hold of him, and brought him unto the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest 20
certain strange things to our ears: we would know therefore what these things mean. (Now all the Atheni- 21
ans and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.) And Paul 22
stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are somewhat superstitious. For as I passed 23
along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that made 24
the world, and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served 25
by men's hands, as though he needed any thing, seeing he himself giveth to all

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a Col. 2:8. *b* John 13:34; 1 John 2:7, 8. *c* Hos. 8:12. *d* Jer. 50:38. *e* Acts 14:15. *f* Matt. 11:25. *g* Acts 7:48. *h* Psa. 50:8. *i* Job 12:10; Zech. 12:1. *j* Rom. 11:36.

lent in Athens. The first held that the gods were careless about human affairs, and that a man's best course was to get as much pleasure out of life as possible. With them pleasure was the chief good. The Stoics were fatalists, believers in a sort of pantheism, and insisted on self-righteousness. Epicurus was the founder of the first sect; Zeno of the second. **What will this babbler say?** A contemptuous expression. **A setter forth of strange gods.** He spoke of God and the risen Jesus. Some have thought that they mistook *Anastasis*, the Greek for *resurrection*, for the name of a goddess.

19-21. Brought him to the Areopagus. The Greek term for Mars' hill (verse 22). This hill was a place of assembly. There the supreme court of Athens met. There the courts that sat concerning religious matters convened. The associations had something to do, probably, with Paul being taken here to speak, though the meeting was informal and not official. The hill is about fifty feet high, and was then surrounded by the most glorious works of art in Athens. **To tell or hear some new thing.** Demosthenes himself speaks of this propensity of the Athenians (Philipp. 1: 43). It was in harmony with the spirit of the city that he should be called on to speak to gratify the curiosity of the populace.

22-31. Paul stood in the midst of Mars' hill. In the Areopagus. Let the reader keep in mind that this address was spoken in the literary capital of the ancient world, the most cultured city of the earth, the city to which every Roman who sought a finished education resorted to complete his studies, the home of the philosophers, orators, sculptors, painters and poets, and the great university where many thousands of strangers were gathered for study. This ancient city of so glorious history is the modern capital of Greece, and has about 100,000 inhabitants. **Ye men of Athens.** The introduction of Paul has always been regarded as a masterpiece of skill. He does not say, "Ye are in all things too superstitious" (see Revision in the margin), but that ye are "more religious than others." His remark is a compliment, and he confirms it by a statement that he had found an altar to the **unknown God.** Besides thousands of altars and statues of deities whom they named, this altar was dedicated to the "Unknown," as if to

26 And hath made of one[a] blood all nations of men for to dwell on all the face of the earth and hath determined the times[b] before appointed, and the bounds[c] of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though[d] he be not far from every one of us:

28 For[e] in him we live, and move, and have our being; as[f] certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not[g] to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked[h] at; but now[i] commandeth all men every where to repent:

31 Because he hath appointed[j] a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead,[k] some mocked: and others said, We will hear thee again[l] of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

life, and breath, and all
things; and he made of one 26
every nation of men for to
dwell on all the face of the
earth, having determined
their appointed seasons, and
the bounds of their habitation;
that they should seek 27
God, if haply they might
feel after him, and find
him, though he is not far
from each one of us: for in 28
him we live, and move, and
have our being; as certain
even of your own poets
have said, For we are also
his offspring. Being then 29
the offspring of God, we
ought not to think that the
Godhead is like unto gold,
or silver, or stone, graven
by art and device of man.
The times of ignorance 30
therefore God overlooked;
but now he commandeth
men that they should all
everywhere repent: inasmuch 31
as he hath appointed
a day, in the which he will
judge the world in righteousness
by the man whom
he hath ordained; whereof
he hath given assurance
unto all men, in that he
hath raised him from the
dead.

Now when they heard of 32
the resurrection of the
dead, some mocked; but
others said, We will hear
thee concerning this yet
again. Thus Paul went out 33
from among them. But 34
certain men clave unto
him, and believed: among
whom also was Dionysius
the Areopagite, and a woman
named Damaris, and
others with them.

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[a] Mal. 2:10. [b] Psa. 31:15. [c] Isa. 45:21. [d] Acts 14:17. [e] Col. 1:17. [f] Tit. 1:12. [g] Isa. 40:18, &c. [h] Rom. 3:25. [i] Luke 24:47; Tit. 2:11, 12. [j] Rom. 2:16. [k] Acts 26:8. [l] Acts 24:25; Luke 14:18.

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some deity whose presence they felt, but whom they did not comprehend. This Unknown, he announces, **I declare unto you.** Ancient writers speak of altars at Athens to the unknown God, or gods. Such an introduction was well calculated to fix the attention of his critical audience. **God that made the world.** He now declares the attributes of that unknown God: (1) The God that made the world; (2) Lord of heaven and earth; (3) dwelleth not in temples; (4) not worshiped by human hands; (5) giveth life to all that lives; (6) made of one blood all nations; (7) appointed that men should seek the Lord; (8) we are his offspring; (9) hence, the Godhead is not like any idol made by human hands. It dishonors so glorious a being to liken him to man's device. Then comes the application. **The times of this ignorance.** The times when there was no revelation to those in darkness. **God winked at.** Overlooked. **Now commandeth.** The gospel is world-embracing. (1) All men, (2) everywhere, are commanded to **repent.** This call is urged because God **hath appointed a day;** the day of coming judgment, when the world will be judged through Christ. Of this the resurrection of Christ is an assurance. **Appointed times** (verse 26). Athens had had her day. She was once the mistress of the seas. The same fact is true of every nation. **Certain of your poets.** Aratus, who wrote about 200 years before. Also Cleanthes, in his Hymn to Jupiter. **Raised him from the dead** (verse 31). If Jesus was raised, all men will be raised; hence, the assurance of a general judgment after death.

32-34. When they heard of the resurrection. The Epicureans were materialists like the Sadducees. They no doubt mocked at the idea of a resurrection. The Stoics probably wished to **hear again of this matter.** There was a division of sentiment. **So Paul departed.** He regarded the field less fruitful than others. **Certain men . . . believed.** His labors were not without results. One of of the judges of the court of the Areopagus, the judges which were chosen from the noblest men of the

CHAPTER XVIII.

Paul at Corinth.

SUMMARY.—Paul Leaves Athens for Corinth. Works with Aquila and Priscilla. Preaches in the Synagogue. Departs to the Gentiles. Many Hear, Believe, and are Baptized. The Lord Encourages Paul in a Vision. The Seizure of Paul by the Jews. Before the Judgment Seat of Gallio. The Accusers Driven Away. Paul Sails to Ephesus, Antioch and Jerusalem. Starts on his Third Missionary Tour. Apollos Taught by Aquila and Priscilla, and Preaches in Corinth.

1 After these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew, named[a] Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 And because he was of the same craft, he abode with them, and[b] wrought: (for by their occupation they were tent-makers.)

4 And he reasoned in the[c] synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas[d] and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

CHAPTER XVIII.

After these things he de- 1
parted from Athens, and
came to Corinth. And he 2
found a certain Jew named
Aquila, a man of Pontus by
race, lately come from Italy,
with his wife Priscilla,
because Claudius had commanded
all the Jews to depart
from Rome: and he
came unto them; and be- 3
cause he was of the same
trade, he abode with them,
and they wrought; for by
their trade they were tentmakers.
And he reasoned 4
in the synagogue every sabbath,
and persuaded Jews
and Greeks.
But when Silas and Tim- 5
othy came down from Macedonia,
Paul was constrained
by the word, testifying

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[a] Rom. 16:3. [b] Acts 2:34. [c] Acts 17:2. [d] Acts 17:14, 15.

city, **Dionysius,** was converted, along with others. A church does not seem to have been founded at this time; at least it is not elsewhere mentioned in the New Testament. Even as late as the time of Constantine the Great, Athens was a rallying point of the dying Paganism.

1. Came to Corinth. The distance between Athens and Corinth is forty-five miles by sea. The Acropolis of one city can be plainly discerned from the other. From the most remote times Corinth had been an important commercial center. Situated on the narrow isthmus between Greece proper and the Peloponesus, it had harbors on both the Ægean and Adriatic seas. The old city was destroyed by the Roman Consul Mummius, but it was rebuilt by Julius Cæsar, made a Roman *colony* (see notes on 16: 12), and was, at the time of Paul's visit a city of great splendor. Of its morals one fact will speak; one temple, that of Venus Pandemos, had a thousand courtesans attached.

2. Found a certain Jew named Aquila. We have no account of the conversion of these two Christians, so famous in connection with Paul's labors. The fact that he describes Aquila as a Jew seems to imply that he was not yet a Christian. I am of the opinion that they were converted at Corinth. For other notices of them see verses 18 and 26 below, Rom. 16: 3, 4; 2 Tim. 4: 19, and other passages in the Epistles. **Born in Pontus.** A great province southeast of the Euxine sea. **Lately come from Italy.** They had been driven out of Italy by a decree of the Emperor Claudius banishing all Jews from Rome. The Roman historian Suetonius, who lived about fifty years later, alludes to this decree, but states that the Jews made disturbances at the instigation of one *Chrestus*, a form the ancients often used for spelling *Christus;* a mistake of the historian, showing that they did not comprehend the spiritual nature of Christ's reign.

3. He abode with them. He did this **because they were of the same craft.** This is the first mention of the handicraft by which so often during his toilsome life Paul earned his daily bread. Every Jewish boy was taught a trade, and Paul no doubt learned his in Tarsus. Compare 20: 34; 1 Thess. 2: 9; 2 Thess. 3; 8; 1 Cor. 4: 12.

4. He reasoned in the synagogue every sabbath. While toiling six days in the week in this strange city, on the Sabbath, according to his custom, he preached.

5. When Silas and Timotheus were come. When Paul left Berea for Athens they remained (17: 14), but he sent for them to come to him. 1 Thess. 3: 1 seems to imply that Timothy was sent back from Athens to Thessalonica. Some think, however, that they did not join him at all until he was in Corinth. **Was pressed in the spirit.** The Revision reads, "Was constrained by the word," that is, by

6 And when they opposed[a] themselves, and blasphemed, he shook[b] *his* raiment, and said unto them, Your[c] blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus,[d] the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing believed, and were baptized.

9 ¶ Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I[e] am with thee, and no man shall set on thee to hurt thee; for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,[f]

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

to the Jews that Jesus was
the Christ. And when they 6
opposed themselves, and
blasphemed, he shook out
his raiment, and said unto
them, Your blood *be* upon
your own heads; I am
clean: from henceforth I
will go unto the Gentiles.
And he departed thence, 7
and went into the house of
a certain man named Titus
Justus, one that worshipped
God, whose house joined
hard to the synagogue.
And Crispus, the ruler of 8
the synagogue, believed in
the Lord with all his house;
and many of the Corinthians
hearing believed, and
were baptized. And the 9
Lord said unto Paul in the
night by a vision, Be not
afraid, but speak, and hold
not thy peace: for I am 10
with thee, and no man shall
set on thee to harm thee:
for I have much people in
this city. And he dwelt 11
there a year and six months,
teaching the word of God
among them.
But when Gallio was proconsul 12
of Achaia, the Jews
with one accord rose up
against Paul, and brought
him before the judgement-seat,
saying, This man persuadeth 13
men to worship
God contrary to the law.

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[a] 2 Tim. 2:25. [b] Neh. 5:13. [c] Ezek. 33:4. [d] 1 Cor. 1:14. [e] Matt. 28:20. [f] James 2:6.

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the gospel message. When they came, probably freed from the need of daily labor, and encouraged by their presence, he began the work in earnest.

6. When they . . . blasphemed. Against Jesus Christ. The opposition became malignant. **He shook his raiment.** See note on 13:51. **Your blood be upon your own heads.** "I have done my duty. The responsibility is now yours."

7-11. He departed thence. Left the synagogue and taught no more there, but secured a place of teaching in the house of Justus, near by. The Revision reads, "Titus Justus." Some have supposed this man to be the Titus to whom the epistle was afterwards written. **Crispus, the chief ruler.** Though the synagogue opposed, its president became a Christian with all his family. Paul baptized him with his own hands (1 Cor. 1:14). **Many of the Corinthians hearing believed, and were baptized.** This describes the gospel process of conversion. The word is preached, faith comes by hearing (Rom. 10:17), confession (Rom. 10:10) and baptism follow belief. This is the invariable order in the New Testament. **Spake the Lord to Paul.** In some way he manifested his presence and cheered him in his work, by the assurance of great success. We know that the result was not only a flourishing church in Corinth, to which two epistles were written, but churches through Achaia, the province of which Corinth was the capital (2 Cor. 1:1.) **He continued there a year and six months.** While here, besides his other labors, he wrote the two epistles to the Thessalonians, the first of that grand series of letters which form so precious a feature of the New Testament.

12-17. When Gallio was the deputy of Achaia. Proconsul, in the Revision, as it should be. The province of Achaia had been transferred by Claudius to the government of the senate, and the governors of senatorial provinces were proconsuls, which is the meaning of the term rendered deputy. Gallio was the brother of Seneca, the philosopher and tutor of Nero. He is often mentioned in the literature of that day as a cultivated, polished man of the world. Seneca speaks of his brother's residence in Achaia. **The Jews made insurrection.** Rose up against Paul, no doubt enraged at the success of his work. His sleepless enemies always found some occasion to stir up strife. **Brought him to the judgment seat.** The court of Gallio. **This man persuadeth . . . contrary to the law.** Their charge was that Paul sought to persuade men to worship contrary to the Roman law; that is, he preached a new and unlawful religion. Besides the state religion, Rome recognized various others, among them Judaism.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews,[a] reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law,[b] look ye *to it;* for I will be no judge of such *matters.*

16 And he drave them from the judgment-seat.

17 Then all the Greeks took[c] Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat: and Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn[d] *his* head in Cenchrea:[e] for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned[f] with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem:[g] but I will return again unto you, if[h] God will. And he sailed from Ephesus.

But when Paul was about 14
to open his mouth, Gallio
said unto the Jews, If indeed
it were a matter of
wrong or of wicked villany,
O ye Jews, reason would
that I should bear with
you: but if they are questions 15
about words and
names and your own law,
look to it yourselves; I am
not minded to be a judge
of these matters. And he 16
drave them from the judgement-seat.
And they all 17
laid hold on Sosthenes, the
ruler of the synagogue, and
beat him before the judgement-seat.
And Gallio cared
for none of these things.
And Paul, having tarried 18
after this yet many days,
took his leave of the brethren,
and sailed thence for
Syria, and with him Priscilla
and Aquila; having
shorn his head in Cenchreæ:
for he had a vow.
And they came to Ephesus, 19
and he left them there: but
he himself entered into the
synagogue, and reasoned
with the Jews. And when 20
they asked him to abide a
longer time, he consented
not; but taking his leave of 21
them, and saying, I will return
again unto you, if God
will, he set sail from Ephe-

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a Rom. 13:3. *b* Acts 23:29: 25:11. 19; John 18:31, *c* 1 Cor. 1:1 *d* Acts 21:24; Num. 6:18. *e* Rom. 16:1. *f* Acts 17:2. *g* Acts 19:21; 20:16. *h* 1 Cor. 4:19; James 4:15.

These Jews attempted to show that Paul's gospel was not Judaism. **Gallio said unto the Jews.** Without suffering Paul to reply, he at once rebuked the Jews, who were evidently not in his favor. His rebuke shows that he ignorantly regarded Christianity as a kind of Judaism, and thought that the enmity of the Jews was due to the rivalry of sects. To him it was a question of "words and names, and of the Jewish law." **He drave them.** Ordered his lictors to clear the court of the Jews. **The Greeks took Sosthenes.** He had evidently succeeded Crispus as chief ruler of the synagogue, and was probably foremost among the accusers. The populace laid violent hands on him. **Gallio cared for none of those things.** The great Romans were usually utterly indifferent to religion at this period. Nor did Gallio care to see some violence inflicted on the leading Jews.

18-23. After this. After the affair before Gallio. How long Paul remained, whether weeks or months, is not stated. The object is to show that this occurrence did not cause his departure. **Sailed thence into Syria.** Antioch, the mother Gentile church from whence he started, was his destination. **Having shorn his head in Cenchrea.** Cenchrea was the eastern harbor of Corinth, and received the commerce of Asia. A church was planted here (Rom. 16:1). **For he had a vow.** We know that the Jews were wont to make private personal vows (Gen. 28:20; Lev. 27:2; 1 Sam. 1:11; 2 Sam. 15:7, etc.) Paul complied with this custom of his race for some reason not explained. Why he took the vow, for how long, and what the shaving of the head had to do with it, are matters of conjecture. Nazarite vows required the shaving of the head in Jerusalem, and the hair cut off was offered in the temple. This could not have been a Nazarite vow. It is probable that he complied with some Jewish custom to aid him in reaching his own people with the gospel. **Came to Ephesus.** The great commercial metropolis of Asia Minor. **Left them there.** Priscilla and Aquila. **Entered the synagogue.** The Jews seem to have given him a favorable hearing, but he could not now tarry. **Keep this feast.** There are reasons for believing the feast to be Pentecost. **I will return again.** He kept the promise. See 19:1. **Landed at Cæsarea.** He sailed from Ephesus to Cæsarea, and went up from thence, about seventy miles, to Jerusalem. **Saluted the church.** We have no other account of the incidents of this visit. **Went down to Antioch.** The headquarters of Gentile missions, the terminus of his second missionary tour.

22 And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia[a] and Phrygia in order, strengthening[b] all the disciples.

24 ¶ And a certain Jew, named[c] Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and, being fervent[d] in the spirit, he spake and taught diligently the things of the Lord, knowing[e] only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more[f] perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he had come, helped[g] them much which had believed[h] through grace:

28 For he mightily convinced the Jews, *and that* publicly, shewing by[i] the scriptures that Jesus was Christ.

sus. And when he had 22
landed at Cæsarea, he went
up and saluted the church,
and went down to Antioch.
And having spent some 23
time *there*, he departed, and
went through the region of
Galatia and Phrygia in order,
stablishing all the disciples.
Now a certain Jew named 24
Apollos, an Alexandrian by
race, a learned man, came
to Ephesus; and he was
mighty in the scriptures.
This man had been instructed 25
in the way of the
Lord; and being fervent in
spirit, he spake and taught
carefully the things concerning
Jesus, knowing
only the baptism of John:
and he began to speak 26
boldly in the synagogue.
But when Priscilla and
Aquila heard him, they
took him unto them, and
expounded unto him the
way of God more carefully.
And when he was minded 27
to pass over into Achaia,
the brethren encouraged
him, and wrote to the disciples
to receive him: and
when he was come, he
helped them much which
had believed through
grace: for he powerfully 28
confuted the Jews, *and that*
publicly, shewing by the
scriptures that Jesus was
the Christ.

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a Gal 1:2. *b* Acts 14:22; 15;32,41. *c* 1 Cor. 1:12; 3:5,6. *d* Rom. 12:11; Jas. 5:16. *e* Acts 19:3. *f* Heb. 6:1; 2 Pet. 3:18. *g* 1 Cor. 3:6. *h* Eph. 2:8. *i* John 5:39.

It had occupied at least three years. **Spent some time there.** He did not remain a great while, but departed to visit the churches he had planted on his last tour in Galatia and Phrygia. This is the beginning of his third missionary journey.

24-28. A certain Jew named Apollos. A native of Alexandria, a city where there were tens of thousands of Jews. He was an eloquent rabbi, learned in the Scriptures, a disciple of John the Baptist, but had not yet learned fully the gospel of Christ. **He spake diligently the things of the Lord.** That is, all that John understood. He believed that Jesus was the one coming after John, but he had learned only the gospel of the Lord's first commission (Matt. chap. 10). He was ignorant of the gospel of the second commission (Matt. 28: 19), and of Pentecost. In my opinion his position was about that of the disciples of the Lord before the Great Commission was given. He had the gospel in part, but needed to be shown **the way of God more perfectly.** Aquila and Priscilla supplied this need, and equipped him for gospel work. **When he was disposed to pass into Achaia.** Greece, the province of which Corinth was the Roman capital. **The brethren wrote.** This is the first instance of church letters. This was written to show the brethren at Corinth that the bearer was worthy of their confidence. They no doubt testified to his soundness in the faith and Christian character. Paul alludes to such letters in 2 Cor. 3: 1. **He helped them much.** The believers at Corinth. Apollos was God's instrument to help them. **Through grace.** Through the Divine favor. **For he mightily convinced the Jews.** That he was a man of God of great power is shown by Paul's allusions to him. See 1 Cor. 1: 12; 3: 4-6.

CHAPTER XIX.

Paul at Ephesus.

SUMMARY.—Twelve of John's Disciples Rebaptized. Paul Teaches in the School of Tyrannus. God's Presence with Paul in Power. Sceva and his Sons. The Books of Magic Burned. Timothy and Erastus Sent into Macedonia. The Tumult Raised by Demetrius and the Craftsmen. The Wise Advice of the City Recorder.

1 And it came to pass that while Apollos[a] was at Corinth, Paul, having passed through the upper coasts, came to Ephesus: and, finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not[b] so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto[c] John's baptism.

4 Then said Paul, John[d] verily baptized with the baptism of repentance,[e] saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name[f] of the Lord Jesus.

CHAPTER XIX.

And it came to pass, that 1
while Apollos was at Corinth, Paul having passed
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came to Ephesus, and
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whether the Holy Ghost
was *given*. And he said, 3
Into what then were ye baptized? And they said, Into
John's baptism. And Paul 4
said, John baptized with
the baptism of repentance,
saying unto the people, that
they should believe on him
which should come after
him, that is, on Jesus. And 5
when they heard this, they
were baptized into the
name of the Lord Jesus.

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[a] 1 Cor. 3:5,6. [b] Acts 8:16; 1 Sam. 3:7. [c] Acts 18:25. [d] Matt. 3:11. [e] John 1:15; 27:30. [f] Acts 8:16; 1 Cor. 1:13.

1. Paul having passed through the upper coasts. The mountain highlands in the interior of Asia Minor (see 18: 23). Ephesus, on the coast, was near the sea level. **Finding certain disciples.** These disciples had only been baptized with John's baptism (verse 3), and had but an imperfect knowledge of Christ. Their case presents some difficulties hard to explain, unless we had more of the facts. They had evidently been baptized by some of John's disciples, possibly in Asia, after the Great Commission was given, and were no doubt Jews. Some think that they were baptized by Apollos before he was "instructed in the way of the Lord more perfectly" (18: 25, 26).

2. Have ye received the Holy Ghost since ye believed? This question is asked in order to lead their way to a knowledge of their imperfect obedience. For their reply, see the Revision. They had heard of the Holy Spirit; John always spoke of Christ as one who should bestow it, but they had heard nothing of the scenes of Pentecost and the descent of the Spirit. It must not be forgotten that they lived nearly a thousand miles from Jerusalem, in an age when each part of the world knew little of what transpired elsewhere.

3. Unto what then were ye baptized? This question implies that the possession of the Holy Spirit is closely connected with a right baptism (compare 2: 38). The only case in which the Spirit was received before baptism was that of Cornelius. For the reasons of this exception to the rule, see notes on 10: 44-47. The fact that these disciples "know nothing of the Holy Spirit being given," showed that there was something wrong about their baptism. **Unto John's baptism.** While John's baptism differed from that commanded in Christ's commission, the apostles, the one hundred and twenty, and the "five hundred brethren" (1 Cor. 16: 6), as far as we know, received no other. We are to infer, therefore, that it was valid until Christ's baptism took its place. Why, then, were these disciples re-baptized? The only explanation is that their baptism took place after John's baptism had been superseded by that of Christ, or after the Savior had been crucified.

4. John verily baptized. His baptism was (1) of Repentance; (2) of Faith in a coming Savior. Christian baptism is (1) of Repentance; (2) of Faith in a Savior that has come, died, risen, and been exalted to the heavens; (3) is into the name of the Father, and the Son, and the Holy Spirit; (4) enjoys not only the promise of remission of sins, but of the gift of the Holy Spirit.

5. When they heard this. Paul's explanation of the difference between Christ's and John's baptism, to which we have only an allusion. The example of these men shows that if a baptism is imper-

6 And when Paul had laid[a] *his* hands upon them, the Holy Ghost came on them;[b] and they spake with tongues, and[c] prophesied.

7 And all the men were about twelve.

8 ¶ And he went into the synagogue, and spake boldly for the space of three months, disputing[d] and persuading[e] the things concerning the kingdom of God.

9 But when divers were hardened,[f] and believed not, but spake evil[g] of that[h] way before the multitude, he departed[i] from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space[j] of two years; so that all they which dwelt in Asia[k] heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special[l] miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs[m] or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exor-

And when Paul had laid 6
his hands upon them, the
Holy Ghost came on them;
and they spake with
tongues, and prophesied.
And they were in all about 7
twelve men.
And he entered into the 8
synagogue, and spake boldly
for the space of three
months, reasoning and persuading
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hardened and disobedient,
speaking evil of the Way
before the multitude, he
departed from them, and
separated the disciples, reasoning
daily in the school
of Tyrannus. And this continued 10
for the space of two
years; so that all they
which dwelt in Asia heard
the word of the Lord, both
Jews and Greeks. And God 11
wrought special miracles
by the hands of Paul: insomuch 12
that unto the sick
were carried away from his
body handkerchiefs or
aprons, and the diseases
departed from them, and
the evil spirits went out.
But certain also of the 13
strolling Jews, exorcists,
took upon them to name

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[a] Acts 8:17. [b] Acts 2:4; 10:46. [c] 1 Cor. 14:1, &c. [d] Acts 18:19. [e] Acts 28:23. [f] Rom. 11:7; Heb. 3:13. [g] 2 Tim. 1:15; 2 Pet. 2:2; Jude 10. [h] Acts 19:23. [i] 1 Tim. 6:5. [j] Acts 20:31. [k] Acts 20:18. [l] Mark 16:20. [m] Acts 5:15.

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fect, from an ignorance of Christ's will, it is not wrong to correct the defect by a more perfect obedience.

6. **When Paul had laid his hands on them.** It seemed proper that these men should enjoy, not only the ordinary influence of the Spirit, but that some spiritual gifts should be imparted, such as were given by the laying on of apostolic hands. Compare 8:17; Rom. 1:11. **Spake with tongues.** Of this ancient gift we learn (1) it edified only the speaker (1 Cor. 14:4); (2) to benefit others an interpreter was needed (1 Cor. 14:5-27); (3) God could understand (1 Cor. 14:2). This gift disappeared at an early date from the church.

7. **The men were about twelve.** Thus these men appear in this episode and then disappear from our knowledge. They were now endowed for usefulness, and perhaps did great service in the religious revolution that soon transformed all that part of Asia.

8. **He went into the synagogue.** Once before he had spoken in it, on his former missionary journey (18:19, 20). Now for three months of the three years spent in Ephesus he occupies the same pulpit. These three years were comparatively quiet, but among the most successful of Paul's missionary career. About seventeen years of busy toil had now passed since his conversion.

9. **When divers were hardened.** As soon as they began to raise scenes of strife in the synagogue, he ceased to teach there. He removed the disciples from the synagogue, forming a separate body, and taught **daily in the school of one Tyrannus.** Either a place where lectures were given on Greek philosophy, or, as some have supposed, a rabbinical school. One Greek New Testament manuscript says he taught "from the sixth to the tenth hour," specifying the hours that he had the use of the building.

10. **Continued for two years.** That is, for two years he used this building. His whole stay in Ephesus was three years (20:31). **So that all they which dwelt in Asia.** The Roman province of Asia of which Ephesus was the capital. It embraced only a part of Asia Minor. We know that Paul's preaching had a powerful effect (1) from the results upon those who practiced magic; (2) from the alarm of Demetrius (verse 24); (3) from the statement of Pliny, about forty years later, in his celebrated letter to Trajan, that Christianity had caused the temples of the gods to be deserted.

11, 12. **God wrought special miracles.** If miracles are wrought, it is always God's work, and he can work them as he wills. In this case, in order to magnify the name of his preacher, he let his power go with articles that were carried from Paul to the sick. The Lord, in his wisdom, can make use of any instrument he chooses.

13-16. **Then certain of the vagabond Jews, exorcists.** Our Lord refers to these Jewish exor cists, took upon them[a] to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure[b] you by Jesus, whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped[c] on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear[d] fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came and confessed,[e] and shewed their deeds.

19 Many of them also which used curious arts, brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew[f] the word of God, and prevailed.

21 ¶ After[g] these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.[h]

over them which had the
evil spirits the name of the
Lord Jesus, saying, I adjure
you by Jesus whom Paul
preacheth. And there were 14
seven sons of one Sceva, a
Jew, a chief priest, which
did this. And the evil spirit 15
answered and said unto
them, Jesus I know, and
Paul I know; but who are
ye? And the man in whom 16
the evil spirit was leaped
on them, and mastered
both of them, and prevailed against them, so that
they fled out of that house
naked and wounded. And 17
this became known to all,
both Jews and Greeks, that
dwelt at Ephesus; and fear
fell upon them all, and the
name of the Lord Jesus
was magnified. Many also 18
of them that had believed
came, confessing, and declaring their deeds. And 19
not a few of them that
practised curious arts
brought their books together, and burned them in the
sight of all: and they counted the price of them, and
found it fifty thousand
pieces of silver. So mighti- 20
ly grew the word of the
Lord and prevailed.
Now after these things 21
were ended, Paul purposed
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passed through Macedonia
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been there, I must also see

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[a] Mark 9:38; Luke 9:49. [b] Josh. 6:26. [c] Luke 8:29. [d] Acts 2:43; 5:5, 11; Luke 1:65. [e] Matt. 3:6; Rom. 10:10. [f] Acts 12:24. [g] Gal. 2:1. [h] Rom. 15:23-28.

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cists in Matt. 12:27, and Josephus (Antiq. 8:2, 5) declares that certain Jews claimed to expel demons. He says that their knowledge of the art was derived from Solomon. These, witnessing the wonderful power of the name of Christ, thinking it a sort of incantation, took it upon themselves to use it instead of their usual formula. **Seven sons of one Sceva.** He is said to be "chief of the priests." Some think he was a chief ruler of the synagogue, but it is far more probable that he was a head of one of the twenty four courses of priests (these heads were called "chief priests") who had been deposed for some cause and had wandered away from Palestine. **And the evil spirit answered.** The evil spirit spoke and acted by means of the man possessed. It is possible that in this instance the spirit was overruled so as to magnify the gospel preached by Paul. On this question of demoniacal possession, see notes on Matt. 8:28.

17-20. This was known to all the Jews and Greeks. Ephesus was a great seat of magical arts. This event would have a powerful effect on those who dealt in charms, incantations, and magic, and of course would exalt the name of Christ. **Many that believed came.** They had not been freed before from their old superstitions. If we are disposed to wonder at this, let us remember that there are Christians still who wear charms, watch signs, or go to fortune tellers. **Which used curious arts.** Magical arts. **Brought their books together, and burned them.** There was real repentance, and they brought forth its fruits. These *books*, alluded to by ancient writers, were manuscript volumes of charms, incantations, recipes for love philtres, and other things of similar character. **They counted the price of them.** If the "piece of silver" is the Attic drachma or Roman denarius, as is probable (about sixteen cents), the whole value would be about $8,000. These "books" had considerable money value on account of their rarity. **So mightily grew the word.** About this time the apostle wrote from Ephesus in the First Epistle to the Corinthians: "For a great and effectual door is opened unto me" (1 Cor. 16:9).

21, 22. After these things were ended. What has just been recorded. **Paul purposed in the spirit.** Had determined, after a journey into Macedonia and Greece, to visit the churches planted in his former tour, to return to Jerusalem, and then to **see Rome.** This was all carried out, but in a way that

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus;[a] but he himself stayed in Asia for a season.

23 And the same time there arose no small stir[b] about that way.

24 For a certain *man*, named Demetrius, a silversmith, which made silver shrines for Diana, brought no small[c] gain unto the craftsmen;

25 Whom he called[d] together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that[e] they be no gods which are made with hands:

27 So that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised,[f] and her magnificence should be destroyed, whom all Asia and the world[g] worshippeth.

28 And when they heard *these sayings*, they were full of wrath,[h] and cried out, saying, Great *is* Diana of the Ephesians!

29 And the whole city was filled with confusion: and having caught Gaius[i] and Aristarchus,[j] men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

Rome. And having sent 22
into Macedonia two of them
that ministered unto him,
Timothy and Erastus, he
himself stayed in Asia for
a while.
And about that time there 23
arose no small stir concerning
the Way. For a certain 24
man named Demetrius, a
silversmith, which made
silver shrines of Diana,
brought no little business
unto the craftsmen; whom 25
he gathered together, with
the workmen of like occupation,
and said, Sirs, ye
know that by this business
we have our wealth. And 26
ye see and hear, that not
alone at Ephesus, but almost
throughout all Asia,
this Paul hath persuaded
and turned away much
people, saying that they be
no gods, which are made
with hands: and not only 27
is there danger that this
our trade come into disrepute;
but also that the temple
of the great goddess
Diana be made of no account,
and that she should
even be deposed from her
magnificence, whom all
Asia and the world worshippeth.
And when they 28
heard this, they were filled
with wrath, and cried out,
saying, Great *is* Diana of
the Ephesians. And the 29
city was filled with the confusion:
and they rushed
with one accord into the
theatre, having seized Gaius
and Aristarchus, men of
Macedonia, Paul's companions
in travel. And when 30
Paul was minded to enter
in unto the people, the disciples
suffered him not.

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[a] Rom. 16:23; 2 Tim. 4:20. [b] 2 Cor. 1:8: 6:9. [c] Acts 16:16,19. [d] Rev. 18:11. [e] Psa. 115:4; Isa. 44:10-20. [f] Zeph. 2:11. [g] 1 John 5:19; Rev. 13:8. [h] Jer. 50:38. [i] Rom. 16:23; 1 Cor. 1:14. [j] Col. 4:10.

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at this time he did not foresee. **Sent into Macedonia.** A band of missionaries always attended him and were sent where there seemed to be need. See 1 Cor. 4: 17; 16: 10. **Erastus.** Not before named, but mentioned also in Rom. 16: 23, as "the chamberlain of Corinth."

23-34. No small stir about that way. Thus far his labors at Ephesus had been without violent opposition. We now have given the account of the events that led to his departure. **A certain man named Demetrius, . . . made silver shrines.** The temple of Diana at Ephesus was counted one of the wonders of the world. It was at this time (this was the third temple which had been built in succession) of white marble, 425 feet long by 220 wide, with 127 columns, and of surpassing wealth and splendor. It contained an image said to have fallen from heaven (verse 35). It was visited by thousands of pilgrims, and a great industry grew up in making miniature representations of the temple, of wood, gold or silver. This was the work of Demetrius and his fellow-workers. After paganism fell much of the material of this temple was transported to Constantinople, and used in the construction of the church of St. Sophia. **Sirs.** Observe the argument of Demetrius: (1) By this craft we have our wealth; (2) Paul teaches that these are not gods that are made with hands; (3) therefore our craft is in danger; (4) the great goddess Diana is despised; (5) great is Diana of the Ephesians! The prime incentive of his religious zeal is that his craft is in danger. Many are like him still. **The whole city was filled with confusion.** Nothing would more quickly arouse a mob than the belief that both their business and religion were assailed. **Having caught Gaius.** A Macedonian. **Aristarchus.** Of Thessalonica. **They rushed with one accord into the theatre.** The remains of the theatre are still to be seen. It was of vast extent, and would seat, as its remains show, from 20,000 to 30,000 persons. It was the custom to use

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring[a] *him* that he would not adventure himself into the theatre.

32 Some[b] therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander[c] beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice, about the space of two hours, cried out, Great *is* Diana of the Ephesians!

35 And when the town-clerk had appeased the people, he said, *Ye* men[d] of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do[e] nothing rashly.

37 For ye have brought hither these men, which are neither robbers[f] of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another.

39 But if ye enquire any thing concerning other

And certain also of the 31
chief officers of Asia, being
his friends, sent unto him,
and besought him not to
adventure himself into the
theatre. Some therefore 32
cried one thing, and some
another: for the assembly
was in confusion; and the
more part knew not wherefore
they were come together.
And they brought 33
Alexander out of the multitude,
the Jews putting
him forward. And Alexander
beckoned with the
hand, and would have made
a defence unto the people.
But when they perceived 34
that he was a Jew, all with
one voice about the space
of two hours cried out,
Great *is* Diana of the Ephesians.
And when the town 35
clerk had quieted the multitude,
he saith, Ye men of
Ephesus, what man is there
who knoweth not how that
the city of the Ephesians is
temple-keeper of the great
Diana, and of the *image*
which fell down from Jupiter?
Seeing then that these 36
things cannot be gainsaid,
ye ought to be quiet, and
to do nothing rash. For ye 37
have brought *hither* these
men, which are neither
robbers of temples, nor
blasphemers of our goddess.
If therefore Deme- 38
trius, and the craftsmen
that are with him, have a
matter against any man,
the courts are open, and
there are proconsuls: let
them accuse one another.
But if ye seek anything 39
about other matters, it shall

the theatre, not only for amusements, but for public assemblies. **The disciples suffered him not.** Paul's intrepidity and zeal would have led him to appear in person to reply to the charges, but the Ephesian disciples thought that he would be sacrificed to the rage of the mob. **The chief of Asia.** The chief officials of the province. These men, called Asiarchs, were ten in number, and were chosen annually from the chief towns of the province called Asia to preside over games and festivals. The president of their body always lived in Ephesus. These men were his **friends.** Possibly in sympathy with the gospel. We have many instances in the life of Paul in which the great Roman officials treat him with not only respect, but sympathy. **They drew Alexander out of the multitude.** A Jew, evidently of great prominence, and put forward by the Jews, in order to disavow Paul, and to turn the tumult to their advantage. They wished to shift all blame on the Christians. The Gentile aversion to Jews was, however, too great to allow him a hearing.

35-40. And when the townclerk had appeased the people. Stopped their foolish outcry so that he could be heard. This town clerk, or recorder, was an officer of great influence in the Grecian cities of Asia. He stood next in rank to the officer that we now call the mayor, and in the absence of the latter acted for him. His address was a very judicious one. **The image which fell down from Jupiter.** It was a common superstition that some hideous image worshiped in a heathen temple had fallen from heaven. Some of them were meteoric stones, of others the origin was unknown, and the delusion was in part due to the deception of the priests. The Palladium of Troy, the Diana of Tauris, and the Pallas of Athens were all said to have fallen. **These men.** Gaius and Aristarchus (see verse 29), men against whom there was no charge. They were neither **robbers of temples** (see the Revision) nor blas-

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a Acts 21:12. *b* Acts 21:34. *c* 1 Tim. 1:20; 2 Tim. 4:14. *d* Eph. 2:12. *e* Prov. 14:29. *f* Acts 25:8.

matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.[a]

CHAPTER XX.

The Second Visit to Europe and Return.

Summary.—Paul Departs to Macedonia. And to Greece. Paul at Troas. The Meeting on the First Day of the Week to Break Bread. The Meeting with the Elders of the Church at Ephesus. Paul's Affectionate Warnings. The Sorrowful Farewell.

1 And after the uproar[b] was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go[c] into Macedonia.

2 And when he had gone over those parts, and had given them much[d] exhortation, he came into Greece,

3 And *there* abode three months: and when the Jews laid wait[e] for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus[f] and Secundus; and Gaius of Derbe, and Timotheus;[g] and of Asia, Tychicus[h] and Trophimus.[i]

be settled in the regular
assembly. For indeed we 40
are in danger to be accused
concerning this day's riot,
there being no cause *for it;*
and as touching it we shall
not be able to give account
of this concourse. And 41
when he had thus spoken,
he dismissed the assembly.

CHAPTER XX.

And after the uproar was 1
ceased, Paul having sent
for the disciples and exhorted
them, took leave of
them, and departed for to
go into Macedonia. And 2
when he had gone through
those parts, and had given
them much exhortation, he
came into Greece. And 3
when he had spent three
months *there,* and a plot
was laid against him by the
Jews, as he was about to
set sail for Syria, he determined
to return through
Macedonia. And there ac- 4
companied him as far as
Asia Sopater of Berœa, *the
son* of Pyrrhus; and of the
Thessalonians, Aristarchus
and Secundus; and Gaius
of Derbe, and Timothy;
and of Asia, Tychicus and

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[a] 2 Cor. 1:8-10. [b] Acts 19:40. [c] 1 Cor. 16:5; 1 Tim. 1:3. [d] 1 Thes. 2:3, 11. [e] Acts 23:12; 25:3; 2 Cor. 11:26. [f] Acts 19:29. [g] Acts 16:1. [h] Eph. 6:21, Col. 4:7; 3 Tim. 4:12; Tit. 3:12. [i] Acts 21:29; 2 Tim. 4:20.

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phemers of Diana. **If Demetrius.** If they have anything to charge there are courts of justice. **Deputies.** Proconsuls. **We are in danger.** The Roman law made it a capital offence to incite a riot, nor did the Roman officials wink at any disturbance in the provinces. Ephesus was what was called "a free city;" that is, it governed itself in local matters. It might have its liberties taken away for just such occurrences as those of this day.

1-6. After the uproar was ceased. It had been his purpose to go into Macedonia (19:21), but to remain at Ephesus until after Pentecost (1 Cor. 16:8), and that time (about the middle of May, A. D. 57 or 58) had probably come. Hence, having *exhorted* the disciples (Revision), he departed. It was on his way to Greece that the Second Epistle to the Corinthians was written. He speaks, in 2 Cor. 12:14 and 13:1, of coming "the third time" to Corinth. Hence, Hackett supposes that during the three years at Ephesus he made a flying visit to Corinth by sea to correct disorders in the church there. **When he had gone over those parts.** Visited Philippi, Thessalonica, Berea at least, and possibly other Macedonian churches. **He came into Greece.** To Corinth. During the three months that he remained in Corinth, he wrote the greatest of all his letters, the Epistle to the Romans. **The Jews laid in wait.** We have no further details, but it was, no doubt, a murderous plot. To prevent it, his plans were changed, and instead of sailing to Syria he again took the route to Macedonia. **There accompanied him to Asia, Sopater.** The Revision, based on the oldest MSS., calls him "the son of Pyrrhus." He is otherwise unknown. **Aristarchus.** See 19:29. **Secundus** is not named elsewhere. **Gaius of Derbe.** So named to distinguish him from another Gaius (19:29). Derbe was in Lycaonia. See 14:6. **Timotheus.** This celebrated disciple was of Lystra near Derbe. See notes on 16:1-4. **Tychicus.** Supposed to be an Ephesian. See Col. 4:7, 8; Eph. 6:21; 2 Tim. 4:12. **Trophimus.** He attended Paul all the way to Jerusalem. See Acts 21:29 and 2 Tim. 4:20. **These going before.** Paul evidently tarried with the church at Philippi, while they went on to Troas. **Us.** Luke was now a companion. When Paul first passed into Europe, six or seven years before, he was with him (16:12), but there are reasons for thinking that he had remained and

5 These, going before, tarried for us at Troas.

6 And we sailed away from Philippi after the days[a] of unleavened bread, and came unto them to Troas[b] in five days; where we abode seven days.

7 ¶ And upon the first[c] *day* of the week, when the disciples came together to break bread,[d] Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber,[e] where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell[f] on him, and, embracing *him*, said,[g] Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

Trophimus. But these had 5
gone before, and were
waiting for us at Troas.
And we sailed away from 6
Philippi after the days of
unleavened bread, and
came unto them to Troas
in five days; where we tarried
seven days.
And upon the first day of 7
the week, when we were
gathered together to break
bread, Paul discoursed with
them, intending to depart
on the morrow; and prolonged
his speech until
midnight. And there were 8
many lights in the upper
chamber, where we were
gathered together. And 9
there sat in the window a
certain young man named
Eutychus, borne down with
deep sleep; and as Paul
discoursed yet longer, being
borne down by his
sleep he fell down from
the third story, and was
taken up dead. And Paul 10
went down, and fell on
him, and embracing him
said, Make ye no ado;
for his life is in him. And 11
when he was gone up, and
had broken the bread, and
eaten, and had talked with
them a long while, even
till break of day, so he de-

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a Ex. 23: 15. *b* 2 Tim. 4: 13. *c* 1 Cor. 16: 2; Rev. 1: 10. *d* Acts 2: 42, 46; 1 Cor. 10: 16; 11: 20-34. *e* Acts 1: 13. *f* 1 Kings 17: 21; 2 Kings 4: 34. *g* Matt. 9: 24.

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labored in Philippi until this time. Henceforth he attends the great apostle. **Came to Troas in five days.** The winds must have been contrary. Formerly (16: 11) the voyage was made in two days. For Troas, see note on 16: 8.

7-12. On the first day of the week when, etc. The language shows that it was the custom to meet on the first day of the week, and shows the leading object of that meeting. This was not a farewell meeting for Paul, for then the day of the week would not have been mentioned, but the regular weekly assemblage of the saints. They came together, primarily, **to break bread,** *i. e.*, to observe the Lord's Supper. Dean Howson says: "We have here an unmistakable allusion to the practice, which began evidently immediately after the resurrection of our Lord, of assembling on the first day of the week for religious purposes." He also shows that the Lord arose on the first day of the week, showed himself to the apostles a second time one week later on the first day of the week, that the church was founded and the Holy Spirit shed forth on Pentecost, which was on the first day of the week. On the same day the disciples at Troas meet to break bread, the Corinthians meet and take collections (1 Cor. 16: 2) and eat the Lord's Supper (1 Cor. 11: 20), and the Lord on Patmos reveals himself to John (Rev. 1: 10). In addition to this, the early church writers from Barnabas, Justin Martyr, Irenæus, to Clement of Alexandria, Origen and Cyprian, all with one consent, declare that the church observed the first day of the week. They are equally agreed that the Lord's Supper was observed weekly, on the first day of the week. **Paul preached.** Though it was the special object of this weekly meeting *to break bread*, preaching was a part of the worship. **Continued his speech until midnight.** About to depart, probably never to see them more, all were anxious to hear the great apostle, and he had much to say. **There were many lights.** This is mentioned to show how they could meet at night. In those times public meetings and even the games of the theater were by daylight. Means of lighting were very imperfect. **Eutychus.** Sitting in the window, and at last overcome by drowsiness, he fell to the earth, three stories below. The language implies that he was killed by the fall, and restored by the Divine power, exercised through Paul. The history is plain, simple, and easily understood. Compare 2 Kings 4: 34. **When he . . . had broken bread and eaten.** Opinions are divided whether the Lord's Supper had been celebrated before his long discourse and this was a common meal just before his departure in the early morning, or whether these words allude to the celebration of the Lord's Supper. I incline to the last opinion. The fact that the same phraseology is used in both places shows that they refer to the same thing. Some, however, insist that if this be true, the Lord's Supper was celebrated on Monday morning before day. This does not necessarily

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem[a] the day of Pentecost.[b]

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I[c] came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility[d] of mind, and with many tears,[e] and temptations,[f] which befell me by the lying in wait of the Jews;

20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house[g] to house,

parted. And they brought 12
the lad alive, and were not
a little comforted.
But we, going before to 13
the ship, set sail for Assos,
there intending to take in
Paul: for so had he appointed, intending himself
to go by land. And when 14
he met us at Assos, we
took him in, and came to
Mitylene. And sailing from 15
thence, we came the following day over against
Chios; and the next day
we touched at Samos; and
the day after we came to
Miletus. For Paul had de- 16
termined to sail past Ephesus, that he might not have
to spend time in Asia; for
he was hastening, if it
were possible for him, to
be at Jerusalem the day of
Pentecost.
And from Miletus he sent 17
to Ephesus, and called to
him the elders of the
church. And when they 18
were come to him, he said
unto them,
Ye yourselves know,
from the first day that I set
foot in Asia, after what
manner I was with you all
the time, serving the Lord
with all lowliness of mind,
and with tears, and with 19
trials which befell me by
the plots of the Jews: how 20
that I shrank not from declaring unto you anything
that was profitable, and
teaching you publicly, and

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[a] Acts 18:21; 24:17. [b] Acts 2:1; 1 Cor. 16:8. [c] Acts 19:1, 10. [d] 1 Cor. 15:9, 10. [e] Phil. 3:18. [f] 2 Cor. 4:8-11. [g] 2 Tim. 4:2.

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follow. The Jews began their day at sunset. Sunday began at sunset of what we call Saturday. The early churches, composed in large part of Jews at first, often followed the Jewish custom. It is probable that this meeting at Troas began at the close of the Sabbath, in the evening, was continued through the night, the Lord's Supper being celebrated in the latter part of the night, before dawn of Sunday, and that at daybreak Paul departed. He had remained over a week to have the privilege of observing the Lord's Supper with them. So, too, he remained a week with the disciples at Tyre (21: 4) and with the brethren at Puteoli (28: 14).

13-16. Sailed unto Assos. The distance from Troas to Assos by sea, round Cape Lectum, was about forty miles, while across by land it was only half as far. Paul, probably attended by a number of brethren, chose to walk across. Vast ruins now mark the site of the seaport of Assos. **Mitylene.** The next stopping-place, about thirty miles from Assos, still the capital of the island of Lesbos. It is now called Castro. **Sailed to Chios.** A populous island near the Asiatic coast, famed for its wine. In 1822, the Turks almost exterminated the inhabitants in a frightful massacre. **Samos.** All these islands are celebrated in Greek history. Samos is separated from the coast only by a narrow channel. **Trogyllium.** A promontory not far from Ephesus. **Came to Miletus.** A city famous from the time of Homer, but at this period sinking in importance on account of the prosperity of Ephesus, only thirty miles away. A swamp and a few ruins now mark its site. **Paul had determined to sail by Ephesus.** If he stopped at this scene of three years' labor, he felt that he could not tear himself away without a considerable stay. But it was his plan to be in Jerusalem at Pentecost, now not far off. Hence, instead of stopping at Ephesus, he sent for the elders to visit him at Miletus.

17-27. Called the elders of the church. No mention has been made before of their appointment, but it was Paul's custom to "ordain elders in every church" (14: 23). These elders were also called "bishops" (see verse 28, Revision). In apostolic days there was a plurality of elders in every church; these elders were "bishops" or *overseers*. There was no distinct episcopal order. This is admitted even by the advocates of an episcopate. Dean Howson, of the Church of England, declares (Acts, page 475) that

21 Testifying both to the Jews, and also to the Greeks, repentance[a] toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound[b] in the spirit unto Jerusalem, not knowing[c] the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds[d] and afflictions abide me.

24 But none[e] of these things move me, neither count I my life dear unto myself, so that I might finish[f] my course with joy, and the ministry[g] which I have received[h] of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure[i] from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel[j] of God.

28 ¶ Take heed[k] therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you[l] overseers, to feed the church[m] of God which he hath purchased[n] with his own blood.

29 For I know this, that after my departing shall grievous wolves[o] enter in among you, not sparing[p] the flock.

from house to house, testi- 21
fying both to Jews and to
Greeks repentance toward
God, and faith toward our
Lord Jesus Christ. And 22
now, behold, I go bound in
the spirit unto Jerusalem,
not knowing the
things that shall befall me
there: save that the Holy 22
Ghost testifieth unto me in
every city, saying that
bonds and afflictions abide
me. But I hold not my life 24
of any account, as dear unto
myself, so that I may
accomplish my course, and
the ministry which I received
from the Lord Jesus,
to testify the gospel of the
grace of God. And now, 25
behold, I know that ye all,
among whom I went about
preaching the kingdom,
shall see my face no more.
Wherefore I testify unto 26
you this day, that I am pure
from the blood of all men.
For I shrank not from declaring 37
unto you the whole
counsel of God. Take 28
heed unto yourselves, and
to all the flock, in the
which the Holy Ghost hath
made you bishops, to feed
the church of God, which
he purchased with his own
blood. I know that after 29
my departing grievous
wolves shall enter in
among you, not sparing

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[a] Mark 1:15; Luke 24:47. [b] Acts 19:21, [c] James 4:14. [d] Acts 9:16; 21:11. [e] Acts 21:13; Rom. 8:35,37; 2 Cor. 4:16. [f] 2 Tim. 4:7. [g] 2 Cor. 4:1. [h] Gal. 1:1. [i] 2 Cor. 7:2. [j] Eph. 1:11. [k] Col. 4:17; 1 Tim. 4:16. [l] Heb. 13:17. [m] Prov. 10:21; Jer. 3:15; John 21:15-17; 1 Pet. 5:2,3. [n] Eph. 1:14; Col. 1:14; Heb. 9:12,14; 1 Pet. 1:18:19; Rev. 5:9. [o] Matt. 7:15; 2 Pet. 2:1. [p] Jer. 13:20; 23:1; Ezek. 34:2,3; Zech. 11:17.

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no special order of bishops was created in the lifetime of Paul or the apostles, but he dates their origin about the close of the first or beginning of the second century. Prof. Rothe, of Heidelberg (quoted by Lightfoot on Philippians), supposes that after the martyrdom of Paul, Peter and James the necessity was felt for a general supervision, and that this gave rise to the appointment of diocesan bishops. By the admission of all scholars, the episcopal order is *post*-apostolic. **Ye know.** This is a pastoral address, worthy of the closest study by all pastors and elders. First, the apostle calls attention to his own example. Every elder ought to be an example. **Taught you publicly.** Three months in the synagogue at Ephesus; two years in the school of Tyrannus, besides his teaching in the church assemblies. **Repentance toward God, and faith toward our Lord.** These items embrace the sum of Christian doctrine. Repentance of our sins against our Creator, the resolve to turn from them; then faith in Jesus Christ as our Savior, by trust in his grace and obedience to his will. **Now I go bound in the spirit.** Urged by a sense of duty, yet knowing from the premonitions of the Holy Spirit that bonds and afflictions awaited him at Jerusalem. **Ye shall see my face no more.** Paul does not state this as a revelation, but as his conviction. He then thought it not improbable that he would soon die for Christ. Many think that he was released from his first imprisonment at Rome. Dean Howson says: "It is *almost* certain that Paul, after his liberation from the imprisonment spoken of in Acts XXVIII., did revisit the Asian churches (see notices and greetings and directions in 2 Tim. IV. and in Tit. 1:5, especially the words, 'Trophimus have I left at Miletum sick')." **Pure from the blood of all men.** Not responsible, if they are lost, for he "had declared the whole counsel of God."

28-31. Take heed. Here begin the special admonitions to the elders. **To yourselves.** Their own lives must be the first subject of watchfulness. No man can be so exalted that he does not need to watch and pray. **The flock.** The church, the fold of the Good Shepherd, of whom they were under-shepherds, or *pastors*. **To feed the church.** "On the sincere milk of the word, that it may grow thereby." **Grievous wolves.** The figure of the flock is still kept up. The "grievous wolves" were false teachers, 30 Also of your[a] own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch,[b] and remember, that, by the space of three years, I ceased not to warn[c] every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able[d] to build you up, and to give you an inheritance[e] among all them which are sanctified.

33 I[f] have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves[g] know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support[h] the weak, and to remember the words of the Lord Jesus, how he said, It[i] is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled[j] down, and prayed with them all.

37 And they all wept sore, and fell[k] on Paul's neck, and kissed him;

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

the flock; and from among 30
your own selves shall men
arise, speaking perverse
things, to draw away
the disciples after them.
Wherefore watch ye, remembering 31
that by the
space of three years I
ceased not to admonish
every one night and day
with tears. And now I 32
commend you to God, and
to the word of his grace,
which is able to build *you*
up, and to give *you* the inheritance
among all them
that are sanctified. I coveted 33
no man's silver, or
gold, or apparel. Ye yourselves 34
know that these
hands ministered unto my
necessities, and to them
that were with me. In all 35
things I gave you an example,
how that so labouring
ye ought to help the weak,
and to remember the
words of the Lord Jesus,
how he himself said, It is
more blessed to give than
to receive.
And when he had thus 36
spoken, he kneeled down,
and prayed with them all.
And they all wept sore, 37
and fell on Paul's neck,
and kissed him, sorrowing 38
most of all for the word
which he had spoken, that
they should behold his face
no more. And they brought
him on his way unto the
ship.

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[a] 1 John 2:19; Jude 4, &c. [b] 2 Tim. 4:5. [c] Col. 1:28. [d] John 17:17. [e] Acts 26:18; Col. 1:12; Heb. 9:15; 1 Pet. 1:4. [f] 1 Sam. 12:3; 1 Cor. 9:12; 2 Cor. 7:2. [g] Acts 18:3; 1 Cor. 4:12; 1 Thes. 2:9; 2 Thes. 3:8. [h] Rom. 15:1; Eph. 4:28; 1 Thes. 5:14. [i] Luke 14:12-14. [j] Acts 21:5. [k] Gen. 36:29.

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and the special reference is to the Judaizing teachers, who taught that the Gentile Christians must keep the Jewish law. Paul's ministry was a long battle with these schismatics. See 1 Tim. 1:3, 4, 20; 2 Tim. 1:15 and 2:17; also John's Third Epistle. By turning to these references the names of some six of these "grievous wolves" will be found. Also in Rev. 2:6 we learn that there were false teachers at Ephesus.

32-35. I commend you to God. In their weighty responsibility he commends them to God. **And to the word of his grace.** That word will be a guide in all their difficulties and **is able to build them up and give them an inheritance among the sanctified.** If it is followed, they cannot stray. **Sanctified.** All Christians are spoken of as sanctified. See 1 Cor. 1:2; 6:9-11. **I have coveted no man's silver.** No motives of self-interest could induce him to labor in the work to which he was called. It offered no earthly emoluments. We have found that at Corinth he worked with his own hands for support. We here learn that he did the same thing at Ephesus. See 18:3; 2 Thess. 3:10-12; 1 Cor. 4:11, 12. He also warns Timothy to flee from the love of money as hurtful, an admonition that should never be forgotten. **It is more blessed to give than to receive.** These words, quoted by Paul, as well known are not found in any one of the four Gospels, but are none the less genuine. They only preserve a fragment of the sayings and doings of our Lord (John 21:25). Giving, even here, secures more real happiness than receiving, and besides, is Godlike and blesses forever.

36-38. He kneeled down and prayed. This was the most appropriate parting for these ancient men of God. **Fell on Paul's neck and kissed him.** An Eastern custom of exhibiting great affection. **That they should see his face no more.** This thought caused their greatest sorrow, but we have seen that it is probable that they did see him again. It was not, however, until after Acts was written. See note on verse 25.

CHAPTER XXI.

Paul Seized in the Temple.

SUMMARY.—*The Voyage to Tyre.* The Prayer-Meeting on the Seashore. Abiding with Philip the Evangelist in Cæsarea. The Prophecy of Agabus. The Importunity of the Disciples that Paul should not Go to Jerusalem. The Meeting of Paul with James and the Elders at Jerusalem. Their Request that He should Disarm Prejudice by a Nazarite Vow. The Attempt to Kill Him in the Temple. The Rescue by the Chief Captain.

1 And it came to pass, that, after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now, when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days; who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled[a] down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from

CHAPTER XXI.

And when it came to 1
pass that we were parted
from them, and had set
sail, we came with a
straight course unto Cos,
and the next day unto
Rhodes, and from thence
unto Patara: and having 2
found a ship crossing over
unto Phœnicia, we went
aboard, and set sail. And 3
when we had come in sight
of Cyprus, leaving it on
the left hand, we sailed
unto Syria, and landed at
Tyre: for there the ship
was to unlade her burden.
And having found the dis- 4
ciples, we tarried there
seven days: and these said
to Paul through the Spirit,
that he should not set foot
in Jerusalem. And when 5
it came to pass that we had
accomplished the days, we
departed and went on our
journey; and they all,
with wives and children,
brought us on our way, till
we were out of the city:
and kneeling down on the
beach, we prayed, and bade 6
each other farewell; and
we went on board the ship,
but they returned home
again.
And when we had fin- 7
ished the voyage from

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[a] Acts 20: 36.

1-6. After we were gotten from them. Chrysostom, himself a Greek, says the Greek word means "had torn away." **Came . . . to Coos.** A small island, famous for its wines, forty miles south of Miletus. Hippocrates, the great physician, and Apelles, the painter, were born here. **The day following to Rhodes.** Fifty miles further south, one of the most famous islands of the world, noted for its beauty, its Colossus, its defence by the Knights of St. John against the Turks, and for giving its name to one of the American States. **Thence to Patara.** On the coast of Lydia. Here he took another ship, this probably being the destination of the first. **Finding a ship sailing over to Phœnicia.** Tyre, where he landed, was a Phœnician city. **When we had discovered Cyprus.** Sailed in sight of Cyprus. This would arouse the memories of Paul's first missionary labors here about fourteen years before (see 13: 4-13). **Sailed into Syria.** Syria embraced Phœnicia, Palestine and Antioch, in the Roman use of the term. **Landed at Tyre.** Still a considerable city, though its ancient glories had faded on account of the growth of Alexandria and Antioch, which had become the commercial centers of the East. "Its most important ruins now lie beneath the sea and can be seen through its waters." **Finding disciples.** In chapter 11: 9, we find that preachers of the word came to Phœnice, of which Tyre was the capital, and probably planted the church. **Tarried seven days.** As this statement is made three times where Paul found brethren (20: 6; 28: 14), it evidently implies that he tarried at each place to have one solemn meeting on the first day of the week, as at Troas, and to celebrate the Lord's Supper with the church. **Said to Paul through the Spirit.** Predicted the sufferings that would befall him, and endeavored to dissuade him. **We kneeled down on the shore and prayed.** This was an affecting sight. The whole church, men, women and children, gathered around the great apostle and his companions, and the voice of prayer arose above the ceaseless roar of the waves.

7-14. Came to Ptolemais. Here the journey by sea ended. This city, now called Acre, and having 15,000 population, is one of the oldest cities in the world, and called Accho in Judges 1: 31, from which term its modern name is derived. It had the name Ptolemais for a few centuries from Ptolemy Soter, an

Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip[a] the evangelist,[b] (which was *one* of the seven,)[c] and abode with him.

9 And the same man hath four daughters, virgins, which[d] did prophesy.

10 ¶ And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.[e]

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall[f] the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we and they of that place besought[g] him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready[h] not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will[i] of the Lord be done.

Tyre, we arrived at Ptolemais; and we saluted the
brethren, and abode with
them one day. And on 8
the morrow we departed,
and came unto Cæsarea:
and entering into the house
of Philip the evangelist,
who was one of the seven,
we abode with him. Now 9
this man had four daughters, virgins, which did
prophesy. And as we tar- 10
ried there many days, there
came down from Judæa a
certain prophet, named
Agabus. And coming to 11
us, and taking Paul's girdle, he bound his own feet
and hands, and said, Thus
saith the Holy Ghost, So
shall the Jews at Jerusalem bind the man that
owneth this girdle, and
shall deliver him into the
hands of the Gentiles.
And when we heard these 12
things, both we and they of
that place besought him
not to go up to Jerusalem.
Then Paul answered, What 13
do ye, weeping and breaking my heart? for I am
ready not to be bound only,
but also to die at Jerusalem for the name of the
Lord Jesus. And when he 14
would not be persuaded,
we ceased, saying, The will
of the Lord be done.

Egyptian king, who rebuilt it. **Came to Cæsarea.** By land, a distance of thirty to forty miles. Paul had been here twice before (9: 30; 18: 22). The place is memorable for the conversion of the first Gentiles. **Entered into the house of Philip.** The evangelist of whose work we have an account in chapter 8, nearly a quarter of a century before. The last account of him (8: 40) shows him preaching in the cities of the sea-coast. In one of these we now find him settled. **Had four daughters . . which did prophesy.** Compare Acts 2: 17. The prophetic spirit in either the Old or New Testament is not confined to a single sex. Deborah and Huldah are Old Testament examples, and in the New Testament, Elisabeth, Mary, Anna, and the daughters of Philip are instances. **A certain prophet named Agabus.** He is named in 11: 28 as a prophet. He had probably come down to meet Paul. **Took Paul's girdle.** The belt or sash that bound the loose, flowing robe worn. In the style of the Old Testament prophets he impressed his lesson in a dramatic manner. Compare 1 Kings 22: 11; Isa. 20: 2, 3; Jer. 13: 4-9; Ezek. 4: 1, 2, 3. **When we heard these things.** The striking manner of Agabus, and perhaps his statements of the dark plots among the Jews against Paul, had such an effect that all sought, more earnestly than ever before, to dissuade him from going on. Why should the apostle, with these certain dangers revealed, press on right into the stronghold of enemies thirsting for his blood, infuriated by the accounts that came up from Asia and Europe of his success in converting Jews to Christ? Had not a deep sense of duty impelled him, we may be certain that he would not have done this. *There can be no doubt that he braved the danger in order to prevent a schism that threatened the church.* False reports were circulated at Jerusalem concerning his teaching to Jewish Christians; the church there was filled with prejudice against him; from thence Judaizing teachers went forth to interfere with his work. Hence, in a loving spirit, filled with that charity that suffers all things, and carrying large offerings gathered in the Gentile churches for the poor at Jerusalem, he came up to disarm prejudice and show the falsehood of the stories alleged about his teachings. There are times when duty calls the man of God to face the danger; so went the Lord to Jerusalem in spite of the protests of his disciples; so went Luther to Worms, though warned of his danger; so went Paul to Jerusalem.

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[a] Acts 8: 26-40. [b] Eph. 4: 11; 2 Tim. 4: 5. [c] Acts 6: 5. [d] Acts 2: 17; Joel 2: 28. [e] Acts 11: 28. [f] Acts 20: 23. [g] Matt. 16: 22, 23. [h] 2 Tim. 4: 6. [i] Matt. 6: 10; 26: 42.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple,[a] with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us[b] gladly.

18 And the *day* following Paul went in with us unto James;[c] and all the elders were present.

19 And when he had saluted them, he declared particularly what things[d] God had wrought among the Gentiles by his[e] ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous[f] of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise[g] *their* children, neither to walk after the customs.

And after these days we 15
took up our baggage. and
went up to Jerusalem.
And there went with us 16
also *certain* of the disciples
from Cæsarea, bringing
with them one Mnason of
Cyprus, an early disciple,
with whom we should
lodge.
And when we were come 17
to Jerusalem, the brethren
received us gladly. And 18
the day following Paul
went in with us unto
James; and all the elders
were present. And when 19
he had saluted them, he
rehearsed one by one the
things which God had
wrought among the Gentiles
by his ministry. And 20
they, when they heard it,
glorified God; and they
said unto him, Thou seest,
brother, how many thousands
there are among the
Jews of them which have
believed; and they are all
zealous for the law: and 21
they have been informed
concerning thee, that thou
teachest all the Jews which
are among the Gentiles to
forsake Moses, telling them
not to circumcise their
children, neither to walk

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[a] Prov. 16:31. [b] Acts 15:4. [c] Acts 15:13, &c.; Gal. 1:19. [d] Rom. 15:18, 19. [e] Acts 20:24; 2 Cor. 12:12. [f] Acts 22:3; Rom. 10:2. [g] Gal. 5:3.

15-17. Took up our carriages. Our baggage. See Revision. "Carriages" once meant the things carried. **Went with us certain disciples of Cæsarea.** Paul was often thus attended. They seem to have gone in order to find a place for him with an old disciple, a native of Cyprus, now dwelling in Jerusalem, named Mnason. **Come to Jerusalem.** This is the fifth time Paul entered the Holy City since his departure on that memorable journey to Damascus about twenty-two years before. The present probable date is near Pentecost (the latter part of May), A. D. 58.

18-27. Paul went in with us unto James. For the identification and position of James see note on 15:13. This James was not one of the twelve, but was the "brother of the Lord," a witness of the risen Savior (1 Cor. 15:7). "James the brother of John" had been slain (12:2); of James the son of Alphæus, little is known, but James "the brother of the Lord" (Gal. 1:19) was now the leader of the church at Jerusalem. No mention is made of any one of the twelve, and it is probable that those still living in A. D. 58, were in other fields of labor. The "elders" are mentioned, but not the apostles, a proof that none of the latter were present. **When they heard it.** Paul's report of the wonderful success of the gospel. They evidently approved of and sympathized with his work. **Thou seest, brother, how many thousands . . . believe.** The Greek reads: "How many ten thousands." There were not only many thousands of Christians in the Jerusalem church, but many thousands of Jewish Christians who had come up to the feast of Pentecost. Twenty-seven years before there were five thousand men who believed in Jerusalem (4:4). **They are all zealous for the law.** "Zealots" for the law in the Greek. They believed upon Christ as the Messiah, but did not understand that the Old Covenant had passed away to give place to the New (Heb. 8:13). Hence, while they observed the Christian rites, they still kept up the forms of Judaism. It took a direct interposition of the Spirit to teach that Gentiles were entitled to baptism without circumcision. It required a council in Jerusalem to settle the question that Gentile Christians were not to keep the Jewish law. God taught the church, lesson by lesson, but up to this time that at Jerusalem had not yet learned that they were freed from the obligation to keep the law of Moses. Paul, in advance of the rest, had learned that the Jewish forms were not to be imposed upon Gentiles, were not an obligation upon Jewish Christians, but he still observed them, at least in part, himself, and so far from bidding Jewish brethren to forsake Moses, he circumcised Timothy, and said, "Let every man abide in the same calling (whether Jew or Gentile) in which he is called." (Read the whole connection of 1 Cor. 7:18-20). He had not, therefore, taught **Jews to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. Do therefore this.** This counsel is given

22 What is it therefore? the multitude must needs come together:[a] for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave[b] *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we[c] have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men,[d] and the next day purifying himself with them entered[e] into the temple, to signify the accomplishment[f] of the days of purification, until that an offering should be offered for every one of them.

after the customs. What 22
is it therefore? they will
certainly hear that thou art
come. Do therefore this 23
that we say to thee: We
have four men which have
a vow on them; these take, 24
and purify thyself with
them, and be at charges
for them, that they may
shave their heads: and all
shall know that there is no
truth in the things whereof
they have been informed
concerning thee; but that
thou thyself also walkest
orderly, keeping the law.
But as touching the Gen- 25
tiles which have believed,
we wrote, giving judgement
that they should keep them-
selves from things sacri-
ficed to idols, and from
blood, and from what is
strangled, and from forni-
cation. Then Paul took 26
the men, and the next day
purifying himself with
them went into the temple,
declaring the fulfilment of
the days of purification,
until the offering was
offered for every one of
them.

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a Acts 19:32. *b* Acte 18:18; Num. 6:2, 13, 18. *c* Acts 15:20, 29. *d* 1 Cor. 9:20, *e* Acts 24:18. *f* Num. 6:13.

that the multitude of Jewish Christians may see that Paul still kept the Jewish customs. As he did keep them, not as a matter of obligation, but as a Jew, in order that he might reach his own race, it involved no sacrifice of principle. **We have four men which have a vow.** These were Jewish Christians. The vow was a Nazaritish vow (see Num. 6:14-18 for a description). This vow involved living an ascetic life for a certain period, sometimes thirty days, and was terminated by shaving the head, burning the hair as an offering, and offering a sacrifice. The advice to Paul is to associate himself in this vow, **and be at charges with them** for the necessary expenses, and thus show that he kept the time-honored customs of the Jewish race. **As touching the Gentiles.** The duties of the Gentiles had been settled in the council described in chap. 15. The advice of James was no doubt given from the best of motives. His position was a difficult one. The fanaticism of the Jewish nation, which broke out in war a few years later, was growing intense. The national feeling in the church had to be handled with great care. It would not do for the church to believe that Paul had become a renegade from their race. Paul, aware of all these difficulties, generously complied for the sake of peace and unity. We cannot be certain that the advice was just right, or that Paul did just right to comply, but these grand men acted according to their knowledge, and the record of Acts portrays both the shortcomings and the perfection of its great worthies. **Entered into the temple.** Purifying himself, he entered the temple, gave notice that the sacrifices would be offered at a definite time, and the period of the vows be closed. **When the seven days were almost ended.** Seven days was an ordinary period of purification (Exod. 29:37; Lev. 12:2; 13:6; Num. 12:14, etc.).

Concerning this advice of James and compliance of Paul, Pres. Milligan says: "Three different views have been taken: (1) That Paul in this case acted ignorantly, not being aware of the fact that the law of Moses was no longer binding; (2) that, like Peter (Gal. 2:11), he acted from fear of the Jewish brethren; (3) that he acted in conformity with that law of Christian benevolence which requires us to respect even the weaknesses and prejudices of our brethren, so far as this can be done without in any way neglecting the requirements of the Gospel." The third hypothesis is the best, but some explanations are needful. The Jewish Christians were slowly emancipated from Judaism, and they did not reach the clear conviction, until after the temple was destroyed, that its sacrifices were obsolete. Gentiles were forbidden to sacrifice to idols, but there was no such prohibition with regard to the altar of Jehovah. Even Paul evidently at this time thought of the sacrifices as, like circumcision, a matter of indifference. It was left for the next generation to learn that the inspired writings of Paul himself lead to the conclusion that all the sacrifices of the temple altar pointed to the Lamb of God, and that, from the time he was offered, they became obsolete.

27 ¶ And when the seven days were almost ended, the Jews[a] which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands[b] on him,

28 Crying out, Men of Israel, help: This is the man that teacheth[c] all *men* every where against the people, and the law, and this place: and further, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus[d] an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together; and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about[e] to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar;

32 Who[f] immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound[g] with two chains; and demanded who he was, and what he had done.

And when the seven days 27
were almost completed, the
Jews from Asia, when they
saw him in the temple,
stirred up all the multitude,
and laid hands on him,
crying out, Men of Israel, 28
help: This is the man, that
teacheth all men everywhere
against the people,
and the law, and this place:
and moreover he brought
Greeks also into the temple,
and hath defiled this holy
place. For they had before 29
seen with him in the city
Trophimus the Ephesian,
whom they supposed that
Paul had brought into the
temple. And all the city 30
was moved, and the people
ran together: and they laid
hold on Paul, and dragged
him out of the temple: and
straightway the doors were
shut. And as they were 31
seeking to kill him, tidings
came up to the chief captain
of the band, that all
Jerusalem was in confusion.
And forthwith he 32
took soldiers and centurions,
and ran down upon
them: and they, when they
saw the chief captain and
the soldiers, left off beating
Paul. Then the chief cap- 33
tain came near, and laid
hold on him, and commanded
him to be bound
with two chains; and inquired
who he was, and

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a Acts 24:18. *b* Acts 26:21. *c* Acts 6:13, 14; 24:5, 6. *d* Acts 20:4. *e* 2 Cor. 11:23, &c, *f* Acts 23:27; 24:7. *g* Acts 20:23; Eph. 6:20.

27-40. The Jews . . of Asia. From the Roman province called Asia, of which Ephesus was the capital. As Paul had spent three years in that city, they knew him well. These Jews were watching Paul, had seen him in company with Trophimus, an Ephesian Greek, and when they saw Paul in the temple keeping the Nazarite vow, seized him and raised an outcry. **Hath polluted this holy place.** They not only charge him with teaching against Judaism, but with bringing Greeks into the part of the temple where all Gentiles were forbidden to come. The Palestine Exploration Society found in their excavations an inscription that must have been over the passage between the court of the Gentiles and the interior court, where the chambers for Nazarites were, forbidding aliens to pass the balustrade on the penalty of death. Nothing could arouse a greater outburst of fanaticism than the belief that Paul had taken Gentiles within the sacred precincts. **They took Paul, and drew him out of the temple.** He was, no doubt, within in the inner courts, and was hurried without, and the gates shut, to prevent the pollution of the sacred courts by the shedding of blood. They proposed to slay him when they had dragged him where it could be done without profanation. They were willing to murder, but not to profane the temple. **They went about to kill him.** Had Trophimus been within, their customs might have permitted them to kill him, but to slay Paul could only be a murder. **Tidings came unto the chief captain.** The commander of the garrison in the castle of Antonia, overlooking the temple. The watch would see the uproar from their elevated outlook, and the soldiers in a moment would rush down the staircase that led into the temple area, and appear upon the scene. The fortress joined the temple wall and had two flights of stairs leading into the temple courts. **Took him, and commanded him to be bound.** The first thought of the commander was that the man seized was some great criminal. From verse 38 we learn that he supposed he was an Egyptian rebel. Hence he ordered him bound. **Canst thou speak Greek?** When Paul reached the head of the stairs, as he was carried by the soldiers into the fortress, he addressed the officer in Greek. Surprised that he should use that language, the chief captain asked if he was not **that Egyptian.** Josephus twice mentions this notorious Egyptian, a pretended prophet, and leader of the *Sicarii*, or "Assassins." This "Egyptian" brigand was probably illiterate and did not speak Greek. I am

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.[a]

35 And when he came upon the stairs, so it was that he was borne of the soldiers for the violence[b] of the people.

36 For the multitude of the people followed after, crying, Away[c] with him.

37 ¶ And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I[d] am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a[e] citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned[f] with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAPTER XXII.

Paul's Address to the Jews in the Temple.

SUMMARY.—Paul Speaks in Hebrew to the People. His Jewish Birth at Tarsus. His Education at the Feet of Gamaliel. His Persecution of the Church. The Appearance of Christ to Him on the Way to Damascus. His Baptism. The Vision of the Lord in the Temple. Sent to the Gentiles. The Interruption of the Mob. Appeals to His Rights as a Roman.

1 Men,[g] brethren, and fathers, hear ye my defence[h] *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

what he had done. And 34
some shouted one thing,
some another, among the
crowd: and when he could
not know the certainty for
the uproar, he commanded
him to be brought into the
castle. And when he came 35
upon the stairs, so it was,
that he was borne of the
soldiers for the violence of
the crowd; for the multi- 36
tude of the people followed
after, crying out, Away
with him.
And as Paul was about to 37
be brought into the castle,
he saith unto the chief
captain, May I say something unto thee? And he
said, Dost thou know
Greek? Art thou not then 38
the Egyptian, which before
these days stirred up to sedition and led out into the
wilderness the four thousand men of the Assassins?
But Paul said, I am a Jew, 39
of Tarsus in Cilicia, a citizen of no mean city: and I
beseech thee, give me leave
to speak unto the people.
And when he had given 40
him leave, Paul, standing
on the stairs, beckoned
with the hand unto the
people; and when there
was made a great silence,
he spake unto them in the
Hebrew language, saying,

CHAPTER XXII.

Brethren and fathers, hear 1
ye the defence which I now
make unto you.
And when they heard that 2
he spake unto them in the
Hebrew language, they
were the more quiet: and

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a Acts 23:10,16. *b* Psa. 55:9; Hab. 1:3. *c* Acts 22:22; Luke 23:18; John 19:15; 1 Cor. 4:13. *d* Acts 9:11; 22:3. *e* Acts 22:25. *f* Acts 12:17. *g* Acts 7:2. *h* 1 Pet. 3:15.

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a Jew of Tarsus. As Tarsus was "no mean city," a free city, he was entitled to some consideration. **When he had given him license.** To address the people. He stood at the head of the stairs, with the vast throng in the court below. Beckoning with the hand to call attention, he addressed them in their beloved Hebrew tongue. There is no excitement, no resentment, but an earnest purpose to benefit them by preaching Christ.

1-3. Spake in the Hebrew tongue. The tongue called the Hebrew, a dialect of the ancient Hebrew, and distinguished from it by the name *Aramaic*. It was the common language of Judea in the time of Christ. It would be understood by all Paul's Jewish hearers, while many of them could not understand Greek. **I am a Jew.** In order to refute their charge that he taught against Moses, he calls attention to his Jewish birth, and his education under their venerated doctor of the law, Gamaliel. For the character of this teacher, see notes on 5:35. **Was zealous toward God.** His zeal was like theirs, honest, and ardent. Observe how he associates himself with his hearers. It was the first opportunity he

3 I am[a] verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of[b] Gamaliel, *and* taught according[c] to the perfect manner of the law of the fathers, and was[d] zealous toward God, as ye[e] all are this day.

4 And I persecuted[f] this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus,[g] to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw[h] indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

he saith, I am a Jew, born 3
in Tarsus of Cilicia, but
brought up in this city, at
the feet of Gamaliel, instructed
according to the
strict manner of the law of
our fathers, being zealous
for God, even as ye all are
this day: and I persecuted 4
this Way unto the death,
binding and delivering into
prisons both men and
women. As also the high 5
priest doth bear me witness,
and all the estate of
the elders: from whom also
I received letters unto the
brethren, and journeyed to
Damascus, to bring them
also which were there unto
Jerusalem in bonds, for to
be punished. And it came 6
to pass, that, as I made my
journey, and drew nigh
unto Damascus, about
noon, suddenly there shone
from heaven a great light
round about me. And I fell 7
unto the ground, and heard
a voice saying unto me,
Saul, Saul, why persecutest
thou me? And I answered, 8
Who art thou, Lord? And
he said unto me, I am Jesus
of Nazareth, whom thou
persecutest. And they that 9
were with me beheld indeed
the light, but they
heard not the voice of him
that spake to me. And I 10
said, What shall I do, Lord?
And the Lord said unto me,
Arise, and go into Damascus;
and there it shall be
told thee of all things
which are appointed for
thee to do. And when I 11
could not see for the glory
of that light, being led by
the hand of them that were
with me, I came into Da-

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a Acts 21:39; 2 Cor. 11:22; Phil. 3:5. *b* Acts 5:34. *c* Acts 26:5. *d* Gal. 1:14. *e* Acts 21:20; Rom. 10:2. *f* Acts 8:3; 26:9-13; Phil. 3:6; 1 Tim. 1:13. *g* Acts 9:2,&c. *h* Dan. 10:7.

had ever had to explain to the people of Jerusalem the reason why he had become a Christian.

4, 5. I persecuted this way. He did this from his zeal towards God, whom he thought he thus served. **Unto the death.** This seems to imply that Stephen was not the only martyr in whose death he was an accomplice. **The high priest doth bear me witness.** The high priest in A. D. 37, the time Saul of Tarsus was sent to Damascus, was not now high priest, having been deposed by the Romans, but was probably a member of the Sanhedrim at this time. It is also probable that the present high priest personally knew all the facts. There were many present who knew that he had been a commissioned persecutor.

6-11. Nigh unto Damascus about noon. See notes on 9: 3-10, where the account of Paul's conversion is given. There the time of day is not mentioned. The light appeared when the sun was at its brightest, and was brighter than the sun (26: 13). **Saul, Saul.** The Voice spake in the Hebrew tongue (26: 14). **Why persecutest thou me?** By persecuting those for whom Christ died. **Heard not the voice.** Some have insisted that there is a contradiction between this statement and that of 9: 7, but the word *hear* is often used in the sense of "understand." Once the writer heard Abraham Lincoln address a great audience. Some, at a distance, cried out, "We cannot hear." They meant *understand*, for they could hear the sound of his voice. **I could not see for the glory of that light.** In chapter 9 we are told that he was blinded, but not the cause.

12 And one, Ananias,[a] a devout man according to the law, having a good[b] report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked upon him.

14 And he said, The[c] God of our fathers hath chosen[d] thee, that thou shouldest know his will, and see[e] that Just[f] One, and shouldest hear the voice[g] of his mouth.

15 For thou[h] shalt be his witness unto all men of what thou hast seen and heard.

16 And now, why tarriest thou? Arise and be baptized, and wash[i] away thy sins, calling[j] on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;[k]

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of the martyr Stephen was shed, I[l] also was standing by, and consenting[m] unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart; for I will send thee far[n] hence unto the Gentiles.

mascus. And one Ananias, 12
a devout man according to
the law, well reported of
by all the Jews that dwelt
there, came unto me, and 13
standing by me said unto
me, Brother Saul, receive
thy sight. And in that very
hour I looked up on him.
And he said, the God of 14
our fathers hath appointed
thee to know his will, and
to see the Righteous One,
and to hear a voice from
his mouth. For thou shalt 15
be a witness for him unto
all men of what thou hast
seen and heard. And now 16
why tarriest thou? Arise,
and be baptized, and wash
away thy sins, calling on
his name. And it came to 17
pass, that, when I had returned
to Jerusalem, and
while I prayed in the temple,
I fell into a trance, and 18
saw him saying unto me,
Make haste, and get thee
quickly out of Jerusalem:
because they will not receive
of thee testimony
concerning me. And I said, 19
Lord, they themselves know
that I imprisoned and beat
in every synagogue them
that believed on thee: and 20
when the blood of Stephen
thy witness was shed, I also
was standing by, and consenting,
and keeping the
garments of them that slew
him. And he said unto me, 21
Depart: for I will send thee
forth far hence unto the
Gentiles.

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a Acts 9: 17. *b* Acts 10: 22; 1 Tim 3: 7; Heb. 11: 2. *c* Acts 3: 13; 5: 30. *d* Acts 9: 15; Gal. 1: 15. *e* 1 Cor. 9: 1; 15: 8. *f* Acts 3: 14; 7: 52. *g* 1 Cor. 11: 23; Gal. 1: 12. *h* Acts 23: 11; 26: 16, &c. *i* Heb: 10: 22; 1 Pet. 3: 21. *j* Rom. 10: 13; 1 Cor. 1: 2. *k* 2 Cor. 12: 2. *l* Acts 7: 58. *m* Acts 8: 1. *n* Acts 13: 2, 47; Rom. 1: 5; 11: 13; 15: 16; Gal. 2: 7, 8; Eph. 3: 7, 8; 1 Tim. 2: 7.

12-16. One Ananias, a devout man. In the account of 9: 10 we are told he was a disciple. Though a disciple, he kept the law strictly. **The God of our fathers.** Of the Jews. **See that Just One.** The Lord Jesus Christ. It was necessary that Paul should see the Lord in order to become a witness. He refers more than once to the fact that he had seen the risen Christ (1 Cor. 9: 1; 15: 8). **Arise, and be baptized.** Dean Howson (*Acts*, page 501) says that the verb baptize in the Greek is in the middle voice, and that a more accurate rendering would be, "Have thyself baptized." **Wash away thy sins.** This language shows that Ananias thought that the penitent sinner was to be baptized for the remission of sins (2: 38), and that Paul held the same view. Compare Titus 3: 5. Hackett says: "This clause states the result of baptism in language derived from the nature of that ordinance. It answers to *eis aphesin hamartion* (2: 38), *i. e.*, submit to the rite in order to be forgiven. . . . There can be no question of the mode of baptism in this case, for if it be held that *be baptized* is uncertain in its meaning, *wash away* is a definition that removes the doubt." As the final act of conversion, baptism, symbolically, is said to wash away sins.

17-21. When I was come again to Jerusalem. This was three years after his conversion (Gal. 1: 17, 18). He shows in what follows that it was by Divine direction that he had devoted his life to the conversion of the Gentiles, that he would have labored with his own race, but that, while in the temple praying, he had a second vision of the Lord who, a second time, assured him that his work was with the Gentiles. **In a trance.** Greek, "An ecstacy," a state of mind when the spirit was, as it were, lifted out of the bodily conditions and enabled to discern things unseen. Compare 10: 10. Some have held that this trance in the temple is described in 2 Cor. 12: 2, 3, but this is uncertain. **They will not receive thy**

22 ¶ And they gave him audience unto this word, and *then* lifted up their voices and said, Away with such a *fellow* from the earth; for[a] it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman,[b] and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free*-born.

And they gave him audience 22
unto this word; and
they lifted up their voice,
and said, Away with such a
fellow from the earth: for
it is not fit that he should
live. And as they cried out, 23
and threw off their garments,
and cast dust into
the air, the chief captain 24
commanded him to be
brought into the castle, bidding
that he should be examined
by scourging, that
he might know for what
cause they so shouted
against him. And when 25
they had tied him up with
the thongs, Paul said unto
the centurion that stood
by, Is it lawful for you to
scourge a man that is a
Roman, and uncondemned? 26
And when the centurion
heard it, he went to
the chief captain, and told
him, saying, What art thou
about to do? for this man
is a Roman. And the chief 27
captain came, and said
unto him, Tell me, art thou
a Roman? And he said,
Yea. And the chief captain 28
answered, With a great
sum obtained I this citizenship.
And Paul said, But I

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[a] Acts 25:24. [b] Acts 16:37; 25:16.

testimony. His own countrymen are meant. They regarded him as an apostate. **Lord, they know.** He recalls the very words of his prayer to show his anxiety to labor with his own race. **When the blood of thy martyr Stephen was shed.** See 7: 58 and 8: 1. **Depart: for I will send thee far hence unto the Gentiles.** Thus by the command of his Lord his life-work was placed beyond the pale of Israel.

22, 23. They gave him audience unto this word. To the statement that the Lord sent him to the Gentiles. This at once filled them with fury. Amid their long sufferings from foreign oppressors, the Jew took comfort in the thought that when his Messiah came the Gentile would be abased and the Jew would put his feet upon his neck. Hence, nothing so stirred their passions as an intimation that Christ would be a Savior of the Gentiles. In his own synagogue of Nazareth, when the Lord declared the salvation of the Gentiles, his townsmen sought to put him to death. We have seen the struggle in the infant church before it would receive Gentiles without circumcision. At this time, the smothered fires of the great Jewish war, that broke out a few years later, were burning in Jewish hearts. Hence, the statement that Paul's Christ was a Savior of the Gentiles, and had commanded him to pass by the Jews and offer salvation to the Gentiles, at once produced an explosion of frantic rage. **Cast off their clothes, and threw dust.** Manifestations of an uncontrolled fury that hardly knew what it did.

24-30. Bade that he be examined by scourging. Probably ignorant of the Hebrew tongue, unable to understand what had caused the fury of the people, thinking that it might be due to the commission of some horrible crime by the speaker, the chief captain, drawing him into the castle, ordered that he be put to the torture to compel him to make a confession. Until recent times, it was common to torture prisoners under the belief that thus they could be compelled to speak the truth. Scourging was the usual method of torture among the Romans. The prisoner's back was bared, he was bound, and the rods borne by the lictors were usually employed. **Paul said to the centurion.** Who was seeing that the chief captain's orders were carried out. **Is it lawful to scourge a Roman?** Once before at Philippi (16: 37) he had appealed to his rights as a Roman, but this was after the scourging. The name *Roman* acted like magic in each case. The centurion at once pauses, tells his commander to beware; no officer dared to lay a hand in violence on a Roman citizen without trial. The claim was at once allowed, for it was a capital offense to make a false claim of citizenship, and none dared attempt it. "He who falsely pretended to Roman citizenship, was beheaded on the Esquiline hill."—*Suetonius.* A constant traveler like Paul would be likely to carry papers that would prove his claims. **Art thou a Roman?** The commander comes at once to inquire for himself. The officer states that he had bought citizenship himself. He was not of Roman birth, an alien, but by a heavy bribe had obtained Roman rights. This was not

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because[a] he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

Paul's Defence Before the Sanhedrim.

Summary.—The Insult of the High Priest. Paul's Rebuke. His Appeal to the Pharisees. Their Favor. The Dissension. Paul Removed. The Vision of the Lord in the Night. The Plot of the Sicarii. Revealed to the Chief Captain by Paul's Nephew. Paul Sent Under an Escort of Soldiers to Cæsarea. The Letter of Claudius Lysias to Felix.

1 And Paul, earnestly beholding the council, said, Men *and* brethren, I[b] have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him[c] on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten[d] contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

am a *Roman* born. They 29
then which were about to
examine him straightway
departed from him: and
the chief captain also was
afraid, when he knew that
he was a Roman, and because he had bound him.
But on the morrow, de- 30
siring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded
the chief priests and all the
council to come together,
and brought Paul down,
and set him before them.

CHAPTER XXIII.

And Paul, looking sted- 1
fastly on the council, said,
Brethren, I have lived before God in all good conscience until this day. And 2
the high priest Ananias
commanded them that
stood by him to smite him
on the mouth. Then said 3
Paul unto him, God shall
smite thee, thou whited
wall: and sittest thou to
judge me according to the
law, and commandest me
to be smitten contrary to
the law? And they that 4
stood by said, Revilest thou

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[a] Acts 23:28. [b] Acts 24:16; 2 Cor. 1:12; Heb. 13:18. [c] John 18:22. [d] Lev. 19:35; Deut 25:1, 2; John 7:51.

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uncommon in the corrupt period of Roman government that had come. **But I was free born.** His father before had been a Roman citizen. Whether he inherited it also, or had in some way secured the right, is unknown. If any wonder how a Jew could be a Roman, let them look around and see Jews, Germans, Irish, etc., who are American citizens. **The chief captain was afraid.** Because he had bound Paul for the torture, and had thus violated the privileges of Roman citizenship. **On the morrow.** Perplexed concerning the animosity of his countrymen to Paul, anxious to know whether he was a malefactor, he ordered a meeting of the Sanhedrim that it might investigate the charges against him.

1. Paul, earnestly beholding. Attentively studying his audience, and no doubt seeking whether there were old acquaintances among the members of the Sanhedrim. He probably knew at least a part of the body. Many years before he had been its trusted agent, to execute its orders against Christians; now he is on trial before it for being one of that body which it formerly employed him to destroy. They regarded him a renegade, much as our countrymen regard Benedict Arnold, and their hate was so vindictive that they were utterly unable to listen calmly to his defence. Hence, as soon as he began by declaring that he had acted **in all good conscience until this day,** the high priest ordered that he be smitten in the mouth.

2-5. To smite him on the mouth. The high priest flamed up in an instant at the statement of Paul that he had acted in good conscience. "How could such a renegade from Judaism be conscientious?" It is common in the despotic East to order the mouths that are supposed to have spoken falsely to be smitten. Ananias was high priest at this time, but was removed on a charge brought by King Agrippa (25:13) in A. D. 59. He was at last assassinated. **God shall smite thee, thou whited wall.** These words, spoken by the prisoner, indignant at the mockery of justice, were rather a prediction than an imprecation. I have just stated that this violent man came to an untimely death. The insult to Paul reminds us of a similar one to his Master before the same body (John 18:22). By *whited wall* Paul means

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written,[a] Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I[b] am a Pharisee, the son of a Pharisee: of[c] the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees[d] say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry; and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find[e] no evil in this man; but if a spirit[f] or an angel hath spoken to him, let us not[g] fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

God's high priest? And 5
Paul said, I wist not,
brethren, that he was high
priest: for it is written,
Thou shalt not speak evil
of a ruler of thy people.
But when Paul perceived 6
that the one part were Sadducees,
and the other Pharisees,
he cried out in the
council, Brethren, I am a
Pharisee, a son of Pharisees:
touching the hope
and resurrection of the
dead I am called in question.
And when he had so 7
said, there arose a dissension
between the Pharisees
and Sadducees: and the assembly
was divided. For 8
the Sadducees say that
there is no resurrection,
neither angel, nor spirit:
but the Pharisees confess
both. And there arose a 9
great clamour: and some of
the scribes of the Pharisees'
part stood up, and strove,
saying, We find no evil in
this man: and what if a
spirit hath spoken to him,
or an angel? And when 10
there arose a great dissension,
the chief captain, fearing
lest Paul should be torn
in pieces by them, commanded
the soldiers to go
down and take him by
force from among them,
and bring him into the castle.

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a Ex. 22: 28; Eccl. 10: 20; 2 Pet. 2: 10; Jude 8. *b* Acts 26: 5; Phil. 3: 5. *c* Acts 24: 15, 21; 26: 6; 28: 20. *d* Matt. 22: 23; Mark 12: 18; Luke 20: 27. *e* Acts 25: 25; 26: 31. *f* Acts 22: 17: 18. *g* Acts 5: 39.

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a hypocrite. See note on Matt. 23: 27. **I wist not, brethren, that he was the high priest.** It was contrary to the law of Moses (Exod 22: 28) to revile one in high authority. Paul's reply to the charge that he had violated the law has been variously explained. Howson gives what appears to me the most probable view: "I did not take thought, at the moment, in my indignation over the command to smite a defenceless prisoner on trial, that he was the high priest. I am well aware that it is said, 'Thou shalt not speak evil of the ruler of thy people.'" His words were an apology for his hasty speech. *I wist not* is used in the sense of, "I did not bear in mind."

6-10. Perceived that the one part were Sadducees, and the other Pharisees. When the Savior was condemned, the Sanhedrim was composed of both parties, and now, nearly thirty years later, we find it the same. The chief priests, as a rule, were Sadducees, while the scribes were mainly of the Pharisees. It was the doctrine of the resurrection that especially inflamed the Sadducees against the gospel (see Acts 4: 2). This was the ground of battle between the two sects, and Paul, himself once a Pharisee, now preaching a gospel of which the great fact is the resurrection, not only avails himself of the opportunity to proclaim the fundamental truth of Christianity, but in so doing divides his enemies. Alford says, concerning his declaration, **I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question,** that, "All prospect for a fair trial was hopeless. Paul well knew from experience that personal odium would bias his judges, and violence prevail over justice. He therefore uses in the cause of truth the maxim so often perverted to the use of falsehood, *Divide and conquer*." **There arose a dissension.** The Pharisees were at once reminded that Paul was with them in their great ground of contention with the Sadducees. His appeal to them makes them at once his champions against the rival sect. **The Sadducees say that there is no resurrection.** See notes on Matt. 22: 23 for the doctrinal views of the Sadducees. The statement here is fully confirmed by Josephus. See *Wars of the Jews*, 2: 8, 14. **The scribes . . . arose.** These were mostly Pharisees, and were a learned class. **We find no evil in this man.** There was more to them in common with him than with the materialistic Sadducees. **If a spirit or an angel.** See the Revision. They throw this out as a defiance to the Sadducees who denied both angel and spirit. The clause, "Let us not fight, etc.," is not found in the best MSS. **There arose a great dissension.** One party took Paul's side, the other

11 And the night following the Lord stood[a] by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.[b]

12 ¶ And when it was day, certain[c] of the Jews banded together and bound themselves under a curse, saying that they would neither eat nor drink[d] till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief[e] priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain, that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready[f] to kill him.

16 And when Paul's sister's son heard of their lying in wait, he[g] went and entered into the castle, and told Paul.

17 Then[h] Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner[i] called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire

And the night following 11
the Lord stood by him, and
said, Be of good cheer: for
as thou hast testified concerning
me at Jerusalem,
so must thou bear witness
also at Rome.
And when it was day, the 12
Jews banded together, and
bound themselves under a
curse, saying that they
would neither eat nor drink
till they had killed Paul.
And they were more than 13
forty which made this conspiracy.
And they came to 14
the chief priests and the
elders, and said, We have
bound ourselves under a
great curse, to taste nothing
until we have killed
Paul. Now therefore do ye 15
with the council signify to
the chief captain that he
bring him down unto you,
as though ye would judge
of his case more exactly:
and we, or ever he come
near, are ready to slay him.
But Paul's sister's son 16
heard of their lying in wait,
and he came and entered
into the castle, and told
Paul. And Paul called unto 17
him one of the centurions,
and said, Bring this young
man unto the chief captain:
for he hath something to
tell him. So he took him, 18
and brought him to the
chief captain, and saith,
Paul the prisoner called
me unto him, and asked me
to bring this young man
unto thee, who hath something
to say to thee. And 19
the chief captain took him
by the hand, and going
aside asked him privately,
What is that thou hast to
tell me? And he said, The 20
Jews have agreed to ask

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a Acts 18: 9; 27: 23, 24; Psa. 46; 1, 7. *b* Acts 28: 30, 31; Rom. 1: 15. *c* Acts 25: 3. *d* Psa. 31: 13. *e* Hos. 4: 9. *f* Psa. 21: 11; 37: 32, 33. *g* 2 Sam. 17: 17. *h* Prov. 22: 3; Matt. 10: 16. *i* Acts 28: 17; Eph. 3: 1; 4: 1; Phile. 9.

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opposed; one sought to lay hands on him, the other to defend him. The chief captain interposed and removed Paul to the castle.

11. The night following. Paul's condition seemed most forlorn. He was even suspected by the church in Jerusalem. He was a prisoner to the Romans. His own nation was thirsting for his life. He had twice, within two days, narrowly escaped death. He needed comfort, and hence **the Lord stood by him**, cheered him, and gave him encouragement concerning his future work. It no doubt was like a ray of light, as he passed a sleepless night in his prison cell, to learn that the dear Lord had still work for him.

12-24. Certain of the Jews banded together. Perhaps these Jews were of the bitter enemies from Asia who had laid hands on him in the temple. They may have belonged to a wild, fanatical association of Jewish assassins, who, a few years later, played a prominent part, called *Sicarii.* The Talmud says that those who took such a vow were released from it, if it was impossible to carry it out. Their purpose was to induce **the chief priests**, who were Sadducees, to have Paul appear before the Sanhedrim the next day, and then they would murder him. **Paul's sister's son heard.** This is the only mention in Acts of any of Paul's relations. It is possible that this nephew was studying in Jerusalem, as Paul had done many years before, and heard of the plot from those who did not know that he was in any way related to Paul. Whether he was a Christian or not, he took pains to inform his uncle. There was no difficulty of access, for Paul was a Roman, and would be treated with courtesy. Paul, at once, sent him to thee, that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But[a] do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23 ¶ And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man[b] was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And[c] when I would have known the cause wherefore they accused him, I brought him forth into their council;

29 Whom I perceived to be accused of questions[d] of their law, but to have nothing[e] laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave[f] commandment to his accusers also to say

thee to bring down Paul to-morrow
unto the council,
as though thou wouldest
inquire somewhat more exactly
concerning him. Do 21
not thou therefore yield
unto them: for there lie in
wait for him of them more
than forty men, which have
bound themselves under a
curse, neither to eat nor to
drink till they have slain
him: and now are they
ready, looking for the promise
from thee. So the chief 22
captain let the young man
go, charging him, Tell no
man that thou hast signified
these things to me. And 23
he called unto him two of
the centurions, and said,
Make ready two hundred
soldiers to go as far as
Cæsarea, and horsemen
threescore and ten, and
spearmen two hundred, at
the third hour of the night:
and *he bade them* provide 24
beasts, that they might set
Paul thereon, and bring
him safe unto Felix the
governor. And he wrote a 25
letter after this form:
Claudius Lysias unto the 26
most excellent governor
Felix, greeting. This man 27
was seized by the Jews, and
was about to be slain of
them, when I came upon
them with the soldiers, and
rescued him, having learned
that he was a Roman.
And desiring to know the 28
cause wherefore they accused
him, I brought him
down unto their council:
whom I found to be accused 29
about questions of their
law, but to have nothing
laid to his charge worthy
of death or of bonds. And 30
when it was shewn to me
that there would be a plot
against the man, I sent him
to thee forthwith, charging
his accusers also to speak
against him before thee.

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[a] Ex. 23: 2. [b] Acts 21: 33; 24: 7. [c] Acts 22: 30. [d] Acts 18: 15; 25: 19. [e] Acts 26: 31. [f] Acts 24: 8; 25: 6.

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the chief captain with his information. **Took him by the hand.** To show how carefully he was listening to the story. **Called unto him two centurions.** These were told to prepare four hundred and seventy soldiers for an escort, a large force, but the country was in a disturbed condition, and all the occurrences connected with Paul confused and alarmed the commander. **Bring him safe unto Felix.** Of this man, then governor, we will hear more. He was originally a slave, but had risen by base arts to a high position. His brother Pallas was the emperor's favorite, and secured the important post of governor for Felix in A. D. 52. In A. D. 60 he was removed.

25-30. He wrote a letter. Roman law required that when a prisoner was sent by a lower official to a higher for trial, a letter should be sent stating the charges. That of Lysias states his understanding of the case. **I rescued him, having understood that he was a Roman.** Like many modern officials, he prevaricates. He found out he was a Roman after he rescued him. **I sent him straightway to thee.** "Though I held him to be innocent, hearing of the plot against his life, I thought it best to send him to thee." Had he released Paul in Jerusalem, the conspirators would have murdered him.

31-35. Brought him by night to Antipatris. They departed by night so that the Jews would know nothing of Paul's departure until the next day. Antipatris was about thirty-eight miles from Jerubefore thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;[a]

35 I will hear thee, said he, when thine accusers[b] are also come. And he commanded him to be kept in[c] Herod's judgment-hall.

CHAPTER XXIV.

Paul's Defence Before Felix.

Summary.—The High Priest and Elders Come Down to Accuse Paul. The Speech of Tertullus, their Lawyer. Paul's Reply. Declares His Manner of Life, That He is a Christian, Why He Came to Jerusalem, How He Acted. Felix Defers a Decision for Further Inquiry. Paul Preaches Before Felix and Drusilla.

1 And after five days Ananias[d] the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed[e] the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him* saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds[f] are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

So the soldiers, as it was 31
commanded them, took
Paul, and brought him by
night to Antipatris. But 32
on the morrow they left
the horsemen to go with
him, and returned to the
castle: and they, when they 33
came to Cæsarea, and delivered
the letter to the
governor, presented Paul
also before him. And when 34
he had read it, he asked of
what province he was; and
when he understood that
he was of Cilicia, I will 35
hear thy cause, said he,
when thine accusers also
are come: and he commanded
him to be kept in
Herod's palace.

CHAPTER XXIV.

And after five days the 1
high priest Ananias came
down with certain elders,
and *with* an orator, one Tertullus;
and they informed
the governor against Paul.
And when he was called, 2
Tertullus began to accuse
him, saying,
Seeing that by thee we
enjoy much peace, and
that by thy providence evils
are corrected for this nation,
we accept in all ways 3
and in all places, most excellent
Felix, with all

salem. The march was not probably all made by night, but begun at night and was completed the next day. **On the morrow.** The morrow after they reached Antipatris, all returned but the horsemen. Cæsarea was now only twenty-six miles distant, and the danger was over. **He asked of what province he was.** Felix was governor of Judea under the proconsul of Syria. Had he found the prisoner to be of some other province under that proconsul, he would probably have turned him over to its governor (compare Luke 23: 6, 7), but when he found he was of Cilicia, a distant part of the empire, he retained him. **Kept in Herod's judgment hall.** The palace built by Herod the Great in Cæsarea for his own residence, but now occupied by Felix.

1-9. After five days. Five days after Paul departed from Jerusalem. The Roman usage was to investigate a case promptly. The deep animosity of the Jews is shown by the fact that the high priest himself came down to prosecute, attended by a delegation from the Sanhedrim (elders). **A certain orator named Tertullus.** A lawyer acquainted with the forms of Roman courts. Some have supposed that he was not a Jew, from his name, but it is probable that he was a Jew who had been educated in Roman law, perhaps at Rome. The name signifies nothing. That of Paul (Paulus) was itself Roman. The first three verses of the address of Tertullus are compliments to Felix, intended to secure a favorable hearing. In the fifth verse the charges begin, the first one of which is false. **A ringleader of the sect of the Nazarenes.** This was *the* offence of Paul. All their hatred was due to the fact that he was the great Christian leader. The reason why this is urged was to show that Paul preached a religion not authorized by Roman law. See notes on 18: 13. *Nazarenes* was for hundreds of years the term applied to Christians

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[a] Acts 21: 39. [b] Acts 24: 1, &c.; 25: 16. [c] Matt. 27: 27. [d] Acts 23: 2; 25: 2. [e] Psa. 11: 2. [f] Psa. 12: 2.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*,[a] and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane[b] the temple; whom we took, and would have judged[c] according to our law:

7 But the chief[d] captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers[e] to come unto thee: by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer[f] for myself:

11 Because that thou mayest understand that there are yet but twelve days since I went up to[g] Jerusalem for to worship.

12 And they neither[h] found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove[i] the things whereof they now accuse me.

thankfulness. But, that I 4
be not further tedious unto
thee, I intreat thee to hear
us of thy clemency a few
words. For we have found 5
this man a pestilent fellow,
and a mover of insurrections
among all the Jews
throughout the world, and
a ringleader of the sect of
the Nazarenes: who moreover 6
assayed to profane the
temple: on whom also we
laid hold: from whom thou 8
wilt be able, by examining
him thyself, to take knowledge
of all these things,
whereof we accuse him.
And the Jews also joined 9
in the charge, affirming
that these things were so.

And when the governor 10
had beckoned unto him to
speak, Paul answered,

Forasmuch as I know that
thou hast been of many
years a judge unto this nation,
I do cheerfully make
my defence: seeing that 11
thou canst take knowledge,
that it is not more than
twelve days since I went
up to worship at Jerusalem:
and neither in the temple 12
did they find me disputing
with any man or stirring up
a crowd, nor in the synagogues,
nor in the city.
Neither can they prove to 13
thee the things whereof

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[a] Acts 6: 13; 16: 20; 17: 6; 21: 28; Luke 23: 2; 1 Pet. 2: 12, 19. [b] Acts 19: 37; 21: 28. [c] John 18: 31. [d] Acts 21: 33. [e] Acts 23: 30. [f] 1 Pet. 3: 15. [g] Acts 21: 15. [h] Acts 25: 8; 28: 17. [i] 1 Pet. 3: 16.

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by the Jews. This is the only instance, however, in the New Testament where it is so applied. The Mohammedans still use it. **Hath gone about to profane the temple.** This false charge is repeated, because this was the cry when Paul was seized (22: 28). Note that there are three charges: (1) That Paul was the author of sedition; (2) preached an unlawful religion; (3) profaned the temple. The penalty of the last by Jewish law was death, and the Romans usually permitted it to be enforced. **Whom we took and would have judged.** This part of the 6th verse, all of the 7th, and the first clause of the 8th, are not found in the Revision, or the best MSS. *Whom* (verse 8) in the Common Version becomes *him* in the Revision and refers to Paul. **And the Jews joined in the charge.** Those who had come down from Jerusalem affirmed that Tertullus had spoken the facts.

10-21. Paul answered. He had the right to reply to his accusers. The Roman law condemned no one unheard. **Thou hast been of many years a judge unto this nation.** For six or seven years Felix had been governor and was therefore familiar with the state of affairs in Judea. Upon this fact Paul courteously congratulates himself. **It is not more than twelve days.** It would be easy for Felix to ascertain the facts, for only twelve days had passed since he returned to Judea, after many years absence. Of these twelve, the first is the day Paul meets James and the elders, the second he enters upon his vow, the seventh he is seized in the temple, the eighth tried before the Sanhedrim, the eleventh day he is delivered to Felix, and the thirteenth appears before his court. **Neither raising up the people.** Verse 12 is in answer to the first charge, that of sedition. He had been perfectly quiet in Jerusalem. **But this I confess.** Verses 14, 15 and 16 are in answer to the second charge, that he is of the *sect* of Nazarenes. He confesses that he worships God **after that way they call a sect** (see Revision). Yet he is

14 But this I confess unto thee, that after the way which they call heresy, so[a] worship I the God of[b] my fathers, believing all things which are written[c] in the law and[d] in the prophets:

15 And have hope[e] toward God, which they themselves also allow, that there shall be a resurrection[f] of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have[g] always a conscience void of offence toward God, and *toward* men.

17 Now, after many years, I came[h] to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

19 Who ought to have been here[i] before thee, and object, if they had aught against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council,

21 Except it be for this one voice that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

they now accuse me. But 14
this I confess unto thee,
that after the Way which
they call a sect, so serve I
the God of our fathers, believing
all things which
are according to the law,
and which are written in
the prophets: having hope 15
toward God, which these
also themselves look for,
that there shall be a resurrection
both of the just
and unjust. Herein do I 16
also exercise myself to
have a conscience void of
offence toward God and
men alway. Now after 17
many years I came to bring
alms to my nation, and
offerings: amidst which 18
they found me purified in
the temple, with no crowd,
nor yet with tumult: but
there were certain Jews
from Asia—who ought to 19
have been here before thee,
and to make accusation, if
they had aught against me.
Or else let these men them- 20
selves say what wrong-doing
they found, when I
stood before the council,
except it be for this one 21
voice, that I cried standing
among them, Touching the
resurrection of the dead I
am called in question before
you this day.
But Felix, having more 22
exact knowledge concerning
the Way, deferred them,
saying, When Lysias the
chief captain shall come
down, I will determine

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a Micah 4: 5. *b* 2 Tim. 1: 3. *c* Acts 26: 22; 28: 23; Luke 24: 27. *d* Acts 13: 15; Matt. 22: 40; Luke 16: 16; John 1: 45; Rom. 3: 21. *e* Acts 23: 6, &c.; 26: 6, 7; 28: 20, &c. *f* Dan. 12: 2; John 5: 28, 29; 1 Cor. 15: 12-27; Rev. 20: 6, 13. *g* Acts 23: 1. *h* Acts 11: 29, 30; 20: 16; Rom. 15: 25. *i* Acts 25: 16.

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true Jew, **believing all things which are written in the law and the prophets.** In becoming a Christian, he had not, therefore, as they asserted, apostatized from the faith of his fathers. **And have hope toward God.** This hope of the resurrection, the great doctrine of Christianity, was one that the law and the prophets foreshadow, and **which they themselves also allow.** The Jews held this same hope. Apart from the Sadducees, a small minority, the Jews believed in a future life and judgment. Hence, even in this matter, he was not preaching a new, unknown and illegal doctrine, for Judaism was acknowledged by Roman law. Josephus says, "The Sadducees were able to persuade none but the rich. The Pharisees had the multitude on their side." **Herein do I exercise myself.** In this belief of a resurrection. His belief was not a theory, but a life, and hence he sought to keep his conscience pure in the sight of God and man. **Now after many years I came.** Here he begins his reply to the third charge, that of profaning the temple. He came to Jerusalem with the most benevolent motives, **to bring alms to his own nation.** These were the sums of money gathered in the Gentile churches for the poor in Jerusalem. See Rom. 15: 25-31; 1 Cor. 16: 1-4; 2 Cor. 8: 9. **Offerings.** Such as were customary at the temple. It was while engaged in the preparations for a Nazarite offering that he was seized. He thus accounts for his presence in the temple. **Certain Jews from Asia found me.** He states how these Jews who raised the outcry found him engaged. He was engaged in a Jewish rite. **Who ought to have been here.** These foreign Jews were the legal accusers. The Sanhedrim was a court of trial, and its members present were not the accusers. The Roman custom required the accusers to face the accused. **Let these same here say.** Let those present testify if they know one thing against me, save that I declared before the Sanhedrim that **Touching the resurrection of the dead I am called in question.** This was his real offence in the eyes of the high priest and his fellow Sadducees.

22, 23. Felix heard these things. The speeches on each side. **Having more perfect knowledge.** Understanding the real animus of the charges. He was well acquainted with the Jewish hatred of

23 And he commanded a centurion to keep Paul, and to let *him* have liberty,[a] and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul and heard him concerning the faith in Christ.

25 And as he reasoned of[b] righteousness, temperance,[c] and judgment[d] to come, Felix trembled,[e] and answered, Go[f] thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money[g] should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew[h] the Jews a pleasure, left Paul bound.

your matter. And he gave 23 order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

But after certain days, 24 Felix came with Drusilla, his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And 25 as he reasoned of righteousness, and temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. He 26 hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. But when two years were 27 fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

Christians, and understood something of *that way*, the Christian doctrine. **He commanded a centurion to keep Paul.** Two reasons caused him to keep a prisoner that had done no wrong: (1) He did not like to offend the Jews; (2) he hoped to be bribed by the Christians to let Paul go. Paul was not put in confinement, but under the charge of an officer who was responsible for him. Usually in this kind of imprisonment the prisoner was bound to a soldier.

24-27. Felix came with his wife Drusilla. This woman, a Jewess, was the daughter of the Herod who died miserably at *Cæsarea* (12: 23), and the sister of King Agrippa and Bernice (25: 23). She was very beautiful and very profligate, had been the wife of Azizus, the king of Emesa, but had left him and married Felix. Perhaps the interest she felt in Paul was due to the fact that her father had been a persecutor of the Christians, had died a singular death, and this had been pronounced a judgment. **As he reasoned.** They, no doubt, expected that he would speak of doctrine, but instead he spoke of the life that ought to be lived, with special reference to those who sat before him in such state and glory. When he spoke of **righteousness,** he spoke of justice to a judge who held his office only for the sake of gain and who took bribes. When he spoke of **temperance,** he rebuked the unbridled sway of the passions and of lust. When he spoke of **judgment,** he pictured the judgment scene when the unjust and impure of earth shall be called to account. With such power he spoke that the stern Roman trembled before the poor prisoner in his power. **Go thy way.** Felix does not resent; he is too powerfully moved, but he puts off. Thus thousands destroy their souls. **He hoped that money.** Almost every Roman governor took a province in order to enrich himself, and hence would welcome bribery and every species of corruption. Felix was no worse than the average official of his time. **But after two years.** It was in the autumn of A. D. 60 that Felix was removed. **Porcius Festus came into Felix' room.** This officer was more upright, according to Josephus, than most Roman governors, but died in the second year of his office. **Felix, willing to shew the Jews a pleasure.** He was recalled, because grave accusations were made against him. Had he released Paul, it would have intensified the enmity of the Jews, and hence he was turned over as a prisoner to his successor.

The question has been asked how Paul spent these two years of confinement. Dean Howson urges that at this time the Gospel of Luke was written under the supervision of Paul. He and Luke were in Judea, where the facts could be gathered. Philip lived at Cæsarea. Paul more than once in his writings speaks of "My Gospel." *Irenæus*, who had heard those preach who had heard the apostles, tells us that Paul was accustomed to speak of the Gospel of Luke as written by him, and Origen and Jerome assert the same fact. We know Paul could not have been idle. Hence, for these reasons, Howson suggests that at this period his chief work was the Third Gospel, the "Gospel for the Gentiles."

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a Acts 27: 3; 28: 16. *b* Prov. 16: 12; Jer. 22: 15-17; Dan. 4: 27; John 16: 8. *c* Prov. 31: 4, 5; Dan. 5: 1-4; Hos. 7: 5; 1 Pet. 4: 4. *d* Psa. 50: 3, 4; Dan. 12: 2; Matt. 25: 31-46; 2 Cor. 5: 10; Rev. 20: 12. *e* Psa. 99: 1; Isa. 32: 11; Hab. 3: 16; Heb. 4: 1, 12. *f* Prov. 1: 24-32; Matt. 22: 5; 25: 1-10. *g* Ex. 23: 8. *h* Acts 25: 9; Mark 15: 15.

CHAPTER XXV.

The Appeal to Cæsar.

SUMMARY.—The Jewish Leaders Accuse Paul to Festus. Trial Before Festus at Cæsarea. Rather than be Sent to Jerusalem, Paul Appeals to Cæsar. King Agrippa and Bernice Visit Festus. They Ask to See and Hear Paul. On the Morrow a Meeting in Great State. King Agrippa Requested to Examine Paul that Festus May Know What to Report to Rome.

1 Now, when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest, and the chief of the Jews, informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying[a] wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day, sitting on the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which[b] they could not prove:

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended anything at all.

9 But Festus, willing to do the Jews a pleasure,

CHAPTER XXV.

Festus therefore, having 1
come into the province, after
three days went up to
Jerusalem from Cæsarea.
And the chief priests and 2
the principal men of the
Jews informed him against
Paul; and they besought
him, asking favour against 3
him, that he would send
for him to Jerusalem; laying
wait to kill him on the
way. Howbeit Festus answered, 4
that Paul was kept
in charge at Cæsarea, and
that he himself was about
to depart *thither* shortly.
Let them therefore, saith 5
he, which are of power
among you, go down with
me, and if there is anything
amiss in the man, let them
accuse him.
And when he had tarried 6
among them not more than
eight or ten days, he went
down unto Cæsarea; and
on the morrow he sat on
the judgement-seat, and
commanded Paul to be
brought. And when he was 7
come, the Jews which had
come down from Jerusalem
stood round about him,
bringing against him many
and grievous charges,
which they could not
prove; while Paul said in 8
his defence, Neither against
the law of the Jews, nor
against the temple, nor
against Cæsar, have I sinned
at all. But Festus, desiring 9
to gain favour with

1-6. When Festus was come into the province. Had become governor of Judea. The whole province of which Judea was a part was called Syria, and was ruled by a *proconsul.* The divisions of one of the great proconsulships were ruled by *procurators*, translated "governors." Pontius Pilate, Felix and Festus are examples of the latter. **Then the high priest . . . informed him against Paul.** Immediately after entering upon his government, Festus went from the Roman capital of Judea to its Jewish capital. The rulers did not lose this opportunity to prosecute Paul. Their aim was to have him transferred from Cæsarea to Jerusalem, and thus exposed to their murderous designs. **To kill him.** This was the real object of their request. Those who will read the account of these times given by Josephus, a Jew of this period, will see that such a murderous purpose is not improbable. Their purpose was for the time baffled by the decision of Festus that the case must be tried before his court in Cæsarea instead of before the Sanhedrim. **Those who are able.** Those possessing official power.

7-12. When he was come. When he had returned to Cæsarea. **The Jews . . . laid many and grievous complaints against Paul.** From the substance of Paul's reply (verse 8) it is easy to determine that these charges were about the same as before Felix, viz.: (1) Teaching a new and illegal religion; (2) profaning the temple; (3) sedition, or offending against Cæsar, charges that they could not sustain. It is evident from verse 19 that particular stress was laid upon the fact that he was a "ring-leader of the Nazarenes." **Festus, willing to do the Jews a pleasure.** He desired to avoid a difficulty with them at the very beginning of his government. He therefore proposed to Paul to go to Jerusalem for answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

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[a] Acts 23:14.15. [b] Acts 24:5,13; Psa. 35:11; Matt. 5:11.12.

10 Then said Paul, I stand at Cesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal[a] unto Cesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 ¶ And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix;

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-

the Jews, answered Paul,
and said, Wilt thou go up
to Jerusalem, and there be
judged of these things before
me? But Paul said, I 10
am standing before Cæsar's
judgement-seat, where I
ought to be judged: to the
Jews have I done no wrong,
as thou also very well knowest.
If then I am a wrongdoer, 11
and have committed
any thing worthy of death,
I refuse not to die: but if
none of those things is *true*,
whereof these accuse me,
no man can give me up
unto them. I appeal unto
Cæsar. Then Festus, when 12
he had conferred with the
council, answered, Thou
hast appealed unto Cæsar:
unto Cæsar shalt thou go.
Now when certain days 13
were passed, Agrippa the
king and Bernice arrived
at Cæsarea, and saluted
Festus. And as they tarried 14
there many days, Festus
laid Paul's case before the
king, saying, There is a
certain man left a prisoner
by Felix: about whom, 15
when I was at Jerusalem,
the chief priests and the
elders of the Jews informed
me, asking for sentence
against him. To whom I 16
answered, that it is not the
custom of the Romans to
give up any man, before
that the accused have the
accusers face to face, and
have had opportunity to
make his defence concerning
the matter laid
against him. When therefore 17
they were come together
here, I made no delay,
but on the next day
sat down on the judge-

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[a] Acts 26:32.

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trial. This was the request of the Jews. The charges were in great part concerning a violation of the Jewish law, and the Sanhedrim claimed jurisdiction in that case. But Paul was a Roman, hence Festus could not, without his consent, send him up to the stronghold of his enemies. He perhaps thought that Paul would appeal to his rights as a citizen, and that would prevent the necessity of a refusal to comply with the wishes of the Jews. **I stand at Cæsar's judgment seat.** Before a Roman tribunal. The governor was the representative of Cæsar. To be delivered over to the Sanhedrim was to be sent to certain death. Hence, he falls back on the right of every Roman citizen to appeal to Cæsar himself, or to the imperial tribunal in Rome, a right granted by law to all Romans in the provinces, an essential for protection against unjust governors. **When he had conferred with the council.** His own counsellors, men called "assessors," whose duty it was to advise the governor. He then announces the decision, I suppose, in the legal language used in such cases, **Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.**

13-27. Agrippa and Bernice came. King Agrippa II., the son of Herod Agrippa, whose death is told in 12: 23. Drusilla and Bernice were his sisters. He was the last of the Herodian kings, and was at this time king of Chalcis. Bernice, his beautiful sister, was one of the fairest and most dissolute women of her time. She was married several times, had been twice married before Paul saw her, and is discreditably associated with both Vespasion and Titus. The latter took her to Rome, and would have married her had it not been for the storm of public disapproval. **To salute Festus.** To pay their respects to the new Roman official. **Festus declared Paul's cause unto the king.** He did this for advice. He was really perplexed. He had just come into the province of Judea, and was not acquainted with Jewish customs. He could see nothing wrong in Paul, but the Jewish rulers accused him so vehemently that he seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed;

19 But[a] had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 ¶ And on the morrow, when Agrippa was come, and Bernice, with great[b] pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul[c] was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that[d] he ought not to live any longer.

25 But when I found that he had committed nothing[e] worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For[f] it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

judgment-seat, and commanded
the man to be brought.
Concerning whom, when 18
the accusers stood up, they
brought no charge of such
evil things as I supposed;
but had certain questions 19
against him of their own
religion, and of one Jesus,
who was dead, whom Paul
affirmed to be alive. And 20
I, being perplexed how to
inquire concerning these
things, asked whether he
would go to Jerusalem, and
there be judged of these
matters. But when Paul 21
had appealed to be kept for
the decision of the emperor,
I commanded him to be
kept till I should send him
to Cæsar. And Agrippa *said* 22
unto Festus, I also could
wish to hear the man myself.
To-morrow, saith he,
thou shalt hear him.
So on the morrow, when 23
Agrippa was come, and
Bernice, with great pomp,
and they were entered into
the place of hearing, with
the chief captains, and the
principal men of the city,
at the command of Festus
Paul was brought in. And 24
Festus saith, King Agrippa,
and all men which are here
present with us, ye behold
this man, about whom all
the multitude of the Jews
made suit to me, both at
Jerusalem and here, crying
that he ought not to live
any longer. But I found 25
that he had committed
nothing worthy of death:
and as he himself appealed
to the emperor I determined
to send him. Of whom 26
I have no certain thing to
write unto my lord. Wherefore
I have brought him
forth before you, and specially
before thee, king
Agrippa, that, after examination
had, I may have
somewhat to write. For it 27
seemeth to me unreasonable,
in sending a prisoner,
not withal to signify the
charges against him.

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a Acts 18:50. *b* Ezek. 7:24. *c* Acts 9:15. *d* Acts 22:22. *e* Acts 23:9,29; 26:31. *f* Prov. 18:13; John 7:51.

was not sure that he understood the case. King Agrippa was a Jew by birth, would understand the real difference between Paul and the Sanhedrim, and could aid Festus to formulate the charges that must be sent to Rome when Paul was sent to appear before Cæsar's tribunal. **Their own superstition.** The Jewish religion. **Unto the hearing of Augustus.** One of the titles of the Roman emperor. He was styled *Cæsar*, *Augustus*, and *Imperator*, from whence the word emperor. **On the morrow, when Agrippa was come, and Bernice, with great pomp.** The account reads like that of an eye-witness, as it doubtless is. The gathering of a king, a princess, a great Roman representative of Cæsar, with their splendid retinues, heralds, lictors, and men at arms, as well as the great officers of the Roman army and chief men of Cæsarea, was a sight well calculated to leave a profound impression. Then **Paul was brought forth** before this splendid array of royalty and power. **Festus said.** He introduces the cause by a short explanation: (1) Ye see this man; (2) the Jews declare that he ought not to live; (3) I have found in him nothing worthy of death; (4) he has appealed to Augustus; (5) I have nothing certain

CHAPTER XXVI.

Paul's Address Before King Agrippa.

Summary.—Agrippa's Knowledge of the Law and the Jews. Paul's Early Career and Hatred of Christ. The Great Doctrine of the Resurrection. The Manifestation of the Risen Lord to Paul near Damascus. Paul's Preaching of the Suffering Christ. The Interruption of Festus and the Reply. Paul's Personal Appeal to Agrippa. The Decision that Paul had Done Nothing Worthy of Bonds.

1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews;

3 Especially *because I know* thee to be expert[a] in all customs and questions which are among the Jews: wherefore I beseech thee to hear[b] me patiently.

4 My manner[c] of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, (if they would testify,) that, after the most straitest sect of our religion, I lived a Pharisee.[d]

6 And now[e] I stand and am judged for the hope of the promise[f] made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving[g] *God* day and night, hope to come: for which hope's sake, king Agrippa, I am accused of the Jews.

CHAPTER XXVI.

And Agrippa said unto 1
Paul, Thou art permitted
to speak for thyself. Then
Paul stretched forth his
hand, and made his defence:
I think myself happy, 2
king Agrippa, that I am to
make my defence before
thee this day touching all
the things whereof I am
accused by the Jews: especially 3
because thou art
expert in all customs and
questions which are among
the Jews: wherefore I beseech
thee to hear me patiently.
My manner of life 4
then from my youth up,
which was from the beginning
among mine own nation,
and at Jerusalem,
know all the Jews; having 5
knowledge of me from the
first, if they be willing to
testify, how that after the
straitest sect of our religion
I lived a Pharisee. And 6
now I stand *here* to be
judged for the hope of the
promise made of God unto
our fathers; unto which 7
promise our twelve tribes,
earnestly serving *God* night
and day, hope to attain.
And concerning this hope
I am accused by the Jews.

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a Deut. 17:18. *b* Acts 24:4. *c* 2 Tim. 3:10. *d* Acts 32:3; Phil. 3:5. *e* Acts 23:6. *f* Acts 13:32; Gen. 3:15; 22:18; 49:10; Deut. 18:15; 2 Sam. 7:12; Psa. 132: 11; Isa. 4:2; 7:14; 9:6,7; Jer. 23:5; 33:14-16; Ezek. 34:23; Dan. 9:24; Micah 7:20; Zech. 13:1,7; Mal. 3:1; Gal. 4:4. *g* Luke 2:37; 1 Thes. 3:10.

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to write in the way of charges; (6) perhaps thou, O King Agrippa, canst help me out of this difficulty. **My lord.** The emperor. This great occasion gave Paul a great opportunity. Instead of using it to defend himself, he preached the gospel to that great audience. His address, as given in the next chapter, is a masterpiece.

1. **Thou art permitted to speak for thyself.** Not Agrippa, but Festus had the authority in the province, but this meeting was arranged in order that Agrippa might investigate the case and assist Festus in formulating the charges (see 25: 26, 27); hence the king calls upon Paul to speak.

2, 3. **I think myself happy, king Agrippa.** Agrippa had been brought up in the Jewish religion, professed to be a steadfast Jew, was the legal guardian of the temple, and hence was well versed in all the Jewish customs. He was therefore competent to be a judge of an accusation of treason to the religion and law of their forefathers. Paul felt it a privilege to defend himself before one who was prepared to decide whether his preaching was contrary to Moses and the prophets, or, on the other hand, a fulfillment of them.

4-8. **My manner of life from my youth.** He appeals to his life to show that it had been consistent with the law. The Jews all knew that he had been educated and had lived a Pharisee, the strictest of Jewish sects. It was not because of a departure from the faith of his fathers that he was accused, but he **was judged for the hope of the promise made of God unto the fathers.** That glorious promise, running through all the Jewish Scriptures, was that the Messiah should come. For examples of the promise, see Gen. 22: 18; 49: 10; Deut. 18: 15-19; Isa. 9: 6, 7. Paul not only believed in Moses and the

8 Why[a] should it be thought a thing incredible with you that God should raise the dead?

9 I[b] verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in[c] Jerusalem: and many of the saints did I shut up in prison, having received authority[d] from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in[e] every synagogue, and compelled *them* to blaspheme; and, being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon, as I went[f] to Damascus with authority and commission from the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is* hard for thee to kick against the pricks.

O king! Why is it judged 8
incredible with you, if God
doth raise the dead? I 9
verily thought with myself,
that I ought to do many
things contrary to the
name of Jesus of Nazareth.
And this I also did in Jerusalem: 10
and I both shut up
many of the saints in prisons,
having received authority
from the chief
priests, and when they were
put to death, I gave my
vote against them. And 11
punishing them oftentimes
in all the synagogues, I
strove to make them blaspheme;
and being exceedingly
mad against them, I
persecuted them even unto
foreign cities. Whereupon 12
as I journeyed to Damascus
with the authority and commission
of the chief priests,
at midday, O king, I saw on 13
the way a light from heaven,
above the brightness
of the sun, shining round
about me and them that
journeyed with me. And 14
when we were all fallen to
the earth, I heard a voice
saying unto me in the Hebrew
language, Saul, Saul,
why persecutest thou me?
it is hard for thee to kick

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[a] 1 Cor. 15:12,20. [b] 1 Tim. 1:13. [c] Acts 8:3; Gal. 1:13. [d] Acts 9:14. [e] Acts 22:19. [f] Acts 9:3.

prophets, but believed that the promise God made to them was fulfilled. **Unto which promise.** This promise was the hope of Israel. The twelve tribes, in their constant, never-ceasing service of God, were stimulated by the hope that they would enjoy the fulfillment of this promise. **Our twelve tribes.** Paul, like James (Jas. 1: 1), speaks of the twelve tribes as having the same glorious hope. Since the Captivity, the tribal existence of the ten northern tribes had not been preserved, but descendants of all the tribes were mingled in the Jewish nation. Paul was of the tribe of Benjamin, John the Baptist of Levi, Joseph and Mary of Judah, Anna (Luke 2: 36) of the tribe of Asher. **Why should it be thought incredible with you?** This hope of Israel involved the resurrection of Christ. This Moses and the prophets taught. His countrymen accepted Moses and the prophets, but denied the resurrection as a thing incredible. It was for this hope's sake, of a risen Redeemer, that he was called in question. There was no doubt much said which our record does not preserve, as we have only the outlines of addresses.

9-11. I verily thought with myself. Next, in order to show his zeal for Judaism, he describes his course as a persecutor. He was thoroughly conscientious then in opposing Christ. For his course as a persecutor, see 7: 58; 9: 1, 2; 22: 4. **I gave my voice against them.** "Vote," in the Revision. This has been held to indicate that he was a member of the Sanhedrim. This would hardly be doubted were it not that tradition declares that the members of the Sanhedrim had to be married and fathers of a family. Hence, some have held that Paul was a member of some lesser court appointed by the Sanhedrim to try the Christians. **I punished them oft in every synagogue.** "All the synagogues" (Revision). Scourging was a not uncommon punishment in the synagogue (Matt. 10: 17; 23: 34). **Compelled them to blaspheme.** Terrified them into denying Jesus. **Even unto strange cities.** Of these Damascus was one. That he was a terrible persecutor, "exceedingly mad," raging, even fanatical, cannot be doubted from his own account.

12-18. As I went to Damascus. Compare 9: 1-9. This is the third account of Paul's conversion, the first being in chapter 9, the second in 22: 4-16. There are a few new details given here: (1) The over powering glory of the Lord is specially dwelt upon here; (2) we are here told that the voice heard was in **the Hebrew tongue** (he was now speaking Greek to King Agrippa). This fact that he here states is remarkable. Bengel says: "The Hebrew tongue, Christ's language when on earth; his language, too, when he spoke from heaven." It was in the Aramaic, a Hebrew dialect, that the Savior taught when on earth, and it is a significant circumstance that Paul heard his voice in the same tongue to which Peter, 15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister[a] and a witness[b] both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto[c] whom now I send thee,

18 To open[d] their eyes, *and* to turn[e] *them* from darkness to light, and *from* the power[f] of Satan unto God, that they may receive forgiveness[g] of sins, and inheritance[h] among them which are[i] sanctified by faith[j] that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed[k] first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works[l] meet for repentance.

21 For these causes the Jews[m] caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which[n] the prophets and Moses did say should come;

23 That Christ should suffer, *and* that he should be the first[o] that should rise from the dead, and should shew light unto the people, and to the Gentiles.

against the goad. And I 15
said, Who art thou, Lord?
And the Lord said, I am Jesus
whom thou persecutest.
But arise, and stand upon 16
thy feet: for to this end
have I appeared unto thee,
to appoint thee a minister
and a witness both of the
things wherein thou hast
seen me, and of the things
wherein I will appear unto
thee; delivering thee from 17
the people, and from the
Gentiles, unto whom I send
thee, to open their eyes, 18
that they may turn from
darkness to light, and from
the power of Satan unto
God, that they may receive
remission of sins and an inheritance
among them that
are sanctified by faith in
me. Wherefore, O king 19
Agrippa, I was not disobedient
unto the heavenly
vision: but declared both 20
to them of Damascus first,
and at Jerusalem, and
throughout all the country
of Judæa, and also to the
Gentiles, that they should
repent and turn to God, doing
works worthy of repentance.
For this cause 21
the Jews seized me in the
temple, and assayed to kill
me. Having therefore ob- 22
tained the help that is from
God, I stand unto this day
testifying both to small
and great, saying nothing
but what the prophets and
Moses did say should come;
how that the Christ must 23
suffer, *and* how that he first
by the resurrection of the
dead should proclaim light
both to the people and to
the Gentiles.

James and John had listened. Not only is this true, but critics hold that the Hebraisms are so prominent in the Book of Revelation as to indicate that the revelations there recorded were made in Hebrew, and afterward translated by John into Greek. See Howson on *Acts*, page 546. The proverb, **It is hard for thee to kick against the goad,** is here added. The mission of Paul to the Gentiles is described as being a part of the Lord's communication. **I have appeared for this purpose.** In order that he might be a minister and a witness. It was needful that the apostle of the Gentiles should see Christ. He must be a witness that the Lord had risen. He was chosen for this work before conversion, because he was honest, deeply conscientious, and possessed the great qualities that were needful to fit him for the most important work ever assigned to man.

19-20. I was not disobedient unto the heavenly vision. He could still have disobeyed. His will was free, but he could only act in good conscience by obeying Christ. He not only was baptized by Ananias in Damascus, but, after some preparation, he began to preach, **first in Damascus** (9: 27), and then **at Jerusalem,** where he disputed against the Grecians (9: 28, 29), Just when he preached **throughout the coasts of Judea** we are not informed. Hackett thinks it was when he came up with help at the time of the famine (11: 30). **That they should repent.** He preached more than a theory; he preached a new life.

21-23. For these causes the Jews caught me. Because he obeyed and preached Christ. **I continue to this day.** By the divine help. That had protected him, because he was doing God's

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[a] Eph. 3:7; Col. 1:23,25. [b] Acts 22:15. [c] Acts 22: 21; Rom. 11:13. [d] Isa. 35: 5; 42: 7; Eph. 1: 18. [e] Luke 1:79; John 8: 12; 2 Cor. 4: 6; 1 Pet. 2: 9. [f] Col. 1: 13. [g] Luke 1:77; Eph. 1:7; Col. 1:14. [h] Eph. 1:11; Col. 1:12; 1 Pet. 1:4. [i] Acts 20:32; John 17:17; 1 Cor. 1:30; Rev. 21: 27. [j] Eph. 2: 8; Heb. 11:6. [k] Acts 9:19, &c. [l] Matt. 3:8. [m] Acts 21:30. [n] Luke 24:27,46. [o] 1 Cor 15:23.

24 ¶ And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.[a]

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou[b] persuadest me to be a Christian.

29 And Paul said, I would[c] to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

30 ¶ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man

And as he thus made his 24
defence, Festus saith with
a loud voice, Paul, thou art
mad; thy much learning
doth turn thee to madness.
But Paul saith, I am not 25
mad, most excellent Festus;
but speak forth words
of truth and soberness.
For the king knoweth of 26
these things, unto whom
also I speak freely: for I
am persuaded that none of
these things is hidden from
him; for this hath not been
done in a corner. King 27
Agrippa, believest thou the
prophets? I know that thou
believest. And Agrippa *said* 28
unto Paul, With but little
persuasion thou wouldest
fain make me a Christian.
And Paul *said*, I would to 29
God, that whether with little
or with much, not thou
only, but also all that hear
me this day, might become
such as I am, except these
bonds.
And the king rose up, 30
and the governor, and Bernice,
and they that sat with
them: and when they had 31
withdrawn, they spake one
to another, saying, This
man doeth nothing worthy
of death or of bonds. And 32
Agrippa said unto Festus,

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[a] 2 Kings 9:11. [b] James 1:23, 24. [c] 1 Cor. 7:7.

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work, and he was enabled to witness to all ranks. **Both to small and great.** What he witnessed was only what Moses and the prophets had said should come, viz.: **That Christ should suffer, rise, shew light to the people, and to the Gentiles.** In these things he had the support of Moses and the prophets, and for these things he was accused. He was not at variance with Moses and the law, but preached their meaning.

24-26. Paul, thou art beside thyself. The earnestness and fervor of Paul were so strange to Festus, his doctrine of the resurrection so novel, his manner so sincere, and his testimony so startling, that the Roman could only explain it by a mental delusion. The display of such vast knowledge of the Hebrew Scriptures to Agrippa convinced him that intense study had resulted in derangement. It must not be forgotten that Festus had just come into his position, and knew little of Paul. **I am not mad, most noble Festus.** The courteous answer shows the mistake of Festus, a mistake due to his ignorance of the subject. **The king knoweth.** The facts that he had cited in his discourse were well known to the king, viz., the predictions of the prophets, the hope of a Messiah, the death of Jesus, and the spread of the congregations of those who believed that he was a risen Lord.

27-30. King Agrippa, believest thou the prophets? The king professed to believe them. Yet those very prophets, as Paul had shown, testified to all the facts of the career of Jesus of Nazareth and his claims to the Messiahship. This personal appeal deeply moved the king, as his reply shows. **Almost thou persuadest me to be a Christian.** The Revision changes the translation somewhat, but I have little doubt but that the Common Version gives the idea. The king, like Felix (24:25), was deeply moved; the fact that he and Festus decided (verse 32) that Paul was not a transgressor shows that they were favorably impressed; it was no occasion for an ironical answer, and Paul took the remark as in earnest, and added still another appeal. Chrysostom, Luther, Beza, Bengel and Howson take this view. **Paul said, I would to God, etc.** His reply is courteous, but of intense earnestness, a last effort to save souls that were deeply stirred. He would that king and governor, all, Jew and Gentile, shared his hope of a glorious inheritance, and were, like himself, at peace with God;—such as he, **save these bonds.** It is probable that his chains were then hanging upon his arms, and that he indicated them by a gesture.

31, 32. When they had gone aside. Retired for private conference. Their decision was that Paul had done nothing justifying his imprisonment. The accusations of the Jews were groundless. **This man might have been set at liberty.** His innocence was clear, but after the appeal to Cæsar, the might have been set at liberty, if he had not appealed unto Cesar.

CHAPTER XXVII.

The Sea Voyage to Rome.

Summary.—The Centurion in Charge of Paul Embarks with him for Rome. At Myra Take an Alexandrian Corn Ship. The Weather Tempestuous Paul Advises the Centurion to go into Harbor for the Winter. Caught by the Euroclydon and Driven. After Fourteen Days of Drifting Paul Assures Them that all Will Escape. The Ship Runs Ashore on the Island of Malta and is Destroyed. The Men all Saved.

1 And when it was determined that we should sail into Italy, they delivered Paul,[a] and certain other prisoners, unto *one* named Julius, a centurion of Augustus' band.

2 And, entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus,[b] a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated[c] Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alex-

This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAPTER XXVII.

And when it was determined 1
that we should sail
for Italy, they delivered
Paul and certain other prisoners
to a centurion named
Julius, of the Augustan
band. And embarking in 2
a ship of Adramyttium,
which was about to sail
unto the places on the
coast of Asia, we put to sea,
Aristarchus, a Macedonian
of Thessalonica, being with
us. And the next day we 3
touched at Sidon: and Julius
treated Paul kindly,
and gave him leave to go
unto his friends and refresh
himself. And putting 4
to sea from thence, we sailed
under the lee of Cyprus,
because the winds were
contrary. And when we 5
had sailed across the sea
which is off Cilicia and
Pamphylia, we came to
Myra, *a city* of Lycia. And 6
there the centurion found

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a Acts 25: 12, 25. *b* Acts 19: 29. *c* Acts 24: 23; 28: 16.

case belonged to the higher courts, and Festus had no more power to clear than to condemn. It was God's will that Paul should be carried to Rome. There was work for him to do in the capital of the world (see 23: 11).

1. **When it was determined.** When all was settled that Paul should go to Italy, and the time appointed had come. **Delivered Paul and certain other prisoners.** No information is given concerning these companions in bonds. **To a centurion named Julius.** All we learn of this Roman officer is favorable. It is remarkable how uniformly Paul commanded the respect of the Roman officials with whom he came in contact. Sergius Paulus, Gallio, Felix, Festus and Julius are examples of this. **Of the Augustan band.** Rather, "cohort." Josephus says that at this period one of the cohorts stationed at Cæsarea took the name of Augustus (Wars, 2: 12, 7 and 2: 12, 5).

2. **A ship of Adramyttium.** This city was on the Asiatic coast of the Ægean sea. In those days there were no regular lines of passenger ships, and in making a voyage from Judea to Rome several ships might be necessary to complete the voyage. Paul took three before he reached Rome. **Aristarchus, a Macedonian.** He is named in 19: 29 and in 20: 4. Luke and Aristarchus are the only fellow-Christians who attended Paul on the journey, as far as we know. In Col. 4: 10, written while a prisoner at Rome, Paul calls Aristarchus his fellow-prisoner.

3. **The next day we touched at Sidon.** The next after sailing. Sidon was about sixty-seven miles north of Cæsarea. Here the centurion suffered Paul to go ashore to see his **friends**, the disciples in Sidon.

4, 5. **Sailed under Cyprus.** Near the eastern coast, where, by keeping near the shore, the contrary winds would be less felt, being broken by the highlands of the great island. The wind must have been from the northwest. The geographical details of this voyage are so accurate that they must have been written by an eye-witness. **Myra, a city of Lycia.** Reached by sailing over the seas of Cilicia and Pamphylia. Myra was a well-known port of that period.

6-8. **Found a ship of Alexandria.** The object was to meet a vessel on a voyage to Italy. Here andria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The Fair Havens, nigh whereunto was the city *of* Lasea.

9 ¶ Now, when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive[a] that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion[b] believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous[c] wind, called Euroclydon.

a ship of Alexandria sailing
for Italy; and he put us
therein. And when we had 7
sailed slowly many days,
and were come with difficulty
over against Cnidus,
the wind not further suffering
us, we sailed under the
lee of Crete, over against
Salmone; and with difficulty 8
coasting along it we
came unto a certain place
called Fair Havens; nigh
whereunto was the city of
Lasea.
And when much time 9
was spent, and the voyage
was now dangerous, because
the Fast was now already
gone by, Paul admonished
them, and said unto 10
them, Sirs, I perceive that
the voyage will be with injury
and much loss, not
only of the lading and the
ship, but also of our lives.
But the centurion gave 11
more heed to the master
and to the owner of the
ship, than to those things
which were spoken by Paul.
And because the haven was 12
not commodious to winter
in, the more part advised
to put to sea from thence,
if by any means they could
reach Phœnix, and winter
there; which is a haven of
Crete, looking north-east
and south-east. And when 13
the south wind blew softly,
supposing that they had obtained
their purpose, they
weighed anchor and sailed
along Crete, close in shore.
But after no long time 14
there beat down from it a

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[a] 2 Kings 6:9, 10; Dan. 2:20: Amos 3:7. [b] Prov. 27:12. [c] Psa. 107:25.

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was found such a ship, one of the great grain ships that sailed from Egypt. These were often large, of from 500 to 1,000 tons burden. **Sailed slowly.** On account of contrary winds. From Myra to Cnidus was only 137 miles, yet it required "many days." The language seems to imply that the ship was not able to come into the port of Cnidus, a good harbor, fit for wintering, on the Carian coast. **We sailed under Crete.** From Cnidus, they ought to have sailed west, but the headwinds compelled them to direct their course to the south, where they took shelter under the lee of Crete. The winds were still evidently from the northwest. **With difficulty** they reached a place called **Fair Havens.** On the south coast of Crete. It retains the same name to this day. It is a roadstead, near **the city of Lasea.** It was supposed that all trace of this city was lost until recently, but it is now known that the natives apply this name to the ruins of an ancient town about five miles from Fair Havens.

9-13. When much time was spent. How long a time had passed since the embarkation cannot be told, but so long that **sailing was now dangerous.** On account of the season of year. In the winter, not only the storms, but the clouds and darkness, interfered with navigation. Mariners, in the absence of the compass, needed the sun and stars to direct their course. **Because the fast was . . past.** That of the Atonement, which came in October. **Sirs, I perceive.** Paul's experience taught him the danger of proceeding. It was the stormy and tempestuous season. He therefore volunteered his advice. **Centurion gave more heed.** The master, or captain, and the owner, were both aboard, and it was but natural that their wishes would prevail with the centurion. The chief argument for proceeding was that Fair Havens was not a good harbor, and they hoped to reach a better one. **Phenice.** This place, Phœnix in the Revision, was never reached, but would have been a good place for wintering, for the excellent harbor there remains to this day. **When the south wind blew.** When this wind arose, they supposed they could attain their purpose, and sailed along the southern shore of Crete to reach, if possible, Phœnix.

14-20. Rose a tempestuous wind, called Euroclydon. "Euraquilo" in the Revision; a terri-

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat;

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed[a] with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out[b] with our own hands the tackling of the ship.

20 And when neither[c] sun nor stars in many days appeared, and no small tempest lay on *us*, all hope[d] that we should be saved was then taken away.

21 ¶ But, after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I[e] exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

tempestuous wind, which
is called Euraquilo: and 15
when the ship was caught,
and could not face the
wind, we gave way *to it*,
and were driven. And run- 16
ning under the lee of a
small island called Cauda,
we were able, with difficul-
ty, to secure the boat: and 17
when they had hoisted it
up, they used helps, under-
girding the ship; and, fear-
ing lest they should be cast
upon the Syrtis, they low-
ered the gear, and so were
driven. And as we labour- 18
ed exceedingly with the
storm, the next day they be-
gan to throw *the freight*
overboard; and the third 19
day they cast out with their
own hands the tackling of
the ship. And when neither 20
sun nor stars shone upon
us for many days, and no
small tempest lay on *us*, all
hope that we should be
saved was now taken away.
And when they had been 21
long without food, then
Paul stood forth in the
midst of them, and said,
Sirs, ye should have heark-
ened unto me, and not
have set sail from Crete,
and have gotten this injury
and loss. And now I ex- 22
hort you to be of good
cheer: for there shall be no
loss of life among you, but

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[a] Psa. 107:27. [b] Job 2:4; Jonah 1:5. [c] Psa. 105:28r [d] Ezek. 33:11. [e] Job 22:29; Psa. 112:7; 2 Cor. 4:8, 9.

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ble northeast gale. The word and the description imply a hurricane. **When the ship was caught.** Seized by the wind and hurled out of her course. All that could be done was to drift before it. The ship was powerless. **Running under a certain island.** Getting in the shelter of it. Here they tried to put the ship in better shape for the storm. **Called Clauda.** Now named Gozo. It lies a little south of Crete. **Come by the boat.** Drew it up on deck. It had been in tow when they set out with the gentle wind. **Used helps.** The hull showed signs of giving way, and was **undergirded**, by ropes or chains, that were dropped so as to pass under the hull, and then were tightened with levers. The process is still common in wooden vessels in times of great peril. The British call it "frapping." **Should fall into the quicksands.** The Syrtis, or quicksands, on the African coast to the southwest of Crete, were greatly feared by ancient sailors. The fact that they expected to be driven there shows that the storm, at first, came from the northeast. **Strake sail.** Nautical men say that this language implies that most of their sails were furled, only a small sail remaining set. The ship was "laid to," endeavoring to ride out the storm. **So were driven.** A ship "laid to" will drift. "Laid to," she would not drift directly before the wind, but if the wind was from the northeast, and her bow laid to the north, she would drift to the west. Their aim was to keep from being driven into the quicksands (the Great Syrtis). **Next day they lightened the ship.** Cast heavy things overboard, in order that it might ride the waves better. **The third day.** On this, the third day of the storm, the Christians aided to cast off the tackling, the spars, etc. It is evident that the situation was dangerous. **Neither sun nor stars in many days appeared.** Hence they could neither tell where they were nor direct their course. No such thing as the compass was then known. **All hope.** All hope of saving the ship or cargo was gone, and the mariners despaired of their own safety.

21-26. After long abstinence. Anxiety and necessity would enforce abstinence. The fires were all put out, the provisions watersoaked, the men constantly employed, their fear too great to prepare regular meals. If there was eating at all, it would be by snatches. **Paul stood forth.** He chose some place on deck where all could hear him. **Ye should have hearkened.** He reminds them of his advice, not to taunt, but to secure confidence for what he shall now say. The vessel and cargo shall be lost, but no man's life. **An angel.** He gives the grounds of his hope. An angel of God, the God he served, Jehovah, stood by him and declared it. **Whose I am, and whom I serve.** This short sen-

23 For there stood by me this night[a] the angel[b] of God, whose[c] I am, and whom[d] I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee[e] all them that sail with thee.

25 Wherefore, sirs, be of good cheer; for I[f] believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.[g]

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished[h] for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

only of the ship. For there 23
stood by me this night an
angel of the God whose I
am, whom also I serve, say- 24
ing, Fear not, Paul; thou
must stand before Cæsar:
and lo, God hath granted
thee all them that sail with
thee. Wherefore, sirs, be of 25
good cheer: for I believe
God, that it shall be even
so as it hath been spoken
unto me. Howbeit we must 26
be cast upon a certain island.

But when the fourteenth 27
night was come, as we were
driven to and fro in the *sea
of* Adria, about midnight
the sailors surmised that
they were drawing near to
some country; and they 28
sounded, and found twenty
fathoms: and after a little
space, they sounded again,
and found fifteen fathoms.
And fearing lest haply we 29
should be cast ashore on
rocky ground, they let go
four anchors from the
stern, and wished for the
day. And as the sailors 30
were seeking to flee out of
the ship, and had lowered
the boat into the sea, under
colour as though they
would lay out anchors from
the foreship, Paul said to 31
the centurion and to the
soldiers, Except these abide
in the ship, ye cannot be
saved. Then the soldiers 32
cut away the ropes of the
boat, and let her fall off.
And while the day was 33
coming on, Paul besought
them all to take some food,
saying, This day is the fourteenth
day that ye wait and
continue fasting, having

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a Acts 23:11. *b* Heb. 1:14. *c* Deut. 32:9; Psa. 135:4; Isa, 44:5; Mal. 3:17; John 17:9,10; 1 Cor. 6:20; 1 Pet. 2:9,10. *d* Psa. 116:16; Isa. 44:21; Dan. 3:17; 6:16; John 12:26; Rom. 1:9; 2 Tim. 1:3. *e* Gen. 19:21,29. *f* Luke 1:45; Rom. 4:20,21; 2 Tim. 1:12. *g* Acts 28:1. *h* Psa. 130:6.

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tence is a sermon. It is the key-note of all Paul's ministry. **Fear not.** They were in the midst of terrible peril, in a ruined ship, on an unknown sea, tossed by the storm, surrounded by angry waves beneath, and angry heavens above. But God had not forgotten his servant. **God hath given thee all, etc.** Paul had then prayed for his fellow-voyagers. **Howbeit we must be cast upon a certain island.** Their safety and wreck on a certain island were assured; the details were not yet revealed.

27-32 Driven up and down in Adria. The central basin of the Mediterranean, between Sicily on the west and Greece on the east, was called by the old geographers "Adria," or the Adriatic sea. The name is now confined to the Gulf of Venice. **The shipmen deemed that they drew near to some country.** They probably heard the awful roar of the breakers. **Sounded, and found it twenty fathoms.** One hundred and twenty feet. The shallowness showed that they approached a coast, especially as it grew shallower every time the lead was cast. **Fearing . . . rocks.** It was night, and they could hear the sound of the breakers. By day they might avoid the rocks. Hence they *cast anchor* and "wished for day." **Four anchors.** Because so many were needed to hold the ship. **As the shipmen were about to flee.** The sailors were about to take the boat, under a false pretence, and abandon the ship. For the safety of all it was needful that they remain, in order to manage the ship when it was run ashore. Hence the centurion, at Paul's request, cut off the boat and let it drift away.

33-38. Paul besought them to take meat. At dawn of day. He seems to have really had charge in this hour of peril. They needed the strength of the food for the work before them. **Having taken nothing.** The thought is, that for fourteen days they had had no regular meals. **This is for your**

34 Wherefore I pray you to take *some* meat; for this[a] is for your health: for there[b] shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks[c] to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred three-score and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands, and hoised up the main-sail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained immoveable, but the hinder-part was broken with the violence of the waves.

42 And the soldiers' counsel[d] was to kill the prisoners, lest any of them should swim out and escape.

43 But the centurion, willing to save Paul,[e] kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

taken nothing. Wherefore 34
I beseech you to take some
food: for this is for your
safety: for there shall not
a hair perish from the head
of any of you. And when 35
he had said this, and had
taken bread, he gave
thanks to God in the presence
of all: and he brake
it, and began to eat. Then 36
were they all of good cheer,
and themselves also took
food. And we were in all in 37
the ship two hundred three-score
and sixteen souls.
And when they had eaten 38
enough, they lightened the
ship, throwing out the
wheat into the sea. And 39
when it was day, they knew
not the land: but they perceived
a certain bay with a
beach, and they took counsel
whether they could
drive the ship upon it. And 40
casting off the anchors,
they left them in the sea,
at the same time loosing
the bands of the rudders;
and hoisting up the fore-sail
to the wind, they made
for the beach. But lighting 41
upon a place where two
seas met, they ran the vessel
aground; and the fore-ship
struck and remained
unmoveable, but the stern
began to break up by the
violence *of the waves*. And 42
the soldiers' counsel was to
kill the prisoners, lest any
of them should swim out,
and escape. But the centurion, 43
desiring to save Paul,
stayed them from their purpose;
and commanded that
they which could swim
should cast themselves
overboard, and get first to

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[a] Matt. 15:32; 1 Tim. 5:23. [b] 1 Kings 1:52; Matt. 10:30; Luke 12:7; 21:18. [c] 1 Sam. 9:13; Matt. 15:36; Mark 8:6; John 6:11,23; 1 Tim. 4:3,4. [d] Psa. 74:20. [e] 2 Cor. 11:25.

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health. Essential to your welfare and safety. **There shall not a hair, etc.** A promise of absolute safety. **He took bread and gave thanks.** As he was wont to do before eating; as Christ himself did (Matt. 14:19; John 6:11). **Began to eat.** To encourage them by his example. It had its effect, for "they were all of good cheer, and they also took meat." **We were . . . two hundred threescore and sixteen souls.** It can be seen from this fact that merchant vessels of that period were of large size. **They lightened the ship.** It was needful to beach it in just as shallow water as possible, and hence the cargo was thrown overboard. As might be expected in an Alexandrian ship, the cargo was wheat. Egypt was then the granary of Rome.

39-44. They discovered a certain creek with a shore. Rather, "A bay with a beach," as in the Revision; a sloping beach. Into this they determined to try to thrust the ship, because here the force of the waves would be broken, the water shallow, and the beach favorable for the men's lives. **Taken up the anchors** (see verse 29). The Revision says, "Cast off their anchors." Cut the ropes and let them go. **Loosed the rudder bands.** When anchored by the stern (verse 29), the rudder was lifted up out of the water by rudder bands to keep it out of the way of the anchor cables. Now it was let down again in order to steer the vessel. **A place where two seas met.** Where two bodies of water joined. This was due to a small island on the coast of the larger, Salmonetta on the coast of Malta. When they moved into the bay, they did not see the inlet coming in on the other side of Salmonetta, but when they saw it, they saw that "two seas met." **Ran the ship aground.** This was what they purposed, but the violence of the waves was such as to break the stern in pieces. **The soldiers' counsel was to kill th prisoners.** We have here an illustration of the extreme brutality of the rank and file of the Roma

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so[a] it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

Paul at Rome.

Summary.—Thrown on the Island of Malta. The Kindness of the People. A Viper Fastens on Paul's Hand, but Hurts Him Not. Paul Heals the Father of Publius. After Three Months Leave in the Castor and Pollux. Land and Meet Brethren at Puteoli. Met at Appii Forum by Brethren from Rome. Paul Suffered to Dwell by Himself Under Charge of a Soldier. Preaches to the Jews of Rome. Preaches with Full Liberty for Two Years in His Own Hired House.

1 And when they were escaped, then they knew that the island[b] was called Melita.

2 And the barbarous[c] people shewed us no little kindness: for they kindled a fire, and received us[d] every one, because of the present rain, and because of the cold.

3 ¶ And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt[e] this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt[f] no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but, after

the land: and the rest, some 44
on planks, and some on
other things from the ship.
And so it came to pass, that
they all escaped safe to the
land.

CHAPTER XXVIII.

And when we were escaped, 1
then we knew that
the island was called Melita.
And the barbarians 2
shewed us no common
kindness: for they kindled
a fire, and received us all,
because of the present rain,
and because of the cold.
But when Paul had gathered 3
a bundle of sticks, and
laid them on the fire, a viper
came out by reason of
the heat, and fastened on
his hand. And when the 4
barbarians saw the beast
hanging from his hand,
they said one to another,
No doubt this man is a
murderer, whom, though
he hath escaped from the
sea, yet Justice hath not
suffered to live. Howbeit 5
he shook off the beast into
the fire, and took no harm.
But they expected that he 6
would have swollen, or
fallen down dead suddenly:
but when they were long

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[a] Psa. 107:28-30. [b] Acts 27:26. [c] Rom. 1:14; Col. 3:11. [d] Matt. 10:42; Heb. 13:2. [e] John 7:24. [f] Mark 16:18; Luke 10:19.

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army. They would rather kill the prisoners than to run the risk of their escape. **The centurion.** The interference of the centurion is in harmony with all we have stated of him. **Commanded.** The centurion took command. Those that could swim, cast themselves into the sea. Others floated on any buoyant object that could be secured, and thus all came to shore. This was not Paul's first shipwreck. Compare 2 Cor. 11:25, which was written at an earlier period of his life.

Luke's description of the management of the ship in the storm and shipwreck is pronounced by scholars the best description of ancient nautical methods extant.

1-6. The island was called Melita. They had no idea where they were cast until they were ashore, but were told by the inhabitants. It is conceded by scholars that it is the island so well known in our time as Malta. It is sixty miles from the southern point of Sicily, 200 miles from Africa, and is about sixty miles in circumference. **The barbarians.** So called because they were neither Greeks nor Romans. The word did not anciently mean uncivilized. The island was governed by the Romans, but the people were of African or Asiatic stock. The modern Maltese speak Arabic, mixed with Italian and English. **Kindled a fire.** It was winter, stormy, and the shipwrecked strangers were drenched. The fire was what a considerate kindness would suggest. **Paul had gathered . . . sticks.** Instead of looking on, he helped. So while on the ship he helped to throw out the tackling. **A viper came out of the heat.** In the bundle of driftwood or brush the serpent lay, chilled with the cold, but as soon as it was carried to the fire it was awakened to activity by the heat and struck its fangs into the hand that was disposing of the sticks. **This man is a murderer.** The people pronounced it a judgment. Though he had escaped the sea, divine justice would not let him escape. They waited to see his hand swell, and him they had looked a great while, and saw no harm come to him, they changed their minds, and said[a] that he was a god.

7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom[b] Paul entered in, and prayed, and laid[c] his hands on him, and healed him.

9 So, when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured[d] us with many honours; and when we departed, they laded *us* with such things[e] as were necessary.

11 ¶ And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli;

in expectation, and beheld
nothing amiss come to
him, they changed their
minds, and said that he
was a god.
Now in the neighbourhood 7
of that place were
lands belonging to the chief
man of the island, named
Publius; who received us,
and entertained us three
days courteously. And it 8
was so, that the father of
Publius lay sick of fever
and dysentery: unto whom
Paul entered in, and prayed,
and laying his hands
on him healed him. And 9
when this was done, the
rest also which had diseases
in the island came,
and were cured: who also 10
honoured us with many
honours; and when we sailed,
they put on board such
things as we needed.
And after three months 11
we set sail in a ship of
Alexandria, which had
wintered in the island,
whose sign was The Twin
Brothers. And touching at 12
Syracuse, we tarried there
three days. And from 13
thence we made a circuit,
and arrived at Rhegium:
and after one day a south
wind sprang up, and on the
second day we came to

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[a] Acts 14: 11. [b] James 5: 14.15. [c] Acts 19: 11; Matt. 9: 18; Mark 6: 5; 7:32; 16: 18; Luke 4: 40; 1 Cor. 12: 9,28. [d] 1 Thes. 2:6; 1 Tim. 5:17. [e] Matt. 6;31-34; 10: 8-10; 2 Cor. 9: 5-11; Phil. 4:11,12.

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to fall dead, but when he shook it off in the fire and experienced no harm they changed their minds and in their superstition called him *a god*. We are here reminded of the sudden revulsion of feeling among the Lycaonians (14: 18, 19). It is said that there are now no venomous serpents in Malta, but this is due to the enormous increase of the population and their extinction. The same fact has occurred in many places.

7-10. The chief man of the island. His name, Publius, is Roman, and he was doubtless the Roman governor of the island. It would be simply his duty to take care of the Roman officer Julius and his company. Hence, he "lodged them courteously" for three days until they could provide for themselves. **Lay sick of a fever, etc.** Dysentery was the disease. Paul, by prayer and laying on of hands, healed him. This miracle naturally was followed by others, and it is not strange that Paul was honored, and that the people "laded them with all things necessary" for their further voyage.

11-14. After three months. They remained here most of the winter. As soon as the weather would justify they would go forward. It was probably February or March when they departed. **A ship of Alexandria.** So was the one shipwrecked. This, no doubt, was also laden with wheat. It had put into Malta, driven by bad weather, and wintered there in the excellent harbor. **Castor and Pollux.** Two favorite sea gods of the Greeks and Romans. Their figures were carried on the prow, and probably gave name to the vessel. "The great twin brothers" were famous in Roman legend. **Landing at Syracuse.** Then the leading city of the great island of Sicily, about eighty miles north of Malta. **Three days.** Probably waiting for a fair wind. **Fetched a compass.** Did not sail in a direct course. **To Rhegium.** On the Italian side of the straits of Messina, opposite Messina on the Sicilian side. At this place they waited one day, and then **the south wind blew**, just the wind they wanted, as their course lay north. **Came the next day to Puteoli.** About 180 miles north of Rhegium, on the bay of Naples, near the city of Naples. It is now called Pozzuoli. Ostia, near Rome, and Puteoli were the two ports where the Egyptian corn ships landed with their cargoes. In one of Seneca's letters (he was then living) he describes the crowds that would gather at the wharf of Puteoli when a great corn ship came in. **Where we found brethren.** We know from the Epistle to the Romans that there was a church at Rome that Paul was anxious to visit, and that the brethren were numerous (see chap. 16). Here we find also a church at a great seaport on the route from Palestine to Rome. **Were desired to tarry with them seven days.** Compare also 20: 6, 7 and 21: 4. In all these cases the object must have been to pass

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came[a] to meet us as far as Appii Forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage.[b]

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself,[c] with a soldier that kept him.

17 ¶ And it came to pass, that, after three days, Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though[d] I have committed nothing against the people or customs of our fathers, yet was I delivered[e] prisoner from Jerusalem into the hands of the Romans:

18 Who, when[f] they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal[g] unto Cesar; not that I had ought to accuse my nation of.

Puteoli: where we found 14
brethren, and were intreated
to tarry with them seven
days: and so we came to
Rome. And from thence 15
the brethren, when they
heard of us, came to meet
us as far as The Market of
Appius, and The Three
Taverns: whom when Paul
saw, he thanked God, and
took courage.
And when we entered 16
into Rome, Paul was suffered
to abide by himself with
the soldier that guarded
him.
And it came to pass, that 17
after three days he called
together those that were
the chief of the Jews: and
when they were come together,
he said unto them,
I, brethren, though I had
done nothing against the
people, or the customs of
our fathers, yet was delivered
prisoner from Jerusalem
into the hands of the
Romans: who, when they 18
had examined me, desired
to set me at liberty, because
there was no cause of death
in me. But when the Jews 19
spake against it, I was constrained
to appeal unto
Cæsar; not that I had aught
to accuse my nation of.

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[a] Acts 21:5; 3 John 6-8. [b] Josh. 1:6,7,9; 1 Sam. 30:6; Psa. 27:14. [c] Acts 24:23; 27:3. [d] Acts 24:12, 13; 25:8. [e] Acts 21:33, &c. [f] Acts 24:10; 26:31. [g] Acts 25:11.

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a Lord's day and to celebrate the Lord's Supper. The courteous Julius consenting, there was no difficulty in Paul's delay here.

15, 16. After the week they started toward Rome. Their route was along one of the great roads for which the Romans were so famous, the Consular Way to Capua, and then along the celebrated Appian Way to Rome. **When the brethren heard of us.** The church in Rome. They determined to meet the great apostle on the way. They had already received from him the Epistle to the Romans. No doubt some of his Asiatic or European converts were in the church. Aquila and Priscilla had returned to their old home (Rom. 16: 3) in the Imperial city, and perhaps were of those who met him on the way. **As far as Appii Forum.** Some met them at Appii Forum, which is forty-three miles from Rome, and another band met them at the **Three Taverns,** which is ten miles nearer the great city. Both these places are mentioned by Horace and Cicero (*Hor. Sat.* 1: 5, 4; *Cic. Letters to Atticus* 2: 12). **Thanked God.** As the apostle traveled as a prisoner amid these strange scenes, along the crowded Appian Way, with so many evidences of colossal power on every hand, and of such luxury and corruption, it was a glad sight to meet a welcome from loving brethren, already numerous in Rome. See Rom. chap. 16. It seemed a cheering omen that the church of the capital of the world should meet and greet him. The distance traveled by land from Puteoli to Rome was about 135 miles. **Delivered the prisoners to the captain of the guard.** The commander of what was called the Prætorian Guard, the Prætorian Prefect; at this time this great officer was named Burrhus. The Prætorian camp was the permanent garrison of Rome. **But Paul was suffered to dwell by himself.** Sometimes state prisoners, sent from the provinces, awaiting trial, were thrown into a prison adjoining the Prætorian camp, and sometimes were allowed to choose their own residence under the guard of a soldier. Paul was permitted the latter course, no doubt on account of the kindly reports sent from Cæsarea by Festus and King Agrippa to Rome. The soldier was fastened to the prisoner by a chain. See verse 20.

17-22. After three days. We see indicated his restless activity. In three days after his arrival as a prisoner he begins his work. The first three days had probably been devoted to the brethren. **Called the chief of the Jews.** The leading Jews. Josephus says that fifty years earlier there were 8,000 Jews in Rome. A quarter of the city north of the Tiber was given up to them. In A. D. 49, they had been banished by decree of the Emperor Claudius, but shortly after were allowed to return. At this time they enjoyed favor, Poppæa, the wife of Nero, being a proselyte to the Jewish faith. These chiefs would

20 For this cause therefore have I called for you, to see *you*, and to speak with *you:* because that for the hope[a] of Israel I am bound with this chain.[b]

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where[c] it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into *his* lodging;[d] to whom he expounded[e] and testified the kingdom of God, persuading them concerning Jesus, both[f] out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some[g] believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias[h] the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes

For this cause therefore 20
did I intreat you to see and
to speak with *me:* for because
of the hope of Israel
I am bound with this chain.
And they said unto him, 21
We neither received letters
from Judæa concerning
thee, nor did any of the
brethren come hither and
report or speak any harm
of thee. But we desire to 22
hear of thee what thou
thinkest: for as concerning
this sect, it is known to us
that everywhere it is spoken
against.
And when they had ap- 23
pointed him a day, they
came to him into his lodging
in great number; to
whom he expounded *the
matter*, testifying the kingdom
of God, and persuading
them concerning Jesus,
both from the law of Moses
and from the prophets,
from morning till evening.
And some believed the 24
things which were spoken,
and some disbelieved. And 25
when they agreed not
among themselves, they
departed, after that Paul
had spoken one word, Well
spake the Holy Ghost, by
Isaiah the prophet unto
your fathers, saying, 26

Go thou unto this people,
and say,
By hearing ye shall hear,
and shall in no wise understand;
And seeing ye shall see,
and shall in no wise
perceive:
For this people's heart is 27
waxed gross,
And their ears are dull
of hearing,

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[a] Acts 26:6,7. [b] Acts 26:29; Eph. 3:1; 4:1; 6:20; 2 Tim. 1:16; 2:9; Phile. 10,13. [c] Acts 24:5,14; Luke 2:34; 1 Pet. 2:12; 4:14. [d] Phile. 22. [e] Acts 17:3; 19:8; Luke 24:27. [f] Acts 26:6,22. [g] Acts 14:1; 17:4; 19:9; Rom. 3:3. [h] Psa. 81:11,12; Isa. 6:9; Jer. 5:21; Ezek. 3:6,7; 12.2; Matt. 13:14; Rom. 11:8.

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include the rulers of the synagogues, the scribes, and the heads of the leading families. **Men and brethren.** In a short speech, of which we have only an abstract, he told them how he came to be there as a prisoner. No doubt he fully explained the ground of enmity and his appeal; so fully that when he said, **For the hope of Israel I am bound with this chain,** they knew that it was the hope of Christ and the resurrection. *This chain* is a reference to the one that bound him to the soldier. **We neither received letters, etc.** They mean official letters from the authorities at Jerusalem. They have no official tidings warning them against him. They must have known of him, and of the charges made against him. His fame was such that they **desire to hear** what he thinks, or holds; to hear him explain the gospel. **For as concerning this sect, we know that it is everywhere spoken against.** Everywhere the Jews "spoke against" the Christians with malignant hatred. Paul's treatment illustrates this. The Jews of Rome had known but little of the Christians, but they knew the odium of the church elsewhere. The Pagans also were beginning to regard the Christian religion as "a detestable superstition" (Tacitus), and matters were shaping for the bitter persecution of Nero, which came a few years later.

23-29. When they had appointed him a day. On that appointed day "many" came. The whole day was spent **persuading them concerning Christ.** Arguing from Moses and the prophets, that Jesus was he of whom the law and the prophets spoke. **Some believed, . . . and some believed not.** As usual, some accepted and some rejected, and this difference of opinion was openly expressed among themselves. Probably the majority expressed themselves with extreme bitterness. Paul's one word to them seems to imply this. **Well spake . . . Esaias the prophet.** The pashave they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles[a] and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching[b] the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.
Be it known therefore unto 28
you, that this salvation of
God is sent unto the Gentiles: they will also hear.
And he abode two whole 30
years in his own hired
dwelling, and received all
that went in unto him,
preaching the kingdom of 31
God, and teaching the
things concerning the Lord
Jesus Christ with all boldness, none forbidding him.

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[a] Acts 13:46; 18:6; 22:21; 26:17,18; Matt. 21:41; Rom. 11:11. [b] Acts 4:31; Eph. 6:19.

sage quoted is found in Isa. 6:9, 10. It is quoted six times in the Gospels, here in Acts, and once in Romans. No other Old Testament passage is so often quoted in the New Testament, and it is always applied to Jewish unbelief. The terrible prediction of the stubborn, willful unbelief of the nation was fulfilled in Isaiah's time, in the time of Christ, in that of his apostles, and eighteen centuries of Jewish history illustrate the same fact to our times. For notes on the passage, see Matt. 13:14-17. These are the *one* final word of Paul to the Jews before beginning his work among the Gentiles in Rome. After the **Jews departed, and had great reasoning among themselves,** we can hope that the result was that many believed and consorted with Paul and the church.

30, 31. Paul dwelt two whole years in his own hired house. His expense was met during this period by the church in Rome and elsewhere. See Phil. 4:18, where the Philippian contributions are acknowledged. Here he was permitted to see and preach freely to all who came unto him. Here he wrote four of his epistles; the letters to the Ephesians, Colossians, Philippians, and the short letter to Philemon. Here, from notices in these epistles, we know that Luke, Timothy, Epaphros, Mark, Aristarchus and Tychicus were with him at least a part of the time. Nor is there doubt but these two years produced great results in Rome. It was at a later period, when Nero fell under the influence of the cruel Tigellinus, that he became a persecutor, and Paul had at this time full liberty. A few years after, at the time of the Neronian persecution, the church embraced vast numbers in the city of Rome. The Roman historian, Tacitus, says: "An immense multitude" were convicted and put to death.

ACTS comes to an end with these two years, and was almost certainly completed during this time. Why it paused here is unknown. We cannot repress a regret that it was not continued to the end of the career of its great missionary hero. His subsequent life and work can only be learned from incidental allusions in his later epistles and from tradition. The testimony of the primitive church affirms that he was acquitted when his appeal, after long delay, came to trial, probably in A. D. 63; that for several years he labored earnestly in other lands, visiting the old scene of his labors in Asia Minor once more. Prior to this visit he is supposed to have gone west to Spain, and crossed from thence into North Africa, then one of the most flourishing parts of the empire. Somewhere about A. D. 65-67 he visited once more the Greek and Asiatic churches he had founded, and from Macedonia wrote the First Epistle to Timothy, then at Ephesus, and also to Titus, in Crete. The incidental allusions in these epistles confirm the view that he had been acquitted, and was at work for Christ. At Nicopolis, in Epirus, he was again arrested and taken to Rome. See Titus 3:12. While in prison awaiting trial, he wrote Second Timothy, his last words, solemn with the shadow of death. From hence he was sent to the scaffold by Nero in A. D. 67 or 68, and entered his eternal rest. While we cannot be certain of the facts of this *Post-Actian* outline, they are so probable that they may be reasonably accepted as the outline of the last years of the greatest hero of the faith that ever fought the good fight and won the crown.

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